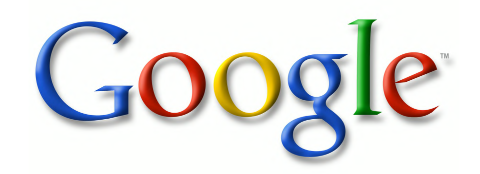
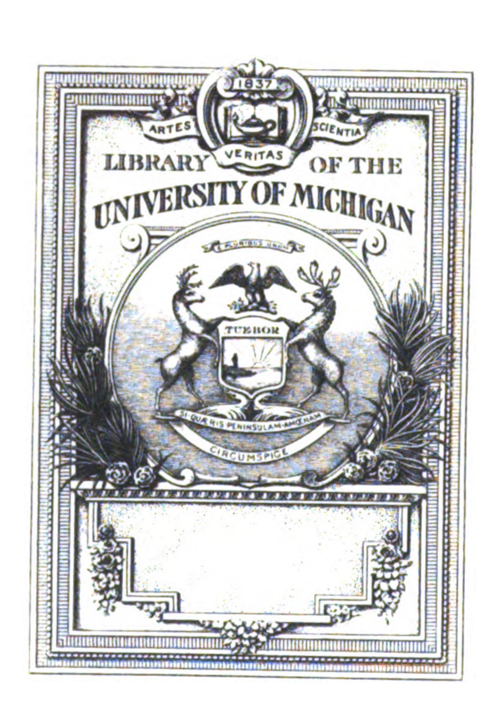

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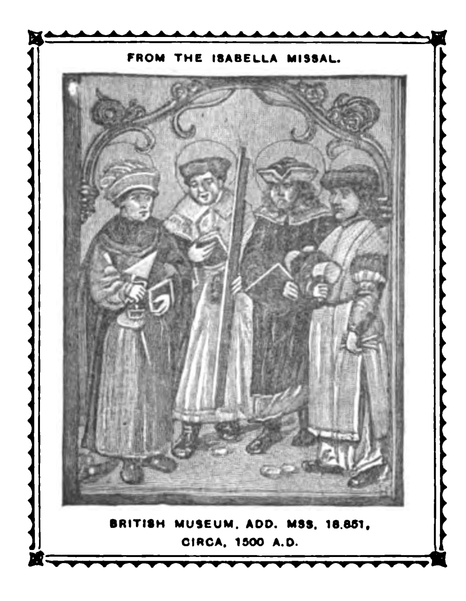
Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE



LODGE QUATUOR CORONATI, NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



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CIRCA, 1500 A.D.

EDITED BY G. W. SPETH, P.M., SECRETARY.

VOLUME VIII.



Margate:

PRINTED AT "KEBLE'S GAZETTE" OFFICE

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Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

Lodge Quatuor Coronati of A.F. & A.M., London.

No. 2076.

VOLUME VIII.

CONVERSAZIONE—28th NOVEMBER, 1894.

THE tenth anniversary of the Warrant of the Lodge was celebrated by a Conversazione in the King's Hall of the Holborn Restaurant.

Among the ladies and gentlemen who assembled, to the number of 316, were the following (some few names have been omitted, owing to the illegibility of signature or other reason):[1]—Bro. *R. Stephen* and Miss E. *Ayling*, Mr. and Mrs. Fehr, Miss C. Deane and Miss E. Davis; Bro. *E.* and Mrs. *Apelt*, Bro. J. B. and Mrs. Sherring; Bro. *W. M. Bywater*; Bro. *E. H. Buck*, Bro. G. C. Baker, Major and Miss Amy Davies, Miss Thompson; Bro. *C. B. Barnes*, Mr. and Mrs. W. C. Barnes, Mr. and Mrs. J. W. Barnes, Mr. and Mrs. C. H. Barnes, the Misses R. F., E. L., E. J., and E. M. G. Barnes, Bro. C. A. Crook, Mr. H. B. and Miss Larkins, Mrs. Perkins, the Misses N. and F. Perkins, Mr. F. G. Morrison, Mr. Vinden; Bro. *C. H.* and Mrs. E. W. *Bestow*; Bro. *E. H. Bramley*, Bro. *A. L.* and Mrs. *Gieve*, Miss Ambler; Bro. *E. A. T. Bread*; Bro. *J.* and Mrs. *Bodenham*; Bro. *J. Leach Burrett*, Bro. E. and Mrs. Easton, Miss Bond; Bro. *S. M.* and Mrs. E. G. *Banker*; Bro. *A. G.* and Mrs. *Boswell*; Bro. *W.* and Mrs. *Cock*, Bro. W. J. and Mrs. Cormack, Bro. J. W. and Mrs. Dewsnap; Bro. *T.* and Mrs. *Cohu*, Miss and Miss E. Lee, Bro. *G. R. Cobham*, Mr. G. W. and Miss E. M. Cobham; Bro. *J.* and Miss *Carey*; Dr. *W. J. Chetwode Crawley*; Bro. *J. E. Carver*, Mrs. T. A. B. and Miss Carver; Bro. *G. S. Criswick*, Mr. Thomas Lewis; Bro. *F. J. W. Crowe*; Bro. *C. Purdon Clarke*, Bro. E. W. Dennis, Mrs. Burton; Bro. *H. B. Chamberlin*; Bro. *T. P.* and Mrs. *Dorman*; Bro. *G. B.* and Mrs. *Davis*, Miss M. Davis, Bro. and Mrs. Clayton, Mr. and Mrs. H. Humphreys; Bro. *E. T.* and Mrs. *Edwards*; Bro. E. B. and Mrs. Turner, Miss Beale; Bro. *C. E.* and Mrs. *Ferry*; Bro. *C. Fruen*, Mr. C., Mrs., and Miss Bradford; Bro. *G. W. Ferguson*; Bro. *R. F. Gould*; Bro. *R. A. Gowan*, the Misses Hooper; Bro. *G. A.* and Miss *Gartley*, Miss Vincent, Dr. Dudley Bukton; Bro. *W.* and Mrs. *Gripper*, Bro. F. G. and Mrs. Robinson; Bro. *G. Gregson*; Rev. *A. G.* and Mrs. *Grisewood*, Bro. A. and Mrs. Pearson, Bro. A. Palmer; Rev. *J. W. Horsley*; Bro. *A. G. Hall*; Bro. *R. J.* and Mrs. *Hall*; Bro. *J. J.* and Mrs. *Hall*; Bro. *H.* and Mrs. *Harris*; Dr. *E.* and Mrs. *Haward*; Bro. *H. C. Houndle*, Mr. and Miss Peake, Miss M. Sheean; Bro. *H. C. Monro*; Bro. *J.* Mrs. and Miss *Joel*, Bro. and Mrs. E. Beeley Smith; Bro. *C. Kupferschmidt*; Surg.-Capt. *W.*, Mrs. and Miss *Kiddle*, Bro. Colville Browne; Bro. *J. Lane*; Bro. *W. Lake*; Bro. Lyon; Bro. *H.* and Mrs. *Lovegrove*; Bro. *G. F.* and Mrs. *Lancaster*, Mrs. H. F. Johnston; Bro. *W. F.*, Mrs. and Miss *Lamonby*, Miss Griffiths, Bro. J. A. and Mrs. Burton; Bro. Rev. *J. L. Robinson*; Bro. *S. W. Morris*; Bro. *C. W.* and Mrs. *Mapleton*; Bro. *J. B. Mackey*, Mr. G. Vaughan; Bro. *G. Mickley*; Bro. *Regd. Martyn*; Bro. *C. N. McIntyre* and Miss *North*, Mr. A. McB. North, Mrs. C. C. Barber; Bro. *J. Murray*; Bro. *W.* and Mrs. *Masters*, Bro. H. and Mrs. Slade; Admiral *A. H.* and Mrs. *Markham*; Bro. *J.* and Mrs. *Newton*; Bro. *W.* and Mrs. *Newbold*; Bro. *F. A.* and Miss *Powell*, Bro. and Mrs. W. West, Bro. J. Merritt, Bro. J. Pearce; Bro. *M. C. Peck*; Bro. *J. J.*, Mrs. and Miss *Pakes*; Bro. *W. S.* and Miss E. A. *Page*, Miss A. B. Cole, Bro. T. Megam Wood; Bro. Rev. *J. N.* and Mrs. *Palmer*, Mrs. Oldland, Mr. Neilson; Mr. and Mrs. F. C. Price; Bro. *W. G.* and Mrs. *Poole*, Mr. Poole; Sir *Benj. W.*, Lady, Mr. B. and Miss *Richardson*, Mr. and Mrs. J. Hartley Perks, Miss Madge Walker, Mr. H. Byall, Mr. H. Marsh Leeds; Bro. Rev. *A. G. Lennox Robertson*; Bro. *H.* and Mrs. *Riley*; Bro. *E.* and Mrs. *Storr*; Bro. *W. J.* and Miss *Songhurst*, Bro. T. Adams, Bro. and Mrs. W. J. Kerr; Bro. *A. W.* and Mrs. *Norman*, Miss K. Campion; Bro. *J. Seymour*, Mrs. M. E. and Miss E. J. Seymour, Bro. W. and Miss K. M. Smith; Bro. *P. L.*

[1] The italics denote our own members; the separate parties are divided by a semicolon.

Simmonds; Bro. Rev. *E. S.* and Mrs. *Shelton*; Bro. *G. Stevens*; Bro. *G. L. Shackles*, Mr. and Mrs. R. de Q. Quincey, Mr. and Mrs. Paul Waterloo; Bro. *G. W.*, Mrs. and Miss *Speth*, Mrs. and Miss Sampson; Bro. and Mrs. *Milton Smith*, Mr. Anthony Browne, Bro. and Mrs. A. Bromley, Mr. G. Kohler, Bro. T. E. and Mrs. Williams; Bro. *M. F.* and Mrs. *Tweedie*, Mr. T. F. Ellis; Bro. *R.* and Mrs. *Palmer Thomas*; Bro. *W. Tesseyman*; Bro. Dr. *Lloyd* and Miss D. *Tuckey*; Bro. *G. W.* and Mrs. *Taylor*, Mr. W. B. Taylor, Mr. and Mrs. C. H. Taylor; Bro. *Hugh* and Mrs. *Taylor*; Bro. *C. A. Hardwick*; Bro. *J.* and Mrs. *Thompson*, Miss Reakes; Bro. *Raymond Tucker*; Bro. and Mrs. *John Barnett*, Miss J. Tussaud, Bro. G. M. and Mrs. Atkinson; Bro. *W.* and Mrs. *Tailby*, Bro. Isaac and Mrs. Dixon, Bro. *H. Mason*; Bro *Harry*, Mrs. and Miss *Tipper*, Miss Greta Williams, Miss Bessie Poole; Bro. *T. Charters* and Mrs. *White*, Miss S. C. Jones; Bro. *C. Bampfylde Warre*, Captain A. J. Warre; Major-General Sir *C. Warren*, Miss Warren; Dr. *W. Wynn* and Miss *Westcott*; Bro. A. K. Warran; Bro. Rev. *C. E. L.* and Mrs. *Wright*, Miss Moore; Bro. *F. W.* and Mrs. *Wright*; Bro. and Mrs. C. J. *Wilkinson-Pimbury*, Bro. Durham, Mr. F. F. Myers, Bro. *Mount Brown*; Bro. *A. Monteith Webb*, Miss Webb, Mr. B. and Miss J. Vallance, and Mr. J. F. Beton.

In the ante-room was an interesting display of curiosities connected with the Craft. Two large cases near the entrance were filled with the unrivalled collection of Masonic Medals belonging to Bro. G. L. Shackles, of Hull. On the long table down the centre were shown aprons and collars, part of the large collection of Bro. F. J. W. Crowe, of Torquay, the handsome embroidery of many of the specimens eliciting the admiration of the ladies, while others were of considerable historical interest to those better acquainted with this branch of Masonic knowledge. One of the cases at the other end also contained some curious aprons exhibited by Bro. M. C. Peck, of Hull, and a fourth case contained one or two curious jewels, and a historical document of great interest, the patent granted by the Grand Lodge "Royal York of Friendship" at Berlin, in 1799, to H.R.H. the Duke of York as Representative of said G L. at the G.L. of England. The text of this parchment is given further on. The patent, as well as a case of handsome Lodge Jewels, in silver and Scotch pebbles, formerly belonging to the extinct "Old Argyle Lodge," of Glasgow, were exhibited by Bro. G. W. Bain, of East Boldon.

The guests began to arrive about seven o'clock, and shortly after half-past seven, the I.P.M., Bro. Dr. W. Wynn Westcott, rose to apologise for the absence, through ill-health, of the W.M., the Rev. C. J. Ball, and to claim attention for the President of the evening, Major-General Sir C. Warren, who had undertaken the duties of President, as the senior Past Master of the Lodge. Sir Charles Warren wished that these duties had not been thrust upon him at quite so short a notice, as he found himself unprepared to address the brethren and their fair companions as he would have wished to do; but, in the name of the Lodge, he bid them all heartily welcome, and thanked them for assembling in such goodly numbers to help mark the completion of the first decade in the existence of the Lodge. He trusted the entertainment provided for them would prove of a satisfactory nature, so as to induce them to respond to any like invitation which might be tendered them on some future occasion. He concluded by announcing that Bro. Sir Benjamin Ward Richardson, M.D., F.R.S., would now address them.

Sir B. W. Richardson then delivered an interesting oration, in which, for the benefit of the ladies especially, he rapidly glanced at the history of Freemasonry, and summarised some of the theories which had been formulated to account for its existence. With all the charm of manner and voice, for which he is so well known, Bro. Richardson kept the attention of his audience for some thirty-five minutes, the many little touches of humour relieving what in other hands might have proved perhaps a rather dry disquisition.

At the invitation of Sir Charles, the guests now turned to the fruit, ices, and coffee, etc., which were awaiting them, and the rest of the evening was spent in conversation, intermixed with music. The musical arrangements had been undertaken by Bro. Harry Tipper, who, besides delighting everyone with his charming bell-ringing, had provided an excellent programme of glees, songs, and instrumental pieces. He was assisted by the following artists:—The Royal Criterion Glee Singers, Miss Greta Williams, Miss Bessie Poole, R.A.M., and Miss Florence Tipper, R.C.M.

During the evening the manager of the Restaurant informed the Secretary that a party of Hindu Jugglers had just arrived in England, and were at that moment on the premises, and would be delighted to make their debut before an English audience on the present occasion. They were accordingly introduced, and proved a very acceptable though unexpected addition to the programme of the evening, performing some clever sleight-of-hand tricks, besides the famous Mango and Basket tricks, with which every traveller in the East is acquainted.

It was almost eleven o'clock before the brethren and their ladies began to leave, and the evening was considered so successful that many of the guests ventured a hope that it might be made an annual event.



THE PATENT OF H.R.H. THE DUKE OF YORK above mentioned, is a parchment document 19in. by 14in. The text is enclosed by the representation of a wooden, oblong frame, ornamented with a curious irregular key-pattern, 15in. by 8in. over all, and about an inch and a quarter wide. In the centre of the top style is an irradiated circular seal. The legend round the rim reads: Sigillum Magni Latomorum Coetus R.Y. De Amicitia Dicti Berolini. Within this at top, a crowned eagle flying, holding in sinister claw an orb, and in dexter, a sceptre. At bottom, III. Idus Junii | MDCCXCVIII., in two lines. Between the eagle and the date a shield, blazoned, *Azure*, between three doves with olive-branches, one and two, a pair of compasses with three legs extended, on a Y, *or*. Supporters, dexter, a griffin; sinister, a sphinx. In the centre of the bottom style, a sphinx, *sejant*. The whole of the above is printed from an engraved plate. The text within is manuscript, and reads as follows:—

In Consummatione Lux
A La Gloire du G ∴ A ∴ de L'U ∴
d'un lieu trés fort et trés éclairé, d'où part la vraie Lumière.
Force, Union, Prosperité et Salut.

Nous, Grand Maitre, Grand Maitre Deputé, Premier et Second Grands Surveillans, Officiers, dignitaires et membres de la trés regulière | juste et parfaite grande Loge nationale, sous le titre distinctif de la Royale Yorck de L' Amitié, séante à L' Or ∴ de Berlin, sous les auspices et la protection spéciale du Trés Auguste Monarque | La Majesté le Roi de Prusse Frederic Guillaume III. Savoir faisons que: aprés une mure déliberation et un ample examen pris dans Notre | Grande Loge Nationale, vû les qualités excellentes du cœur et de l'esprit qui caracterisent notre trés auguste, trés digne et bien aimé frère Auguste Frederic | Prince Royal de la Grande Bretagne, membre actif de Notre Grande Loge nationale et premier Surveillant de notre Loge ouvrière, la Verité triomphante de cet Or ∴ |

Nous avons nommé et declaré comme nous nommons et déclarons par le present bref, le dit Auguste frère Son Altesse Royale Prince de la Grande Bretagne pour | Notre Représentant auprés de la Sublime Metropole de la Société des Francs, libres et acceptés Maçons à Londres. Nous la Suplions de vouloir bien | l'agréer en cette qualité et le faire jouir des droits, honneurs et prérogatives qui sont attachés à cette dignité. Et comme Notre Auguste Représentant possède | la connoissance des hauts et sublimes mistères de l'art R ∴ nous la prions également de conférer avec lui sur tout ce qui pourra être utile à l'ordre en général, | aussi bien que sur ce qui pourra cimenter d'autant plus les liens fraternels qui nous unissent si étroitement. La Grande Loge nationale la Royale | Yorck de l'Amitié n'oubliera jamais d'avoir tiré son origine et existance des bontés et bienveillances de cette illustre Metropole et en celebrera toujours la | mémoire avec les sentimens les plus vifs. |

En foi de quoi nous lui avons fait expedier la présente Patente de Représentant pour se légitimer et se faire valoir en cette dignité. |

Donné de notre Siège à l'Or ∴ de Berlin muni de nos Signatures ordinaires et de l'apposition des armes de l'Orient intérieur et Sceau de Notre Grande Loge | Nationale le Six du Mois de Septembre 5799. |

La Grande Loge Nationale la Royale Yorck de L'Amitié.
de Sellentin Grand Maitre
Basset 1er G∴ Surv∴ Darbès gr∴ mait∴ dep∴ ad. int. Dœring 2nd Gr∴ Survt∴
Schlicht Grand Orateur. Clavins Grand Trésorier.

The signatures are, of course, autographs. On each upright of the frame towards the bottom is a square stone depicted. On the sinister one is the signature "Amelaub, Gr. Secretaire"; but the dexter one remains blank. Possibly H.R.H. should have signed here, but if so, he has omitted to do it. Lest any brother proficient in French should object to some of the accents in the above, it may be as well to state that they are so given in the original.

Passing through a slit in the lower dexter corner of the frame is a ribbed yellow ribbon, 2-inches broad, finished with a gold fringe, and attached to it, enclosed in a box is a seal, similar to the engraved seal already described, $2\frac{1}{2}$-inches diameter and beautifully preserved. A $1\frac{1}{2}$-inch shorter blue ribbon is passed through the same slit, and bears a small red wax seal with armorial bearings, too broken and indistinct to describe with accuracy. Similarly placed in the sinister corner is a 2-inch white ribbon with silver fringed ends, and a red seal in box. The legend round the edge is: Lux primus & novissimus oriens F. F. latom. R. Y. D. A. in consummatione. Within this is a serpent forming a ring. Superposed on this ring are two small discs, one, two, and two, forming a pentagon. The upper one is *gules*, with the letters Alpha and Omega. No. 2, proceeding sun-wise, is *gules*, an

equilateral triangle *or*, with Jehovah in Hebrew. No. 3, *argent*, a quadrangle *vert*, with I.X. in monogram. No. 4, *sable*, a lyre and anchor in saltire with crescent and star above. No. 5, *gules*, a Latin cross with rose branch and rose. Within these, forming the centre of the seal, a larger disc, *argent*, on it a Y, across the stem of the Y, a G, above the Y, dexter, an ant; sinister, an eye within a triangle.

On the lower margin of the document are two *visas*, showing that H.R.H. Prince Augustus Frederick visited the Prince of Wales' Lodge at the Thatched House Tavern on the 16th July and the 21st November, 1800. The signatures are: Will. Bridgman, A.M., Rd. Whalley Bridgman, Senr. W., Robert Griffiin, Junr. W., Ja. Heseltine, G.T. in the one case, and: Geo. Corry, R.W.M., John Hunter, S.W., and John Phillips, J.W.; and in both cases: Cha. Bicknell, Secretary. Truly, a most interesting document, upon the possession of which Bro. Bain is to be congratulated.

THE ARCH AND TEMPLE IN DUNDEE.

BY BRO. THOMAS A. LINDSAY.

WHEN I made the promise to our Secretary *re* the Arch and Temple in Dundee (*A.Q.C.* VII., 194), I did not anticipate the difficulty I would have in getting the information necessary to supplement the documents I had in my possession. I am now satisfied that I have procured all that can be obtained on the subject and that another must take the matter up if we are to get more light.

"Union Encampment of Knight Templars, Dundee, No. 16, 24th June, 1809."

"This minute book, transcribed from the old minute books from the 24th June, 1809, to the 24th June, 1818, by Alex. Mudie, a Knight Templar."

Such is the statement which meets the eye on opening the minute book of the above named Encampment. We are then informed that "At a meeting of Knight Templars they resolved to form themselves into a friendly or benefit society." They then chose thirteen office bearers and agreed to the following articles:—

1. That the Society shall be called the Union Encampment of Knight Templars, and that none but such as are Royal Arch Masons can be Dubbed a Knight Templar according to Ancient Custom amongest Templars.

2. Everyone dubbed a Knight Templar shall pay ten Shillings into the Fund and a sixpence to the Secretary and the same to the Guard as their Dues.

3. Every article belonging to the Encampment shall be carefully marked in the books so that there may be a proper Inveter taken once every year.

4. Every member shall be duely warned of all the meetings if he resideth in Dundee, and when assembled the stickest and Deacentest Order shall be observed and no member intoxicated with Liquor shall be admitted on any pretence what ever and any member or members who shall use Turbelance fraud or decetfulness, or a swearer or a drunkard after being openly admonished and still persisting shall be cut of from the Society.

5. No Treasonable motions shall be made or adopted or Sedetion against the Laws of God or the Laws and Regulations of men. Whereas we the present members adopt the same whose names here followeth."

Then comes a list of thirty-three names, but this list is somewhat misleading, for a number of the names are those of members who were afterwards admitted, although some on their admission are mentioned as "old members."

Turning to an old cash and minute book, the heading of which is "The Journeyman Mason Royal Arch Society, Dundee," we have the same list of names after the same articles with the exception of the first, second, and third.

The first exception debars the Master of the Journeyman from being Master of the "Thistle," a Masonic Lodge. The second provides for the other office-bearers being office-bearers in the "Thistle," and the third states "every person shall pay ten shillings for receiving the whole of the Arch."

The Knights agreed "that every member shall pay a sixpence every Quarter," so they met every quarter day to collect accounts, and "dub Knight Templlars, Malta and Red Cross" those who craved to be admitted into the Order.

On 13th February, 1811, they received a letter of Dispensation from the "Royal Grand Conclave of Scotland" which had by this time been formed by a number of Scottish Encampments joining under a representative governing body with H.R.H. the Duke of Kent as Patron and Knt. Alex. Deuchar as Grand Master.

The charter was received on 12th February, 1813, and in May, 1814, the Encampment was duly consecrated by Sir John Deuchar, Pro-Grand Master. He seems to have been on a consecration tour in the counties of Fife, Forfar, and Perth, where a number of Encampments had been enrolled in towns and villages where now the Craft Lodge scarcely exists.

The "Union" seems to have given more or less assistance to the starting of six Encampments in this neighbourhood—none of them now exist.

The prosperity was short lived, for we find in 1816 the Knights of the Union instruct their Treasurer "to arrest Sir Alex. Watson's wages for the £1 0s. 10½d. he is owing and to prosecute Sir Steven Henery for the 15/- he is owing the Encampment."

In 1817 "It was unanimously agreed that all in arrears to the Encampment shall be charged to the Justice Court to make payment before the time specified for ballancing the books."

The Encampment, in 1821, "is fully convinced that it will never come to a benefit society," so they agree to divide the funds and pay sixpence per quarter "to support the order." Three years after they increased that sum to one shilling; but in 1831 there were so few members present they agreed "that no cash be collected that night," and although they continued to meet every quarter until 1835, no more cash was collected. The last minute is dated 14th September, 1835, when they met for the election of office-bearers, "the election being over, no other business coming before the meeting, we spent the evening in the utmost of harmony, and the *chapter* was closed in due form."

The reference here to the Chapter is peculiar, for it is the only mention of the Encampment being closed as a chapter; whereas in the old minute and cash book of the Journeyman Royal Arch Society the minutes of the meetings always commence as "a meeting of the Royal Arch Society," and end "business being over the Encampment was closed in due form."

I have no doubt this minute and cash book of the "Journeyman" is the original of the Templar minute book; for the dates of meeting, the names of the candidates, and the cash received, all coincide with the records of the Knights.

No mention in either of the books is made of the agitation for alterations in the arrangements of the Royal Grand Conclave which was carried on in Edinburgh previous to 1830, and which led to the resignation in that year of the Grand Master, Sir Knt. Alex. Deuchar, who had held the office since the formation of Grand Conclave in 1811. With his resignation the Grand Conclave of Scotland practically ended. The changes and claims made, the admission of non-Masons, the throwing aside of old customs and traditions by the new body, the "Chapter General of the Religious and Military Order of Knights Templars —instituted 1818," could not but have a disastrous effect on provincial Encampments, and may partly account for the disappearance of the Union and other Encampments. Indeed, the only one remaining now in activity is the St. George's Aboyne Encampment, Aberdeen. There are, I understand, remnants of other two, but they have had no candidates for a number of years. Lately, the Chapter General made overtures to the St. George to join it and I believe that body is not against doing so; but I venture to say it will only be on its own terms, for tradition is strong in Aberdeen, and the ancient Brethren supported Deuchar.

The Journeyman Mason Royal Arch Society met in "Robert Ramsays Brewery Overgate" on the 24th June, 1809, to elect office-bearers. There is no word of forming a benefit society but "every present member paid one shilling towards the benefits of a fund" and agreed to the articles already indicated to which their names are attached. The same names appear as present at a meeting of the "Union Royal Arch Chapter," now No. 6, also held on the 24th June, 1809. The minute book of the Union Royal Arch Chapter is also transcribed from old minute books, by the same individual who transcribed the Temple minutes.

The signatures in the old minute book of the "Journeyman" are evidently those of the writers, journeyman masons who were likely to be following their calling during the day; so it seems somewhat curious that they should, on a summer evening in June, form a benefit society of "Knight Templars," be present at a meeting of "Journeyman" and also at the "Union Chapter." To make confusion worse it is on this same 24th June, 1809, that the first minute of the "Union" appears as such. Previous to that date it was known as the "Ancient Royal Arch Lodge" held within the Ancient Lodge Room, Dundee. The minute of 24th June, 1809, commences "at a meeting of the Ancient (in future to be called) the Union Royal Arch Chapter." No reason or explanation is given of the change in name, but it may be well to note that there is an interval of six years between that minute and the preceding one, also that a change in the designation of the principal office-bearers takes place. Z. H. & J. now appear instead of the First, Second and Third Grand Master. Previous to that date there were certainly Three Arch Lodges in Dundee—"St. David's," "Operative," and "Ancient," and if we may infer from the minutes of the "Journeyman"

to the concessions made and reference to the "Thistle," there were a number of Arch Masons in it. I can find no trace of the origin of the Arch in "St. Davids" or the "Operative," but the records of the "Ancient" are clear; so it is just possible that members of the former may have united under the banner of the latter, and so formed the "Union." It is certain that the Arch was defunct in "St. Davids" about 1800, and in 1817 the "Operative" was so inert that it took no notice of the formation of Grand Chapter. But both Craft Lodges are still active. The "St. David" opened a Chapter about twenty years ago, which is still active, but the originators had no knowledge of the Arch having ever been worked under the old banner.

In the "Ancient" Lodge Room, on 18th February, 1773, "The Ancient Super-excellent Royal Arch Lodge was duly constituted by Edward Brereton, Grand Master of the Superexcellent Royal Arch Lodge, No. 52, held in H.M. Thirty Seventh Regiment of Foot, with Richard Brodly belonging to same and Alex. Ross, Shipmaster in Dundee." It was worked according to the regulations received by Lodge No. 52, from the Grand Lodge of England. Bro. Brereton with the consent of the members of No. 52, sent "true copies of the original resolutions now in our Lodge" to the Ancient and through it to the other two Lodges in Town if they cared to accept them.

The first of these is a resolution of Grand Lodge of England, on December 4th, 1771; and the next was made at a General Chapter held the 3rd January, 1772. These and others that follow are for the guidance and admission of Arch members under the jurisdiction of the Grand Lodges of England, Ireland, and Scotland, and are issued from the office of the Grand Lodge of England, Bow Street, Covent Garden, on 23rd January, 1773, by William Dickey, Grand Secretary.[1]

These articles or regulations seem to have been considered as a form or a sort of charter and were accepted and put in force by the "Ancient" in Dundee, the "Enoch" in Montrose, and probably by Arch Lodges in Aberdeen and the North of Scotland, where the 37th Regiment was quartered in 1773.

Although the Arch, as well as the "Higher degrees," were worked by the Craft Lodges in Scotland long before that date—each according to its own rule—there can be no doubt that in issuing these regulations of the "Ancients" Grand Lodge of England, Bro. Brereton, and Lodge No. 52, gave Arch Masonry a lift up in their march northward.

In a letter before me, dated Montrose, 28th January, 1818, the writer, an enthusiastic Mason, states the "Arch was first established in Montrose by the Wool-Combers-Travellers from Ireland and also by them in Aberdeen." This was previous to 1764, for the writer records a conversation he had with an old Mason who was exalted that year. "The order they then practised prior to 1769 was, as they termed it, modern—which modern order then was the same now authorized by the Grand Chapter of England and Scotland, and in 1769 the Ancient way was given them by Travellers, Shipmasters, and Soldiers."

The writer of the letter held a position in the Inland Revenue, seemingly had a good deal of time at his disposal, held office in Craft and Arch in Montrose, Edinburgh, and Dundee, and in this letter regrets his inability to get at the Stirling records, which he thought would be the oldest records of the Arch in Scotland.

I have tried to give you what I thought might be of more than local interest, knowing you would overlook imperfections, and I trust my efforts may prove of some service to the brethren. Accompanying these minute-books I have found some circulars, and enclose transcripts. The first relates to the formation of the Deuchar Supreme Grand Royal Arch Chapter, and has never, to my knowledge, been published. The second is a form of petition to be received into the Order of the Temple, and is printed on paper bearing the water-mark "I.M., 1821."

CIRCULAR PROPOSING THE FORMATION OF A GRAND CHAPTER.

Edinburgh, 12th July, 1816.

Sir & Brother,

At a meeting of the Royal Arch Chapter of Edinburgh, specially convened, for the purpose of considering what steps would be most necessary to be adopted, to put the sublime degree of Royal Arch Masonry in Scotland upon a more respectable establishment than it is at present, the Most Excellent Principal, Brother Alexander Deuchar, in the chair. The Chapter having been regularly opened and constituted by prayer, the Most Ex Principal rose, and, in an able speech, entered at great length into the present state of Masonry in Scotland, taking a comprehensive view of the three great divisions of the Order,

[1] Wm. Dickey was G. Sec. of the "Ancients," or "Atholl Masons."



as Master Mason, Royal Arch, and Knight Templar. In the first place, he directed the attention of the Brethren to the first degree of Masonry, comprehending Entered Apprentice, Fellow Craft, and Master Mason, which at present is flourishing in a very conspicuous manner, under the maternal and protecting influence of the Grand Lodge of Scotland,—a benefit the brethren of that degree had now enjoyed for nearly eighty years, and which he trusted they would enjoy till time should be no more. The Most Ex Principal next directed the attention of the Brethren, to the great benefit which had accrued to the exalted order of the Knights Templars, as one of the higher degrees of Masonry, since the establishment of the Royal Grand Conclave, about eight years since, under the patronage of His Royal Highness the Duke of Kent; that the Conclave now had no less than forty Encampments of Knights Templars, registered on their roll, in Scotland and the West Indies; by which means that beautiful degree of Masonry had been wrested from almost total oblivion, and the many abuses which existed in it, nearly, if not totally abolished. The Most Ex Principal then informed the Brethren that it was the prosperity attendant upon the establishment of the Conclave of the Templars, added to the knowledge of the Royal Arch Brethren in England having the satisfaction of sitting under the protection of a Grand Royal Arch Chapter, (over which His Royal Highness the Duke of Sussex is Most Excellent Grand Principal) that particularly called his attention to the beautiful and interesting Order of Royal Arch Masonry, the intervening degree between Master Mason and Knights Templars. He trusted the brethren would feel with him the deepest regret that the Royal Arch degree should still be labouring under the grossest abuses; that a degree of Masonry, whose mysteries are so well worth the attention of men of literature and science, should be permitted longer to remain in oblivion; and, lastly, showed the impropriety of the intermediate degree remaining in a state of irregularity, while the other two were enjoying the benefit of a regular establishment. These sentiments having met with the most cordial approbation of every brother present, and several having delivered their sentiments in unison with their Most Excellent Principal they unanimously resolved, that measures should be immediately adopted to carry such a desirable object into effect: upon which the Most Excellent Principal Brother Deuchar moved, that a committee of seven intelligent brethren should be appointed, with full force to communicate the above resolution to all the Royal Arch Chapters in Scotland, and to take such measures as to them should seem most proper to carry the same into effect, when the following brethren were appointed, viz:

The M. Ex. Principal, Brother Alexander Deuchar.
The R. W. Brother, Pat. Cunningham, Treasurer.
The R. W. Brother, Murray Pringle, Secretary.
The R. W. Brother, William Brydon, Priest.
The R. W. Brother, Patrick Deuchar, Chief.
The R. W. Brother, W. H. Blackie, 1st Sojourner.
The R. W. Brother, James Gilchrist, Chamberlain.

At Edinburgh, 24th April, 1816.

The Brethren of the Committee appointed at the above Chapter having met, they made choice of the Most Excellent Principal Bro. Alexander Deuchar, as their Master, and Bro. M. Pringle as their Secretary; after which Bro. Deuchar suggested the propriety, that, as they were appointed for the purpose of giving and receiving information, they should, in compliance with Masonic form, drop the name of Committee, and adopt that of Lodge of Intelligence, which was unanimously agreed to. The members of the Lodge of Intelligence having taken into their serious consideration the purpose for which they had been appointed, and having taken a view of the present existing state of the Royal Arch Masonry in Scotland, found the whole might be classed under five distinct heads.

1. Those Chapters in Scotland already holding warrants from the Grand Royal Arch Chapter of England.
2. Those Chapters who have for a long period of years been established in Scotland, and that prior to the year 1800.
3. Those Chapters which are attached to the Encampments of Knight Templars, who hold of the Royal Grand Conclave of Scotland.
4. Those Chapters, if any, which are held under authority from Ireland.
5. Those brethren who have assumed the right, within these few years, of holding Royal Arch Chapters.

To these five heads the brethren of the Lodge of Intelligence would most particularly call your attention, especially to that particular head to which your chapter may properly belong, and beg leave to observe upon then.



1st. These Chapters holding under the Grand Royal Arch Chapter of England, to these Chapters the brethren of the Lodge of Intelligence would earnestly suggest the propriety of all the Royal Arch Chapters in Scotland being under one proper head, and hope the brethren of these Chapters will most cordially come forward and support the intended establishment, an outline of which they will find in the sequel of this circular.

2nd. Those Chapters who have been established for a long period of years, the Lodge of Intelligence are disposed to consider completely regular, according to existing circumstances. Those chapters, it is expected, will form the great body of which the Grand Chapter of Scotland will, in the first instance be composed. They are, therefore, requested to come forward with the utmost alacrity, as, failing proper vouchers of seniority, the receipt of their respective applications for being put on the roll for the present will be taken, upon the final adjustment of the roll. These Chapters are therefore requested most seriously to consider of the propriety of this establishment, and, if possible, join the measure prior to the election, that the meeting of the Chapters may be as numerous as possible, which will be the greater inducement for gentlemen of rank and influence coming forward with their assistance.

3rd. Those Chapters which are attached to encampments of Knights Templars who hold charters from the Royal Grand Conclave of Scotland. These the Lodge of Intelligence consider also to be regular, as they are held under the tacit acknowledgment of the Royal Grand Conclave; and as being attached to a regular body, these Chapters it is expected will send in their adherence without delay.

4th. Those Chapters which are held under authority from Ireland. The Brethren of the Lodge of Intelligence are not aware if any of this description exist in Scotland; but if there are, they are requested to come forward and join the Grand Royal Arch Chapter, leaving the question of their regularity to the decision of the first General Meeting.

5th. Those Brethren who have assumed the right within these few years of holding Royal Arch Chapters, and making Royal Arch Masons; these the Lodge of Intelligence conceive to be completely irregular.

The Lodge of Intelligence then proceeded to draw up the plan for the establishment of the Supreme Grand Royal Arch Chapter of Scotland, subject to the approbation of the first General Meeting of that body, when the following resolutions were unanimously agreed to, viz:

Res. 1st. That a Grand Lodge or Chapter of the Royal Arch Order of Masonry be established in Scotland, under the designation of the Supreme Grand Royal Arch Chapter of Scotland.

Res. 2nd. That this Supreme Grand Royal Arch Chapter shall be composed of three representatives from each Royal Arch Chapter in Scotland who acknowledge her authority.

Res. 3rd. That the first General Grand Chapter composed of the representatives of chapters belonging to classes 1, 2, 3, & 4, be held in the month of October next, when the Grand Office-bearers are to be elected.

Res. 4th. That the Royal Arch Chapters belonging to classes 1, 2, 3, & 4, shall be put for the present upon the roll exactly in the order in which their respective applications to be so, shall be received by the interim Secretary.

Res. 5th. That the Chapters belonging to class 5, or any other competent number of Royal Arch Masons who may wish to join this Grand Chapter, shall be put on the roll exactly in the order in which their respective applications for charters shall be received by the interim Secretary.

Res. 6th. That the fees for extending the charters of confirmation to chapters belonging to classes 1, 2, & 3; the fees and consideration of those of class 4; and the fees of charters of erection of those of class 5; and also the dues to be charged for registration of the Royal Arch Brethren's Names in the books of the Supreme Grand Chapter of Scotland, be left to the determination of the first general meeting.

Res. 7th. That the order of precedency upon the roll shall not be fixed until twelve months after the establishment of the Supreme Grand Chapter: and due notice will be given to the respective Chapters to send in their claims.

The Lodge of Intelligence then proceeded to draw up resolution for their own guidance, prior to the establishment of the Supreme Grand Chapter.

Res. 8th. That the secretary be instructed to put the names of all the Royal Arch Chapters in Scotland belonging to classes 1, 2, 3, & 4, who shall accede to the above plan, exactly in the order in which their respective letters of accession shall be received.

Res. 9th. That every Royal Arch Mason, being a member of a Chapter belonging to classes 1, 2, 3, or 4, who shall present a commission to the Lodge of Intelligence, appointing him representative for any Royal Arch Chapter, who shall accede to the above plan, shall be immediately considered as a member thereof.

Res. 10th. That the Lodge of Intelligence shall meet from time to time as may be necessary, to draw up the plans and arrangement for the constitution, consecration, and election of office-bearers of the Supreme Grand Royal Arch Chapter of Scotland, and also to give and receive every information relative to the above establishment.

Having now, Brother, laid before you such proceedings as have taken place with respect to this important business, may I, therefore, request the favour of your immediately calling together the Brethren of your Chapter, and laying the same before them for their consideration and I most sincerely hope they will see the propriety of the measure, and do everything in their power to promote its establishment. Should the members of your Chapter approve of the establishment of the Supreme Grand Royal Arch Chapter of Scotland, you will have the goodness, if it is not in the power of any of your office bearers to be present at their meeting in October, to send a proxy commission to some Royal Arch Brother in Edinburgh to appear in your name, and give in your accession to the establishment as soon as possible; and as he will thereby become a member of the Lodge of Intelligence, he will be able to give you every information with respect thereto. Should you not be acquainted with any Royal Arch Mason in Edinburgh, I shall be happy to afford you every assistance in my power in recommending you a person who shall be properly qualified to attend to your interest.

As the Lodge of Intelligence have not been able to ascertain all the Royal Arch Chapters in Scotland, I have annexed a list of the places and Lodges to whom this circular has been sent, that, should any other come under your knowledge, you may either send them your own letter for their consideration, or inform me of their address, and I shall forward one to them officially.

I have further to request, that should you know any Royal Arch Masons belonging to the 5th class, you will also promulgate the contents of this circular to them, and by brotherly advice prevail upon them to desist from their irregular practices, and apply for a proper warrant, by petition to the first General Supreme Grand Chapter. Such petition may be sent to me, and I shall lay it before the Lodge of Intelligence, and have no doubt of its being granted at the first general meeting of the Supreme Grand Royal Arch Chapter.

Any further information you may desire, by letter (post paid) addressed to me, Ladyfield Place, I shall be happy to afford you.

I am,

SIR & BROTHER,

Your most obedient servant,

(signed) W. Pringle, Secretary.

To

The Secretary of

the St. John's Royal Arch Chapter,

DUNDEE.



This Circular sent to the following Royal Arch Chapters.

Edinburgh Royal Arch Chapter.
Encampment Knights Templars Kilmarnock.
St. John's Encampment K.T. Glasgow.
Union Encampment K.T. Ayr.
Duke of Kent's Encampment K.T. Glasgow.
Shetlestone St. John's Encampment K.T.
St. James' Encampment K.T. Aberdeen.
Caledonian Encampment K.T. Dunse.
St. John's Encampment K.T. Strathaven.
St. John's Encampment K.T. Castle Douglas.
Ayr Military Encampment K.T.
Grand Assembly K.T. Ayr.
Wallace Tower Encampment K.T. Ayr.
St. Cuthbert's Encampment K.T. Whitehorn.
Prestwick Encampment K.T.
Union Encampment K.T. Dundee.
St. John's Encampment K.T. Haddington.
St. Cuthbert's Encampment K.T. Tweedmouth.
Union Encampment K.T. Maybole.
Greenock Encampment K.T.
Aboyne Encampment K.T. Aberdeen.
St. Paul's Encampment K.T. Lanark.
Paisley Encampment K.T.
Champaign Encampment K.T. Ochiltree.
St. John's Encampment K.T. Dundee.
St. Bryde's Encampment K.T. Douglas.
Grampian Encampment K.T. Perth.
Strathmore Encampment K.T. Glammis.
Port Spain Encampment of K.T. Trinidad.
Lomond Encampment of K.T. Cupar Fife.
St. Salem's Encampment K.T. Beith.
Girvan Encampment K.T.
Hamilton Encampment K.T.
Inverness Encampment K.T.
Creiff Encampment K.T.
Encampment of K.T. Bathgate.
St. Ninian's Encampment K.T. Brechin.
Dumfermline Encampment K.T.
Muirkirk Encampment of K.T.
Wigton Encampment of K.T.
Biggar Free Operatives K.T.
Annan St. Andrew's K.T.
Gatehouse of Fleet Encampment K.T.
Cree Bridge Encampment K.T.
St. Bryde's Encampment K.T. Kirkcaldy.
St. Luke's Lodge, Gilcolmscleugh, Aberdeen.
Dalkeith Lodge.
St. Andrew's Lodge, St. Andrew's.
Stirling Royal Arch Lodge.
Thistle Lodge, Stewarton.
Eymouth Lodge.

And also to the following, whom we presume to be Royal Arch Masons.

Dunbar Castle Lodge.
Falkirk Lodge.
Melrose Lodge.
Mother Kilwinning Lodge.
Langholm Lodge.
Old Lodge Peebles.
Galstone St. Patrick, Kilmarnock.
St. Cuthbert's, Kirkcudbright.
Dunkeld Lodge.

Old Lodge Stirling.
Montrose Kilwinning Lodge.
Keith's Lodge Peterhead.
Glasgow St. Mungo.
Glasgow Royal Arch.
Glasgow St. Mungo Royal Arch.
Cambuslang Royal Arch.
Rutherglen Royal Arch.
Patrick St. Mary's.
Tarbolton St. David's Lodge.
Selkirk Lodge.
Jedburgh Lodge.
Paisley Royal Arch Lodge.
Royal Arch Lodge, Pollockshaws.
Linlithgow Lodge.
Scoon Lodge.

PETITION OF A CANDIDATE FOR THE K.T. DEGREE.

Unto
HIS MOST EMINENT HIGHNESS
the
Grand Master,
the
Grand Dignitaries,
and
Knights of the Temple in Scotland,
The Memorial of

Sheweth,

THAT your Memorialist was admitted a Companion in a Chapter of the Order, held at upon the day of and your Memorialist being desirous to the utmost in his power to promote the interests of the Order, humbly requests the Most Eminent Grand Master, and Knights in Chapter assembled, will be pleased to give, grant, and confirm the dignity of a Knight Templar to the Memorialist by placing him upon the Roll of the Order for Scotland, and your Memorialist promises faithfully to perform the various duties incumbent upon him as a Templar, and faithfully discharge the annual contribution payable to the Order, so long as he shall continue an efficient member upon the Roll.

Given at
the *day of*

We, the undersigned, holding the Memorialist worthy of the honour to which he aspires, recommend the above application to the consideration of conclave.

Eodem die.

Balloted for 18

£

Fees Received by

Admitted 18

FRIDAY, 11th JANUARY, 1895.



THE Stated Meeting of the Lodge on the 4th January having been allowed to lapse on account of its proximity to the New Year festivities, an Emergency Meeting was held in its stead on the 11th, at Freemasons' Hall, at 5 p.m. Present: Bros. C. Purdon Clarke, *C.I.E.*, in the Chair; E. Macbean, S.W.; C. Kupferschmidt, J.W.; G. W. Speth, Secretary; S. T. Klein, J.D.; E. Conder, Jun. Stew.; and F. H. Goldney. Of the Correspondence Circle: Bros. David M. Finlay, E. Newland, H. D. Williams as I.P.M., R. A. B. Preston, J. Joel, O. N. Wyatt, H. F. Raymond, W. F. Stauffer, H. B. Chamberlin, W. F. Newman, H. Jenkins, W. H. Purkiss, J. Leach Barrett, J. R. Creasey, E. Haward, Viscount Doneraile, C. M. Brander, H. E. Herman, Dr. R. C. Cooper, S. W. Morris, E. Armitage, T. Cohu, A Dutton, C. H. Bestow, G. Gregson, M. M. Bhownaggree, Rev. C. E. Wright, E. Glaeser, and H. D. Willock. Visitors: Bros. Col. G. W. Willock, C. Forster, W.M., and the S.W. Lodge Hova Ecclesia No. 1466; A. Sharpe, Cestrian Lodge No. 425; J. B. Caudell, Castle Lodge No. 1436; Ralph Thomas, Adelphi Lodge No. 186; and H. Thomson Lyon, J.D., Ubique Lodge No. 1789.

Six Lodges, one Masonic Club and sixty-six brethren were admitted to the membership of the Correspondence Circle.

The Report of the Audit Committee was received, approved, and adopted, as follows:—

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Holborn Restaurant on Friday, 14th December, 1894, at 6 p.m.

Present:—Bros. Rev. C. J. Ball, Dr. W. Wynn Westcott, Sir C. Warren, S. T. Klein, W. M. Bywater, C. Purdon Clarke, C. Kupferschmidt, and G. W. Speth, Sec.

The Secretary produced his books and the Treasurer's accounts and vouchers, which were examined by the Committee and are certified correct.

The Committee agreed upon the following

REPORT.

BRETHREN,

In presenting this our Eighth Annual Report to the Lodge, we once more congratulate you on the good work done during the last twelve months, and on the excellent prospects with which the new year opens. The dark cloud upon the brightness of the expiring session is the death of our dear Brother Kelly, a member of our Inner Circle. We shall see him no more among us, but his memory will remain with us. Our membership has been increased by the admission of Bros. Malczovich and Conder, and now stands at 29. As Bro. Malczovich resides at Budapest, we shall not often have the pleasure of his company; but Bro. Conder promises to be with us frequently and has been appointed to office by the W.M. We are also glad to welcome once more to our meetings our two distinguished brothers, Major General Sir Charles Warren and Rear Admiral A. H. Markham, on their return from serving their country abroad.

In the Correspondence Circle we have several deaths to deplore, some of which touch us very nearly, and all have been duly recorded in our *Transactions*. There has been during the past year an accession of 387 members to our Outer Circle; which, after deducting losses by death, resignation and erasure, leaves us with a total of 1831. The constant increase in our numbers is in itself cause for gratification; but the addition to our strength is not to be gauged solely by a numerical standard. Several of the new members have already contributed articles to our columns; and there is evidence of a greater readiness on the part of many to add to the information in our "Notes and Queries."

Hitherto our Summer Excursions have been confined within very moderate limits of space and time; but in June last we ventured further afield, visiting Salisbury and Stonehenge, and extended the time over two whole days. That under these circumstances the excursion should have obtained even more support than usual, is highly gratifying; our choice of interesting spots to explore thus becomes greatly widened. We believe that, apart from the mere pleasure of visiting scenes of interest, these annual expeditions are of much benefit. They afford our widely scattered members an opportunity of passing a comparatively long time in the society of each other, enabling them to form new friendships and tighten already existing bonds; thus applying to our Lodge as a whole the strong cement of better acquaintance. With a membership so widely distributed as ours, these outings supply a want not otherwise easily satisfied.

On the 28th November last we completed our tenth year of existence, though not of actual work, and the opportunity was seized of marking the event by a Conversazione. Considerably over 300 ladies and gentlemen assembled on the occasion, which was so enjoyable that many present expressed a wish to see the Conversazione become an annual event. We are, however, doubtful of the wisdom of such a course; but if the members strongly desire it, their opinion will receive careful consideration. To those brethren who so kindly exhibited their collections of curious and interesting objects, we beg to tender our hearty thanks.

We are glad to be able to report well on the financial aspect of the past year. By a strict but judicious economy, we have been enabled to reduce considerably the adverse balance of the last three years. Our position is about £170 better than last year, and we confidently hope next year to report that the

balance stands on the right side of the ledger. We think it will be conceded that economy has not been practised at the expense of efficiency; and that the brethren have received in return for their subscription, this year as during the past, full measure heaped up and running over.

The time has now arrived when some means should be adopted to lighten the labours of our Secretary. The work of the office has increased to such a formidable extent that he can no longer face the task unaided. There is much routine and detail which may very well be entrusted to a clerk. Such a step would materially lighten the labours of our Secretary, now often extending to 15 hours a day for many successive days. We have decided to allow him to draw £50 a year for the salary of a clerk.

The amount outstanding and due to the Lodge is unusually large this year. The cause of this is to be attributed in a great measure to the late season at which Reprints Vol. V. was brought out; so near, in fact, to the date at which the subscriptions become renewable, that members abroad have not been informed of their indebtedness. It was felt that to ask them for a remittance in November and again in December would be entailing needless trouble. Some of the other debts have also been contracted quite recently, and sufficient time has barely elapsed for their recovery. But there is no excuse whatever for the large amount due for 1894 subscriptions: and we regret to state that some 250 members have allowed a whole year to pass without discharging their obligations to the Lodge.

We append a statement of the chief accounts during the past twelve months; the nature of those not tabulated will be easily understood by a reference to the Summary of Cash.

LODGE ACCOUNT.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Balance from 1893	51	18	9	Dispensations	2	12	6
Subscriptions	36	0	0	Tyler's fees and expenses	4	8	0
				Service and petty expenses	7	13	0
				Whymper Memorial Fund	10	10	0
				Fees to Grand Lodge	1	7	6
				Balance	61	7	9
	£87	18	9		£87	18	9

Assets.	£	s.	d.	*Liabilities.*	£	s.	d.
Balance brought down	61	7	9	Quarterage and Rent, estimated at	14	0	0
Arrears of Subscriptions	9	9	0				

CORRESPONDENCE CIRCLE.—1893 ACCOUNT.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
1893 Balance brought forward	89	16	11	Balance of cost of Part III.	84	0	0
Sales in 1894 and arrears paid up	56	9	9	Summonses	2	10	0
				Catalogue Slips	1	5	0
				Authors' Reprints	2	1	6
				Balance transferred to General Fund Account	56	10	2
	£146	6	8		£146	6	8

CORRESPONDENCE CIRCLE.—1894 ACCOUNT.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Subscriptions received in 1893	43	1	5	Christmas Boxes	2	15	0
,, ,, ,, 1894	756	16	6	Bank Commissions and Stamps	0	13	8
Dividends on Consols	4	2	4	Sec.'s expenses: travelling and visiting	4	5	0
				Local Secretaries' expenses	12	16	2
				Clerical assistance	12	12	6
				Catalogue slips	9	6	0
				Summonses	16	12	4
				Authors' Reprints	2	6	6
				St. John's Card (balance)	53	0	0
				Transactions, Part I.	90	7	7
				,, Part II.	85	10	7
				,, Part III. (on account)	50	7	10
				Transferred to General Fund Account	400	0	0
				Balance, carried forward	63	7	1
	£804	0	3		£804	0	3

Assets.	£	s.	d.	*Liabilities.*	£	s.	d.
Balance carried down	63	7	1				
Arrears due	137	5	6				
	£200	12	7	Estimated balance on Part III.	60	0	0

REPRINTS.—VOL. V. ACCOUNT.

Receipts.

	£	s.	d.
Subscriptions paid	79	5	6
Balance carried forward	21	0	2
	£100	5	8

Expenditure.

	£	s.	d.
Petty expenses	10	5	0
Preparing and printing Facsimiles ...	90	0	8
	£100	5	8

Assets.

	£	s.	d.
Subscriptions unpaid	96	15	0
and			
65 Vols. as yet unsold			

Liabilities.

	£	s.	d.
Balance carried down	21	0	2
Printing and Binding, estimated at ...	30	0	0
	£51	0	2

GENERAL FUND ACCOUNT.

Dr.

	£	s.	d.
To back Transactions	94	15	2
„ 1894 „	400	0	0
„ back Reprints	32	2	6
„ Binding and Cases account ...	7	5	4
„ Com. on sale of Conder's History...	3	15	0
„ „ „ of Crawley's Irish Reprints	3	16	8
„ Sale of other publications	4	1	0
„ Balance, carried forward	244	19	2
	£790	14	10

Cr.

	£	s.	d.
By Balance from 1893	263	0	3
„ Rent	40	0	0
„ Arrears of Secretary's salary ...	50	0	0
„ Secretary's salary for 1894 ...	200	0	0
„ Furniture	6	10	0
„ Fire Insurance	2	7	6
„ Library Account	17	15	4
„ Stationery account	66	4	7
„ Postage account	144	17	2
	£790	14	10
Balance to 1895...	244	19	2

SUMMARY OF CASH ACCOUNT.

Receipts.

	£	s.	d.
Balance from 1893	77	9	0
Lodge Account	36	0	0
Sale of back Transactions, 1887-1892	50	17	0
Subscription & Sales, 1893 Transactions	56	9	9
Subscriptions, &c., 1894 „	760	18	10
Subscriptions in advance for 1895 ...	30	9	5
„ „ „ „ 1896 ...	9	14	4
„ for Reprint of *Ars*, Vol. I. ...	2	7	0
Life compositions	18	18	0
Medals supplied...	39	12	1
Cases and Binding supplied	35	15	0
Sale of back Reprints	32	2	6
Subscriptions to Reprints V.	79	5	6
Sale of Tickets for Conversazione ...	76	5	0
Subscriptions to Conder's Masons' Co.	37	9	6
Subscriptions to Crawley's Irish Rept.	19	3	6
Subscription to Crowe's Catalogue ...	0	15	0
Sale of various other publications ...	13	10	0
	£1377	1	5

Expenditure.

	£	s.	d.
Lodge Expenses...	26	11	0
Balance of 1893 expenditure	89	16	6
Corresp. Circle and Transactions, 1894	340	13	2
Library, Purchase of Books & Binding	17	15	4
Paid Bro. Kenning for Medals ...	38	10	0
Paid Brooks, book-binder	28	9	8
Stationery	66	4	7
Postage	144	17	2
Expenditure on account of Reprint V.	100	5	8
Expenses to date of Conversazione ...	73	15	0
Paid Bro. Conder	33	14	6
Paid Bro. Crawley	15	6	10
Paid Bro. Crowe	1	4	0
Office rent	40	0	0
Secretary's Salary and arrears of ditto	250	0	0
Furniture	6	10	0
Fire Insurance	2	7	6
Balance { In Bank	91	9	2
Balance { In hand	9	11	4
	£1377	1	5

BALANCE SHEET.

Dr.

	£	s.	d.
Lodge Account	61	7	9
Correspondence Circle, 1894 Account	63	7	1
„ „ 1895 „	46	12	11
„ „ 1896 „	9	14	4
Life Members' Account	247	10	0
Reprint of *Ars*, Vol. I.	2	7	0
„ "Burns" Account	10	4	2
Medal's Account	1	2	1
Whymper Reserve Fund	105	15	1
Conversazione	2	10	0
	£550	10	5

Cr.

	£	s.	d.
Correspondence Circle, 1892 Account	17	6	1
Library Catalogue Account	19	0	0
Reprints V. Account	21	0	2
Crowe's Catalogue of Certificates ...	0	9	0
Investments Account	146	5	6
General Fund Account...	244	19	2
Cash in Bank	91	9	2
„ in hand	9	11	4
	£550	10	5

AMOUNTS OUTSTANDING.

	£	s.	d.
Lodge Subscriptions	9	9	0
Transactions, 1887-92	6	4	6
Arrears, 1893	21	0	0
„ 1894	137	5	6
Back Reprints	13	13	0
Reprints V....	96	15	0
Various publications	9	16	0
Conversazione Tickets	2	0	0
Medals	1	0	0
Binding and Cases...	12	13	6
	£309	16	6

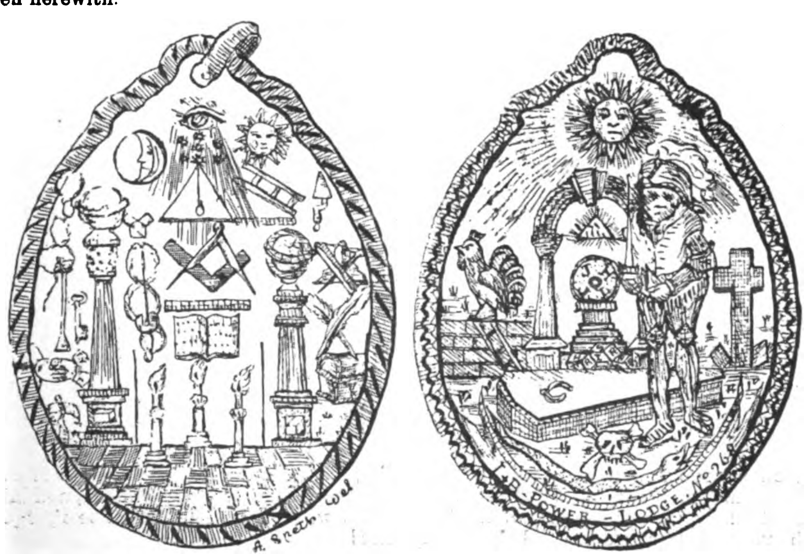
For the Committee,

C. J. BALL, W.M.

The Secretary exhibited the Grand Lodge Certificate of, and the patent appointing our late Bro. H. J. Whymper District Grand Master of the Punjab, presented to the Lodge by Bro. Captain Leslie of Rawul Pindi; and was instructed to convey to said Brother the grateful thanks of the Lodge for his kindness.

The Secretary also exhibited an illuminated address forwarded to the Lodge on its 10th Anniversary by the brethren of the Correspondence Circle in Copenhagen.

Bro. J. T. Thorp, Leicester, exhibited a most interesting document, the Grand Orient Certificate granted in 1778 to Bro. Rottier de Montaleau, who, himself in prison as a suspect, yet rendered the greatest services to the Grand Orient of France during the Revolution, revived that body subsequently, procured the adhesion thereto of the former Grand Lodge of Paris, and ultimately became Grand Master. The parchment is covered with the signatures of all the prominent French Masons of the day. Bro. Thorp also exhibited a Masonic Medallion in Battersea enamel, and a quaint silver engraved jewel, of which a representation is given herewith.



Bro. Newman exhibited a rare silver gilt jewel, with the figures in relief, which we hope to figure in these pages soon.

The following paper was read :—

THE HON. MISS ST. LEGER AND FREEMASONRY.

BY BRO. EDWARD CONDER.

THE Anglo-Norman house of St. Leger has perhaps one of the best authenticated pedigrees of any of those families whose pride it is, that they are descended from one of the companions in arms of the Conqueror.

From the British Museum Library, Philpott's MSS., and the Stemmata St. Leodegaria, I find that Sir Robert St. Leger, Knight, obtained from William I. the Manor of Ulcombe in Kent, where the family flourished for many generations.

Sir Antony St. Leger, Knight of the Garter, a lineal descendant of the above Sir Robert, was appointed by Henry VIII. to be one of his commissioners for letting the Irish Crown lands, and on July 7th, 1540, he was constituted Lord Deputy of Ireland.

It is from this Sir Antony St. Leger that the Right Hon. Arthur St. Leger, 1st Baron Kilmayden, and Viscount Doneraile, father of the lady, an episode in whose interesting life I am now about to discuss, was descended.

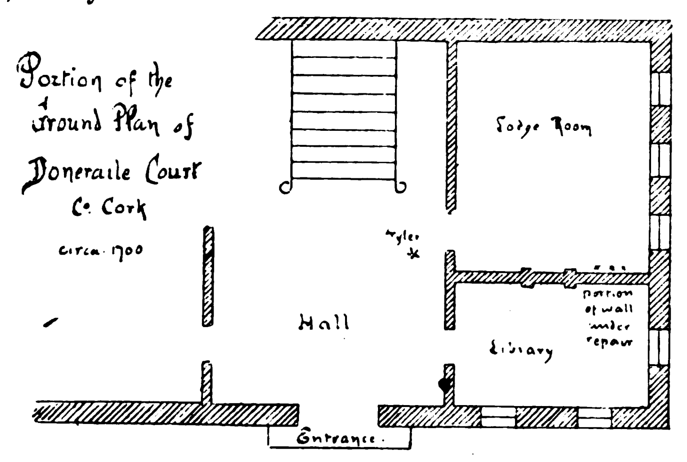
The initiation of the Hon. Miss Elizabeth St. Leger, afterwards the wife of Richard Aldworth, Esq., has long been a recognized fact in the history of Freemasonry in Ireland.

Several accounts, more or less differing in detail, and generally remarkable for their want of accuracy, have already been published.[1] The most authentic appears to be the one issued at Cork, with the authority of the family, in 1811. Although these different accounts vary considerably in the description of the manner in which Miss St. Leger witnessed the secret ceremonial carried on in the Lodge, the main fact of her being made a Mason remains undisputed.

If more proof were required than the well-known tradition, the fact of her portrait in Masonic clothing, her apron and jewels being still in existence, would satisfy the most exacting enquirer. The tradition, as we have it, is sufficiently circumstantial; if we consider the condition of speculative Masonry at the beginning of the last century, it contains nothing either improbable or impossible.

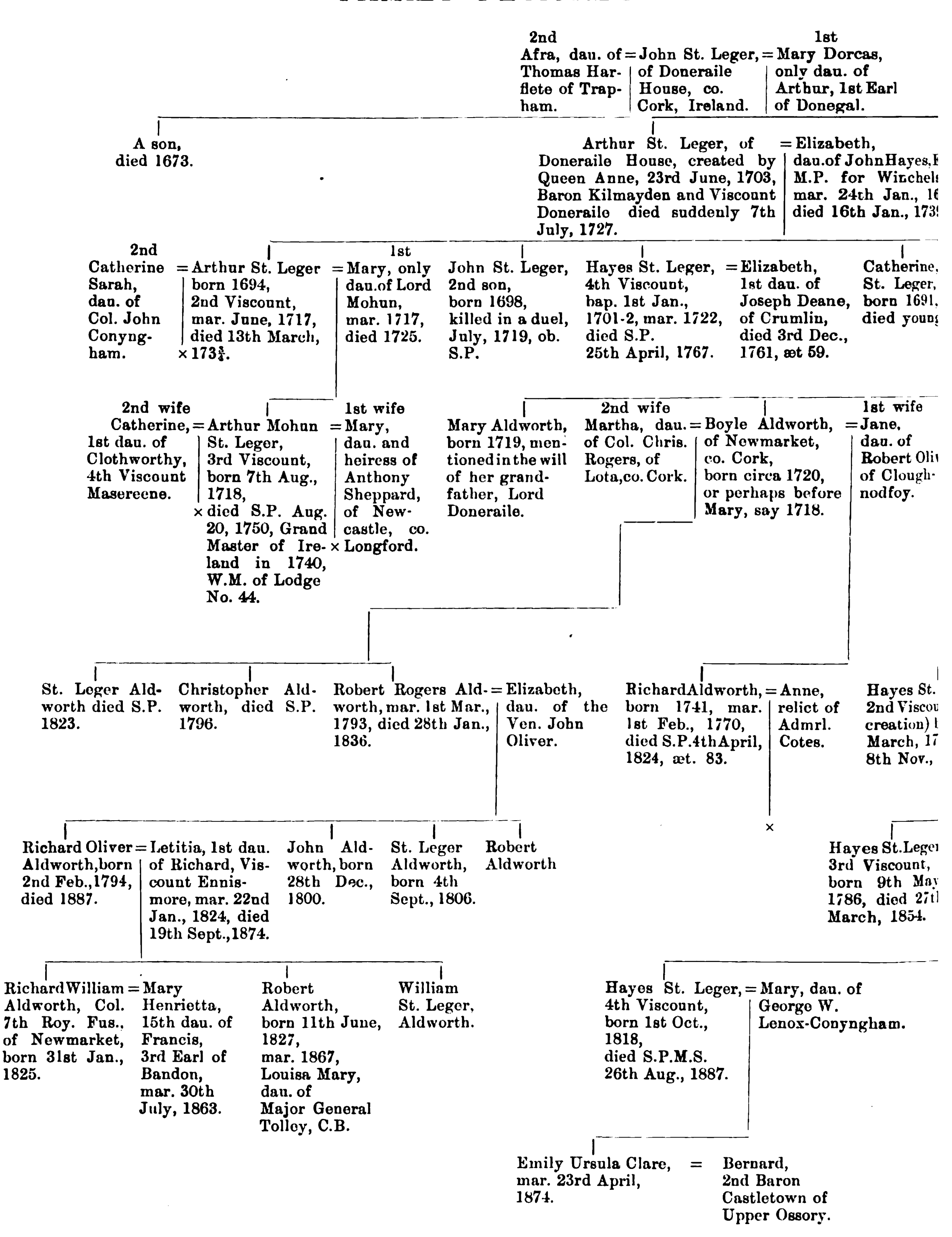
By the kindness of Lord Doneraile, Lady Castletown of Upper Ossory, Colonel Aldworth of Newmarket Court, Mr. James St. Leger, and other members of the family, I have fortunately been able to piece together an account of the incident which, although it may differ in some few particulars from those already printed, may fairly, as I hope to make clear on the present occasion, be accepted as the most authentic account of what transpired.

It would appear that the father of Miss St. Leger, Arthur St. Leger, 1st Baron Kilmayden and Viscount Doneraile, together with his sons and a few intimate friends, were accustomed to open a Lodge and carry on the ordinary ceremonies at the family mansion, Doneraile Court, County Cork.

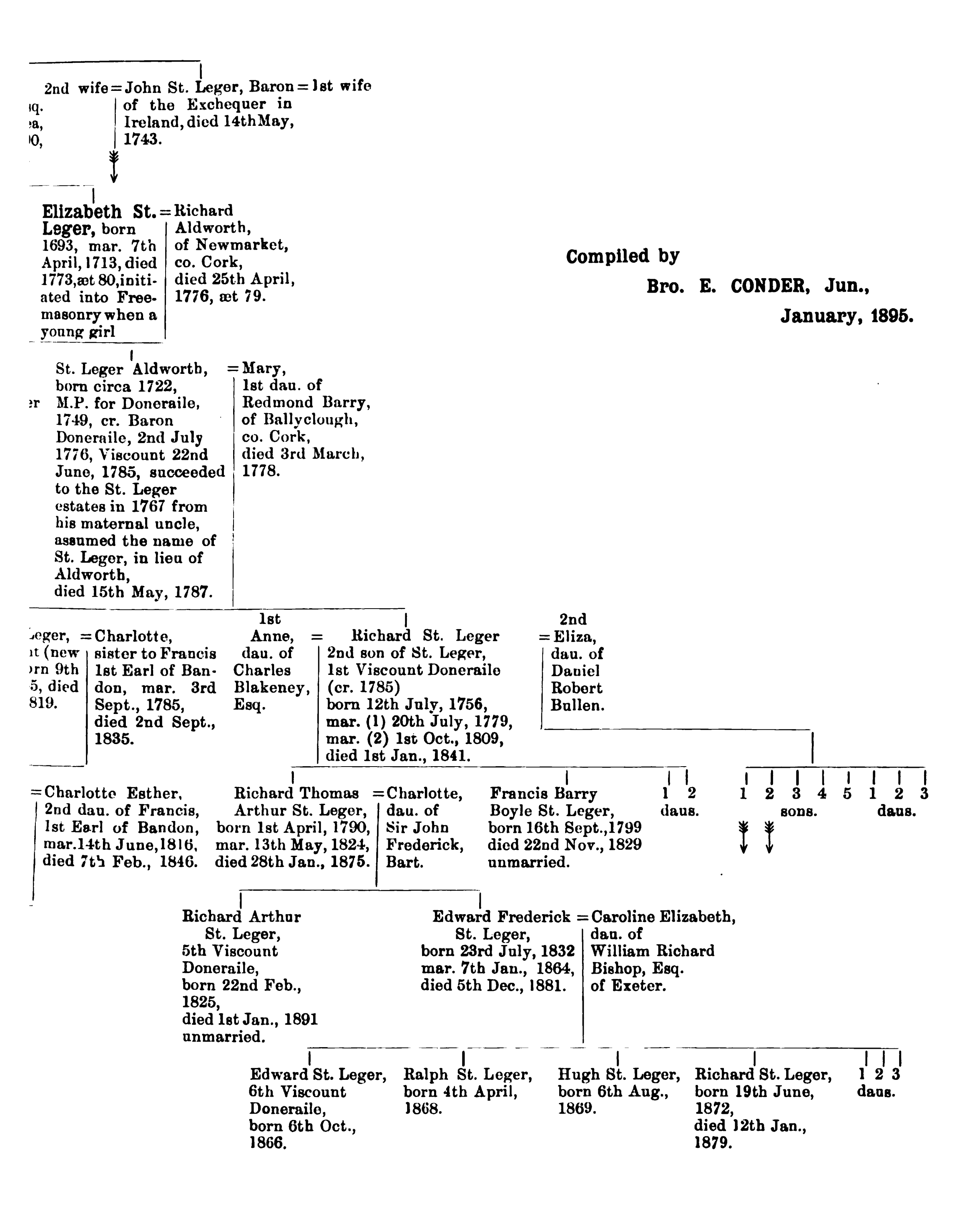


[1] In an introduction to a prospectus concerning the reproduction in facsimile of the mezzotint portrait of the Hon. Mrs. Aldworth, we are gravely informed that she was *born in 1713*, and initiated about the year 1734 at a Lodge where her father, Lord Doneraile, was W.M. This would be *eight years after his death*, and the YOUNG lady would be aged about forty-one!!

FAMILY PEDIGREE OF ST. LEGER AN



D ALDWORTH. VISCOUNTS DONERAILE.



Compiled by

Bro. E. CONDER, Jun.,

January, 1895.

On one occasion, during a period when the house was undergoing certain internal alterations, Viscount Doneraile, with others, met for Masonic purposes. The Lodge was held in a large room on the ground floor of the house, and in front of this room was a small library, divided from the back room by a partition wall. From a plan of Doneraile Court kindly sent to me by a member of the family, it is evident that the rooms to the right, on entering the hall, are probably the ones in question, the doors of these two rooms both open into the entrance hall, and are not far apart. The alterations having required the removal of some of the panelling from the larger room, the wall was in places undergoing repair; a portion of this had been taken down, and the bricks loosely replaced, without mortar, in the position they were ultimately to occupy. Against these loose bricks the oak panelling had been temporally reared. On this particular afternoon Miss St. Leger had been reading at the library window, and the light of the winter afternoon having failed, fell asleep.

The sound of voices in the next room restored her to consciousness, and from her position behind the loosely placed bricks of the dividing wall, she easily realized that something unusual was taking place in the next room. The light shining through the unfilled spaces of the temporary wall also attracted her attention. Prompted by a not unnatural curiosity, Miss St. Leger appears to have removed one or more of the loose bricks, and thus was easily enabled to watch the proceedings of the Lodge.

For some time her interest in what was transpiring was sufficiently powerful to hold her spellbound; the quietness of her mind remained undisturbed for a considerable period, and it was not until she realized the solemnity of the responsibilities undertaken by the candidate, that she understood the terrible consequences of her action. The wish to hide her secret by making good her retreat took full possession of her thoughts. For it must be fully understood that although she was perfectly aware that her father's Lodge was held at the house, she had no idea, on entering the library, that on that evening a meeting was about to be held in the adjoining room.

Her passage into the hall was easy, but it unfortunately happened that the doors of the two rooms were close together. Outside in the hall the Tyler was on guard, and from this point her retreat was cut off. Miss St. Leger, realizing that the Tyler, Lord Doneraile's butler, well knowing the condition of the temporary wall, would at once, from her frightened appearance, grasp the situation, screamed and fainted.

This old and trusted family servant, divided between his affection for his young mistress and the duties he owed to the Lodge, hesitated whether he should call for aid from the household, or alarm the Lodge. Fearing, however, to leave the door unguarded, he decided to summon his master. This course brought Miss St. Leger's father, with her brothers, and other members of the Lodge, into the hall.

Having carried the young lady back into the library, and she being restored to consciousness, they learned what had occurred. Leaving her in charge of some of the members, they returned to the Lodge, and discussed what course, under the circumstances, they had best pursue. The discussion was prolonged for a considerable time, after which they returned, and having acquainted Miss St. Leger with the great responsibilities she had unwittingly taken upon herself, pointed out that only one course was open to them. The fair culprit, endowed with a high sense of honour, at once consented to pass through the impressive ceremonies she had already in part witnessed.

All traditions, as well as the accounts kindly supplied to me by various members of the family, are unanimous in stating that the circumstances, as above recorded, took place at a time when Miss St. Leger was a young girl, and unmarried. As will be seen, from the accompanying pedigree, compiled from information supplied to me by her descendants, Miss St. Leger was born in 1693, her father having married in 1690. It is of course difficult to decide the exact age referred to by "a young girl." When considering the pedigree it will be seen that the maximum age is clearly fixed at 1717-18 (if not much earlier) when Miss St. Leger would be twenty-four years of age.

At 17 she might fairly be called "a young girl" and this would be in 1710. This fact is beyond dispute, and at once destroys any argument that may be advanced concerning her initiation in any Lodge after its constitution by the Grand Lodge of Ireland.

If we consider the question of the date of Miss St. Leger's marriage with Richard Aldworth Esq., of which there appears unfortunately no official record, it in no way supports the theory with regard to such Lodges. Her daughter, Mary Aldworth, was born in 1719, and her eldest son, Boyle Aldworth Esq., had issue by his first wife, a son Richard, born in 1741, thus shewing that in 1741 the Hon. Mrs. Aldworth *née* St. Leger, was aged 48, and a grandmother. From this also it appears that Miss Elizabeth St. Leger must have been married before 1719, the date of the birth of her daughter, more probably a few years earlier. when we take into consideration the date of the birth of her grandson. These circumstances amply support the tradition that Miss St. Leger was a young girl at the time



she was made a Mason. She was seventeen in 1710; and we may safely place the date of her initiation after 1710 and before the year 1718.

Tradition also reports, it will be remembered, that the Lodge was held at Doneraile Court by its owner, Viscount Doneraile. From the pedigree it will be seen that he was married in 1690 (Miss St. Leger born in 1693) and he died on 7th July, 1727. It therefore follows that the Lodge must have been held before the year 1727.

Of the Lodges constituted by the Grand Lodge of Ireland, those bearing the numbers 44, 95, and 150, have frequently been seriously considered as being identical with the Lodge that initiated our fair sister. That such attempts at fixing her initiation after the formation of the Grand Lodge of Ireland in 1729-30 are vain and worthy of little attention, may be gathered from the following notes on the above three Lodges, kindly supplied me by our learned Brother Dr. Chetwode Crawley, whose forthcoming reproductions of the early constitutions of the Grand Lodge of Ireland[2] will show that the first Lodges on the Irish Registry were at work for years before they obtained Warrants. With regard to the first named, No. 44. Of this Lodge we know absolutely nothing, saving that the warrant must have been dated between 20th December, 1735, and 20th April, 1736, at a time when Miss St. Leger would neither be "a young girl," being then forty-seven years of age, nor would she have still retained her maiden name, seeing that her daughter Mary Aldworth was in that year twenty years old, and Miss St. Leger's (Mrs. Aldworth) father had been dead eight years.

Bro. Chetwode Crawley further informs me that "there is no ground for locating this Lodge at Doneraile any more than at Donegal."

Of Lodge 95 we know that it was founded 1st December, 1738, in Cashell, in which year Mrs. Aldworth was 50 years of age. This Lodge continued till 1750 in full work at Cashel, which is in County Tipperary, full fifty miles as the crow flies, from Doneraile.

Coming now to Lodge 150, which by the way I may term "The Favourite," and the one nearly all previous accounts rely upon as the foundation for their erronous superstructures, I will only refer to a letter received by me the other day from Bro. Chetwode Crawley, in which he says:—"Lodge 150 is absurd as a mother Lodge for the lady. The Lodge was founded 25th February, 1745-6 in *Dublin*, where it was carried on continuously till at any rate 1759." At the date of constituting this Lodge, namely in 1746, our worthy Sister was in the proud position of being a grandmother, a period in life far removed from that of "a young girl."

The father of Miss St. Leger was created Baron Kilmayden and Viscount Doneraile by Queen Anne, 23rd June, 1703. On the occasion of receiving these honors his Lordship was at the court of St. James', London.

From these circumstances only *one* solution of the difficulty as to the Lodge being held at Doneraile Court earlier than that constituted in 1735 seems possible.

We know, from the records of the Grand Lodge of Munster, that a meeting was held at the house of Mr. Herbert Phaire in Cork on St. John's day, the 27th December, A.D. 1726. It must not be forgotten that Doneraile Court is situated within thirty miles of that city, and it may be assumed that the Grand Lodge of Munster did not come into existence without there having been at least a Lodge, or Lodges, existing in that district before 1726. The early history of Freemasonry in London, as well as in Ireland, before the era of Grand Lodges, is to a certain extent obscure.

The Grand Lodge of England, founded in 1716-17, was the result of Lodges already existing; therefore speculative masonry was a living institution when Miss St. Leger was a girl of seventeen or eighteen.

Her father, Viscount Doneraile, as already stated, visited London to take up his patent in 1703, which we may conclude was neither the first nor the last visit to the Metropolis. At this date, only thirteen years before the Grand Lodge of England was founded, some at least of the old Lodges which joined in that Masonic event, must have existed, and it would be quite possible for his Lordship to have been made a mason in London during one of his visits.

If this be admitted, it would be quite possible for him, on his return to Ireland, to open a private Lodge in his own house, with the assistance of his friends. This Lodge would probably exist up to the time of his death in 1727, a date, as above mentioned, when a meeting of the Grand Lodge of Munster was held at Cork. Whether this private Lodge had an unbroken existence after the death of its founder, it is impossible now to say. The second Viscount, Miss St. Leger's eldest brother, was married in 1717, and succeeded to the family honours on the death of his father. He died in March, 1734, and was in turn succeeded by his son Arthur, the third Viscount, who died without issue in 1750.

[2] *Caementaria Hibernica* (now in the press).

The Hon. Mrs. Aldworth died in 1773, *aet.* 80, and was buried in the Davies vault in the old St. Finnbarr Cathedral, Cork. A mural tablet to her memory was placed in the parish church of Doneraile.

The remains of the Hon. Mrs. Aldworth, appear to have been seen in after years by the late Dr. Richard Caulfield, shortly before the erection of the present Cathedral of S. Finbarr. Writing on the subject he says, (the body of the venerable lady was enclosed in a leaden shell and in a wonderful state of preservation.) "She was attired in a dark silk dress, white satin shoes, stockings of a similar colour. Her person was comely; her face of a dusky or ash colour; her features quite perfect and calm. She wore long silk gloves, which extended above the embroidered wristbands . . . . . . she wore a white head-dress, with a frill round her neck, the pleats of which were not even ruffled." The stone slab which covered the vault, having become undecipherable by age, was moved when the present Cathedral was built, and finally placed in the floor of the small chamber situated in the great tower.

The apron worn by our worthy sister is now in the possession of her descendant, Colonel R. W. Aldworth, of Newmarket Court, who has been kind enough to send me what I may almost call a facsimile, which I now have the pleasure of exhibiting.

It will be noticed that the shape is peculiar and it is further very remarkable for its size, measuring with the flap folded, 21in. deep, width at top 21in., and width at the bottom 24½in. According to Bro. Crowe; the largest apron he has ever seen, measured with the flap folded 26½in. deep, width at the top 22½in., and at the bottom 24½in.

Bro. Rylands writes me the following observations on the matter:—

"I must congratulate you on being able to exhibit to the Lodge this representation of Mrs. Aldworth's apron, and I am sure the best thanks of the members are due to Col. Aldworth, for having so kindly prepared such a capital facsimile of this interesting relic of his Masonic ancestor. The difference between the apron now exhibited and that represented in the engraved portrait of 1811 is worthy of note. The one in the engraving is of small size, shield shaped, and the outer edges of both the apron and flap seem to be ornamented with fringe, probably of blue or white silk. As I have already pointed out, it is not unlike the St. Helena apron, in the possession of Col. Mead.[1]

"The original, from which the engraving of 1811 was copied, having been evidently prepared as a portrait of Mrs. Aldworth in her Masonic clothing, it may fairly be concluded that the apron represented shows the form of the one worn by her at that period. The pamphlet of 1811 states that the portrait was 'taken at an advanced period.' It appears to me to represent a woman of from forty to fifty years of age. Born in 1693, Mrs. Aldworth would be fifty in 1743. The form of the apron, however, appears to me to be of later date.

"The apron in the possession of Colonel Aldworth is of larger size, and would reach almost to the knees of a lady of ordinary height. It is the deep apron, following the shape of the trimmed skin of leather, not uncommonly worn of various materials, in England before the Union. It must not be forgotten, however, that these were Irish aprons, of which very few old examples have been published. Through the kindness of friends I have had several very interesting examples lent to me which I hope to publish before long.

"It could hardly be expected that one apron would, with Mrs. Aldworth's regular attention to her Masonic duties, remain in perfect order for twenty or more years. No doubt from time to time a renewal became necessary, and the apron in the possession of Col. Aldworth is probably the one worn by Mrs. Aldworth up to the time of her death, which took place in 1773. This would satisfactorily account for the difference in form. Under any circumstances this reproduction of the apron in the possession of Col. Aldworth, supplies a well-authenticated example of an apron used under the Irish Constitution before the year 1773."

Of the two jewels worn by Mrs. Aldworth, one is preserved by Lady Doneraile, the other is in the possession of Lodge No. 1, Cork. Her portrait is in the collection of Lady Castletown, of Upper Ossory. An engraved copy was published by subscription in 1811. From the pamphlet accompanying this engraving, we gather that Mrs. Aldworth was a most exemplary member of the Craft. Holding, as she did, the distinction of being the only Lady Mason, "she had such a veneration for Masonry that she would never suffer it to be spoken lightly of in her hearing; nor would she touch on the subject, but with the greatest caution, in company with even her most intimate friends, whom she did not know to be Masons, and when she did, it was under evident embarrassment, and a trembling apprehension lest she might, in a moment of inadvertance, commit a breach of Masonic duty."

[1] *A.Q.C.*, vol. v., pp. 184-5 (Nos. 39 and 48).

It is further stated that she presided as Master of her Lodge, which she headed frequently in Masonic order of procession, driving, we are told, in an open carriage.

The latter part of this statement may be correct, but as to her ever having filled the chair of her Lodge, or even that she was ever in Lodge after her initiation and passing, I believe there is no evidence forthcoming. Indeed, the early accounts of her Masonic career only state that she was admitted to the F.C. degree, but at the date of her initiation all the principal points of the Craft were probably included in this the second, or as we now term it the third degree. I will not, however, enter here upon a disquisition on this interesting *crux*, but rather leave our heroine in full possession of all traditionary Masonic honours; although fearing that many bear the stamp of imagination pure and simple. What we do know is that as a Mason she was always remarkable for her true charity, which she dispensed with an open hand, thus proving herself to be a worthy representative of the knightly St. Legers, and adding fresh lustre to the traditions of the family motto—

Haut et Bon.

The W.M. in the Chair, expressed the pleasure which had been afforded him in listening to the very interesting paper of Bro. Conder, and had no doubt the brethren present would express the same for themselves later on by heartily carrying the vote of thanks which he should move. Meanwhile he called for comments on the part of brethren present.

Bro. Speth thought that "comments" was undoubtedly the right word to use, as he conceived anything in the nature of a discussion to be practically impossible. Much as they all loved a discussion, with that little spice of dissent which gave it piquancy, he saw no opening for anything of the kind on this occasion. But he thought it possible to emphasise what had perhaps escaped the notice of the brethren in the mere hearing of the paper, although it would come out clearly enough in perusing it quietly at home. This was not so much the correction of the date hitherto accepted as that of Miss St. Leger's initiation, an important point enough in itself, as the fact that this correction brought her initiation back to a period when Masonry as we now understood it certainly did not exist in Ireland, and possibly not even in England. It carried us back to a period before the foundation of Grand Lodge, and showed us that the lady was initiated under the old regime; she and those assembled with her on that occasion were speculative members joining the Craft at a time when it was still mainly operative. The Lodge at Doneraile Court must in future rank with the one at Warrington in which Ashmole first saw the light, with the one at Chester of which Randle Holme was a member, and with others whose traces would yet turn up. The Scottish Lodges and that in the Masons' Company of London were not quite on the same footing, because their connection with Operative Masonry was still close and direct. The paper they had just listened to was a very important and welcome one, and seeing what Bro. Conder had already done for them in the short time he had devoted his attention to Masonic Archæology, he (Bro. Speth) ventured to hope and even to prophesy, that much might be expected of him in the future. He would now read to them three communications he had received on this matter from Bros. Hughan, Rylands and Dr. Chetwode Crawley, merely expressing his regret that through illness in the one case, and unavoidable circumstances in the others, these brethren could not be present to deliver their remarks *viva voce.*

Bro. Conder's paper is both interesting and startling in character. All our theories are demolished as to the period when the initiation of "our only Sister" occurred, for having been born in 1693, and married in 1718 *circa*, the insight she obtained into our mysteries must have been during the *pre* Grand Lodge era, or about the year 1710.

Until Bro. Conder's investigations we had all assumed that the various reports respecting the initation of the Hon. Elizabeth St. Leger, though not always in agreement, were correct as to the occurrence being of a later date than 1730. Evidently the account printed by the late Bro. Richard Spencer, was based, in part, on particulars obtained from descendents of the famous Masonic Family. It is stated therein

> "We have it from undoubted authority, that the occurrence took place when her brother was Viscount, *i.e.*, after the death of her father,"

and that in a communication received from the son of a brother who witnessed the ceremony, the fact of her initiation in Lodge 44 is asserted, and that the Warrant, then dormant, was in the possession of that Craftsman. The editor of the prints published early this century, is declared to have been indebted to Bro. Arundel Hill, of Doneraile (whose son Richard Hill testified as herein mentioned) for the information afforded, and that his authority "*is most indubitable.*"



It is quite clear, however, that we have all been led astray as to the period of her initiation, and that the several Lodges noted as claiming the honour of her reception, had nothing whatever to do with the ceremony, for the simple and sufficient reason that they could not then have been in existence.

I consider Bro. Conder has done a grand service by discovering the year of birth, and approximate year of marriage, of the lady in question, these two dates proving that her initiation must have been some 20 to 30 years earlier than previously claimed, and also that her reception must have been in a Lodge under the *old regime*, of which we have no account whatever and which assembled some years prior to the oldest records yet traced of Freemasonry in Ireland. As to the jewel and the apron or aprons she wore, these were probably of much later date, and her appearance in public as a "Freemason" would doubtless be subsequent to the advent of the Provincial Grand Lodge of Munster and the Grand Lodge of Ireland, 1725-1730. We know that her name occurs as the second (and only lady) subscriber on the printed list to Dr. Dassigny's "Enquiry" of 1744, the hundreds else being brethren; and that the post of honour was given to her, for the name immediately follows that of Viscount Allen, then the Most Worshipful Grand Master.

The 3rd Viscount Doneraile, nephew to the Hon. Mrs. Aldworth (née St. Leger) was Grand Master of the same Body in 1740, and supposing it is true that his aunt had been initiated about 1710—*which there is no reason whatever to doubt*,—the fact of his Lordship being so honoured by the Craft would possibly explain the prominent part said to be taken by the Hon. Mrs. Aldworth in Masonic processions. It is extraordinary that this error as to the date of her initiation should have remained so long unnoticed and uncorrected, especially so, when it is remembered that some of the descendents are evidently responsible for the mistake.—W. J. Hughan.

The History of the "only Lady Mason" is one which must interest every member of the Craft, and this interest is very much increased by having a clear statement of the facts. Up to the present time, only the most unreliable information has been obtainable from the ordinary printed accounts of the incident, and I must congratulate Bro. Conder on having brought together a quantity of information which at last places the matter on a satisfactory foundation. The slightest examination of any or all of the ordinarily known accounts shows, as I found out some years ago, that the dates will not fit in.

The simple facts, that Miss St. Leger when a young girl, obtained possession of certain Masonic secrets by concealing herself in or near the Lodge held by her father at Doneraile House, and that in consequence she was made a mason, were known. To this, successive writers have added their own ideas without any authority, often pursuing the dangerous and foolish course of making the details fit their own imperfect knowledge.

The accounts of the incident as we have them resolve themselves shortly into two possibilities—that Miss St. Leger, following the family tradition, was a young girl when she was made a Mason—or, that she was not Miss St. Leger at all, but certainly married, of middle age, a mother, and possibly a grandmother.

Bro. Conder, from a careful examination of dates and other matters, has been forced to the only reasonable conclusion. The remarks and "facts" of the tinkerers and would-be editors of the story take their proper place, and the original tradition remains, pure and simple.

The dates of Mrs. Aldworth's birth and death, the various dates in the pedigree and other circumstances, all point, as Bro. Conder clearly states, to a solution of the difficulty —a solution amply supported by the discoveries of Dr. Chetwode Crawley.

It has been stated that the warrant of the Lodge at Doneraile House, in which Miss St. Leger was made a Mason, is, or was a few years ago, in private hands. It would be interesting to have a copy of this document, as in any case it cannnot possibly date from the time when Miss St. Leger became a Freemason.—W. H. Rylands.

Dear Bro. Speth,—Let me begin by expressing unaffected regret at my inability to attend the meeting of Quatuor Coronati Lodge. Unfortunately, 10th January is the first day of term with us, and my professional engagements necessitate my presence in Dublin on that day. As if to make matters worse, the stated communication of the Grand Lodge of Instruction of Ireland, over which I have the honour to preside, takes place on the evening of the very same day. Pray make these imperative reasons for my absence clear to the brethren.

I am heartily with my Bro. Conder in his view of the period of the lady Freemason's initiation. Indeed, I had arrived independently at a similar conclusion, and congratulate myself on having found my surmise supported by so thorough-going and competent an investigator, who has, to my mind, established his thesis once and for all.

Bro. Conder has treated the question so effectively that I have but little to add from the Irish standpoint. I am at a loss to conceive how the initiation was ever attributed to Lodge No. 150, which was a Dublin Lodge and never had any connection with Doneraile, or even with the Province of Munster.

I have traced the tradition which ascribes the initiation to Lodge No. 95, to a passage in Bro. Millikin's *Historico-Masonic Tracts*, published in Cork in the year 1848. The passage runs as follows :—

> " . . . the Grand Secretary, John Calder, . . . laid before the committee, a charge against Lodge 95, for malpractices, and also to prove the validity of the Warrant of that Lodge. It is supposed that the malpractices had reference to the initiation of the Hon. Mrs. Aldworth, who became a Mason in that Lodge."

The original ground of Bro. Millikin's allegation is to be found in the document of which I forward you a photographic reproduction, borrowed from *Cæmentaria Hibernica.* From this it is clear that the malpractices occurred when the Lodge was held at Cashel, a city fifty miles from Doneraile, and separated from it by one of the loftiest mountain-ranges in Ireland. Further, I have lit upon a memorandum in the scanty archives of our Grand Lodge, which shows that the warrant No. 95 was transferred to Cork in 1750, apparently on account of malpractices in the previous year, when the Hon. Mrs. Aldworth was close upon her sixtieth year.

The ascription of the initiation to Lodge No. 44 stands on a different basis, or rather if I may use an Hibernicism, on no basis at all. As far as our Grand Lodge registers are concerned, the most diligent research has failed to find any trace of this No. 44 till 1810, when we find a new Warrant issued with that number to a Lodge meeting at Armagh. It is just possible that the independent St. John's Lodge, in which the initiation took place, survived until it accepted a warrant from the Grand Lodge of Ireland, and that warrant may have been No. 44. But this is pure conjecture.

The early traditions concur in representing the Fellow Craft degree as that to which the Hon. Mrs. Aldworth was admitted. Some years ago in conversing with me on this topic you made a most acute observation, which deeply impressed me, to the effect that the early initiation of the lady would explain this statement. We may take it as proved that there were *at most* but two Degrees worked during the period immediately preceding the formation of Grand Lodge. This being so, the Lady could not have witnessed, or been admitted, to any degree higher in nomenclature than the Fellow Craft. As there is no ground for supposing that she ever was present in Lodge after the first eventful occasion, she remained ostensibly Fellow Craft, though the method of the ritual underwent subsequent development, in which she had no part. The more I reflect on this suggestion of yours, the weightier it seems.

I take the opportunity to forward in illustration of Bro. Conder's paper a jewel which is not a mere reproduction of the Hon. Mrs. Aldworth's, but identical with it in every particular, being apparently one of the same batch, if I may use the term.

I have come to the conclusion that the lady's jewel was not made especially for her as is generally supposed, but was one of a type in use in the early days of our Grand Lodge. This particular specimen is unusually large and valuable, and such jewels were only worn, I take it, by the more distinguished members of the Craft. The engravings that I have seen give a very inadequate idea of the original.

It has not escaped Bro. Conder's attention that in the late Bro. Spencer's broad-sheet, Bro. Arundel Hill is alleged to have been an eye-witness of the initiation. With some little difficulty, I have ascertained that Arundel Hill, of Doneraile, was born in 1694, and died on 6th February, 1783, so that he may very well have witnessed the ceremony. He was the fourth son of William Hill, of Kilmalock, in Co. Limerick. He left two sons, Arundel and James, of whom the former was born in 1739, and died in 1820. This Arundel Hill the second had a son Richard, born in 1791, who died in 1845. This Richard seems to have been the authority for the tradition perpetuated by Bro. Spencer, who plainly confounds the two Arundel Hills, attributing to the second the part which the first may have played. The father of Richard Hill is impossible as a witness of the initiation, for he was not born till 1739, when the lady was already in her forty-seventh year, or thereabout.

I had hoped to be able to send you a view of Doneraile House as it appeared in the last century, but I have been unable to lay hands on any such picture or engraving, although I called to my assistance my good friend, Mr. T. W. Lyster, M.A., Assistant Librarian of the National Library of Ireland, whose acquaintance with such matters is unrivalled. The following extract from T. Crofton Croker's "Researches in the South of Ireland" will show the reason for our failure :—

"Doneraile is twelve miles distant from Charleville, and was described as a neat village; the residence of Viscount Doneraile, whose mansion, surrounded by a park of considerable extent, is close to the village, and said to be worth seeing; we were unable to judge of this fact, the porter at the park gate pleading his lordship's positive orders to admit no strangers. This was the only occasion on which we met with any difficulty in seeing any gentleman's grounds, though not personally acquainted with the owner."

There is no need to remind my learned colleagues of the Quatuor Coronati Lodge, that there is another tolerably well-authenticated instance of a Lady Freemason, in the person of Mme. Xaintrailles. Her story is told by Clavel, (*Histoire Pittoresque*, Paris, 1843, Chapter I.). Though Clavel gives the title of the Lodge, *Les Frères Artistes*, and the name of the Worshipful Master, Cuvelier de Trie, he omits the date, which tends to throw discredit on the narrative. There are, also, two or three instances in which female curiosity is said to have got the better of our precautions. Within the last few days, a case of this sort has come to our knowledge. I had written to Bro. H. F. Berry, M.A. W.M., of Trinity College Lodge, No. 357 (I.C.), asking him to verify some dates in the present inquiry, and, in his reply, he incidentally narrates the following episode. During the Christmas vacation, he was stopping at a country house in Tipperary, where he met a lady who astounded him by claiming an acquaintance with certain occurrences connected with an initiation. The lady informed him that her mother surreptitiously witnessed, through a slit in the wall of the bungalow, some part of the ceremony in a military Lodge, held in the Mauritius, nearly a quarter of a century ago. The fair eavesdropper disclosed the fact to her husband, who was a member of the Lodge, and who had been present at the initiation. He felt bound, in his turn, to disclose it to the Lodge, which neither inflicted the symbolic penalty, nor insisted on initiating her, but, very wisely, treated as a matter of no moment a cognizance of the ceremony which must have been, at best, ludicrously imperfect, inconsequent, and unmeaning.

Finally, allow me as an Irish Freemason to reiterate my appreciation of the manner in which Bro. Conder has treated the subject, and to venture the prediction that he will do still greater things for the archæology of the Craft.—W. J. CHETWODE CRAWLEY.

Bro. H. D. Williams exhibited a jewel which he understood was identical with Mrs. Aldworth's. On comparing it with that shown by Bro. Chetwode Crawley however, slight differences were observable, though the general style was the same.

BRO. SPETH moved a vote of thanks to Bro. Conder, which was seconded by the SENIOR WARDEN and carried with unanimity and heartiness.



FREEMASONRY IN PORTUGAL.

ATTENTION has been already called to the new Grand Lodge of Portugal in these pages, (VII., p. 209). The Grand Lodge has applied to the Grand Lodges of Germany for recognition and has supported its petition by a circular letter of the 15th November, 1894, from which we condense the following particulars. The Grande Oriente Lusitano Unido was formed on the 30th October, 1869, by the fusion of the rival Grand Orient of Portugal and the Grand Orient of Lusitania. At that time there existed in Lisbon four Lodges under the Grand Lodge of Ireland, viz., Nos. 338, 339, 341 and 344, which formed a Provincial Grand Lodge, and were the only Masonic bodies in Portugal at that time recognised by foreign Grand Lodges. In 1872 the United Grand Orient Lusitano issued a manifesto in which it solemnly undertook in the name of the Portuguese Craft to abandon the discussion of political questions in which it had been engaged for years previously. Thereupon the Grand Lodge of Ireland recognised the United Grand Orient, and advised its four Lisbon Lodges through Bro. Goddard to join the said Grand Orient and thereby put an end to divisions in the Portuguese Craft. Under these circumstances the four Lodges laid down the title of Provincial Grand Lodge, and amalgamated into one single Lodge which they called Regeneraçao Irlandeza,—Irish Regeneration. A treaty was then concluded between the United Grand Orient and the Lodge Irish Regeneration, of which the 13th clause was as follows:—"Should at any time the United Grand Orient depart from the fundamental principles of Freemasonry, the Lodge Regeneration will, with all that belongs to it, withdraw from its jurisdiction." This treaty was signed in March 1872, and equally with the manifesto already mentioned, published the same year in the *Boletim Official* of the United Lusitanian Grand Orient.

But under date of the 2nd November, 1892 the then Grand Master of the U.L.G.O., Bro. Visconde de Ouguella, published the following decree, which we give in English translation:—

We, Viscount de Ouguella, Grandmaster, etc., Chief of Freemasonry in Portugal,

do hereby declare that, the Council of the Order having represented to us the difficulties it experiences in construing the latter part of the first clause of Art. 2, of the constitution, and in conformity with the wish of said Council,

We now decree as follows:—

Art. I.—The last part of the first clause of Art. 2, of the Constitution which reads, "Therefore every discussion on politics or religion is forbidden in our assemblies" shall be erased, it being conditional on a rule which is not to be found in Art. I. of the said Constitution.

Art. II.—A copy of this decree shall be at once communicated by the Secretary General of the Order to each Lodge under its jurisdiction, for immediate execution.

Given in the Council of the Grand Master,
this 2nd November, 1892.

The Grand Master, (signed) Visconde de Ouguella.
For the President of the Council of the Order
(signed) A. Risenando Marques.
The Secretary General of the Order.
(signed) Andre Joaquim de Bastos.

Further, Lodge Regeneration, like all other Lodges, received on the 5th November, 1892, a communication from the Secretary General, alluding to the erasure of the clause in question, and in which the Grand Master "by the advice of all Worshipful Masters invites the discussion of the following themes in the Lodge, as, in consequence of their important nature they are of the greatest consequence for the economical, social and political life of our country." The subjects which follow are many, and it is impossible to deny their political nature: for instance,—Universal Franchise,—Communal Independence,—Suppression of Noble and Feudal Titles by Civic Titles of honour,—Reform of the Laws of Hypothec,—Substitution for the Prison-system of a system of Penal Farm-settlements, etc. The letter concludes with "Every Lodge shall appoint a Reporter, who, at the end of the debate, shall communicate to the Council of the Order the resolution adopted, and any other points worthy of attention, so that the feelings and convictions of the Masonic Fraternity may be known."

Regeneration Lodge thought that hereby the 13th clause of the treaty of alliance was contravened by the U.L.G.O., drew the attention of the Grand Orient thereto in a letter of the 29th December 1892, and added, that the Lodge had in its session of the previous day decided to break off its relations to the Grand Orient, and to withdraw from its jurisdiction in accordance with the stipulations of the said treaty. It constituted itself an independent Grand Lodge, won over to its jurisdiction the Lodge Obreiros de Trabalho in Lisbon, founded new Lodges and granted them warrants. The rest will be found on page 209 of our last volume.—G. W. Speth.

SOME NOTES ON OLD CUMBERLAND LODGES.

BY BRO. W. F. LAMONBY.

SOME four or five years ago, it will be remembered, a rather warm controversy—at times nearing fever heat—ran through the columns of the *Freemason*, concerning the right or otherwise of Sun, Square, and Compasses Lodge, No. 119, at Whitehaven, to style itself a Centenary Lodge, one side holding that the Lodge could not prove a hundred years' continuous and uninterrupted working. This old Lodge was warranted by the "Antients" on May 18th, 1768, under the number 157, without any name; indeed, its present designation, although in use many years, had never been registered on the books of the United Grand Lodge of England until about 1851. The warrant, as I have said, was issued in 1768,—a printed sheet of foolscap, the interpolated writing on which was well-nigh illegible when I last saw it in the old Freemasons' Hall, Whitehaven. That the antagonists to the Centenary claims of the Lodge had evidence and reason on their side was amply borne out by the facts, namely, that from 1768 until 1804 there was a complete hiatus to be bridged over—in other words, there was no documentary evidence to prove the Lodge had been working all these years. This I discovered when, some fifteen years ago, I compiled a History of Masonry in Cumberland and Westmorland. The earliest proof of its working available, after considerable inquiry and search, began with a minute book, on the fly leaf of which is inscribed:—"The transactions of Lodge 157, Antient Free and Accepted Masons, held under the Constitutions of England, according to the old institution. From June 25th, 1804, year of Masonry 5804, to ——." In regard to the controversy it will suffice if I say the old Lodge had the best of the argument, substantially speaking, for the good and sufficient reason that, nothwithstanding proofs of a hundred years' working being wanting, it had been granted a Centenary Warrant.

And now for an interesting circumstance, that proves No. 119 to have been working five years anterior to the first existing minute book. Bro. G. W. Kenworthy, P.P.S.G.W. of Cumberland and Westmorland, and one of the oldest, if not the oldest P.M. of the Lodge, recently had the good fortune to become the possessor of four original annual returns to the Clerk of the Peace for the County of Cumberland, arising out of the Act of Parliament, passed in the thirty-ninth year of King George III. These documents were handed over to him, by the descendant of a former Justice of the Peace, they being turned up when sorting some family papers. One of these returns refers to the old Lodge in question, and is headed:—

> "List of the Members of Lodge 157, Antient Free Masons, held at their private lodge room, in Bardywell Lane, Whitehaven, on the first Monday of every month, and their descriptions, agreeable to an Act of Parliament, passed the 12th of July last. Whitehaven, Sept., 1799."

The names number nineteen, and at the foot is the magistrate's attestation, as follows:—"Whitehaven, August 3rd, 1799, James McDougall and Alexander Killin, were sworn to the truth of the above before me, Wilf[d] Hudleston, J.P." On the fly leaf is the following:—"I herewith transmit to you a list of the members of Lodge No. 157, Antient Free Masons, agreeable to the Act of Parliament and Grand Lodge regulations, the receipt of which you will please to acknowledge.—I am, Sir, yours respectfully, James McDougall, Royal Artillery, Master of the Lodge, Sept. 3rd, 1799, Whitehaven."

The document is addressed to "Mr. Hodgson, Atty. at Law, Deputy Clerk of the Peace, Carlisle." James McDougall, in the list of members, is described as "Invalid Artillery," residing in Whitehaven, and Alexander Killin is a miner. Other names are:—Robert M'Allister, "soldier," belonging to the Cumberland Militia; another, Alexander Shaw, is described as of the "P.R.O.L. Dragoons." The remaining occupations may be thus summarised:—Three seamen, two weavers, three starchers, two flax-dressers, a dyer, a printer, a carpenter, a nailor, and an innkeeper. As I have observed, the Lodge at this time

was composed of nineteen members. In 1804, however, there were seventy-two, according to the treasurer's book of that year; while a second return to the Clerk of the Peace, in 1807, also in the possession of Bro. Kenworthy, shows the total to be reduced to thirty-one members only.

Another of these lists handed to Bro. Kenworthy, refers to the Concord Lodge, No. 154, Whitehaven, also an "antient" Lodge, and is dated March 22nd, 1806. I produce particulars of the membership of this old Lodge—which. by the way, became defunct in the early "thirties,"—because the return to the Clerk of the Peace clears up a term or expression I have long been in a fog about. To explain, when gathering the material for the history before mentioned, I found now and again reference to a "Gentlemen's Lodge" in Whitehaven. In the return for 1806 there are twenty-six members, nine being described as "gentleman," one "esquire," one adjutant of the Whitehaven Volunteers, one captain in the 15th Regiment of Foot, four merchants, two tanners, a mercer, a coast waiter, a mason, a "plaisterer," a stationer, a jeweller, a weaver, and a miner. All are residents of Whitehaven, with the exception of the captain in the 15th regiment. It is interesting to know that one of the brethren, described as a gentleman, William Chippendale by name, in the books of the Lodge, which I have seen, figures as a comedian. Probably he was one of the Chippendales, so famous as actors in the early part of the present century. That the Concord Lodge was a "Gentlemen's Lodge," is further proved from the fact that the byelaws, now in the old Freemasons' Hall, Whitehaven, provide a half-crown fine on officers not present at the opening of work, and double that sum for total absence on any occasion. Reverting to the Concord return, it was sworn before "James Steel, J.P.," father of Mr. John Steel, M.P. for Cockermouth; and certified by William Bacon and Josiah Lewthwaite, both gentlemen, the grandson of the latter of whom has for many years been a Justice of the Peace for Cumberland. To this list of members I may merely add that the seal, in red wax, displays in half-length medallion form, what I take to be a likeness of the Duke of Athol; at all events it reminds me of an old engraved portrait of the nobleman who was Grand Master of the so-called "Antients."

A fourth and last list of members, in a return to the Clerk of the Peace, in the possession of Bro. Kenworthy, is dated May 7, 1801, and refers to the Sun and Sector Lodge ("Moderns,") then No. 312, at Workington, half-a-dozen miles from Whitehaven. This Lodge was founded April 22nd, 1774, by dispensation from the Provincial Grand Master of Cumberland, and was erased in 1828, for non-payment of dues, extending over several years, as the Provincial records depone. In 1863, another Lodge of the same name, now No. 962, was founded, and it is the lucky possessor of the bible and furniture belonging to the old Lodge. The return in question is more extensive than the other three, inasmuch as there are columns for dates of initiation of the members, as well as their ages, when admitted. The list embraces twenty-two names, fourteen of whom are described as "mariners," so that one may easily imagine the difficulty experienced in keeping up the work at that time. One peculiarity of the list of members is the fact that eight were seafaring men, initiated in Ireland the year before the return to the Clerk of the Peace. They became affiliating members of the Sun and Sector Lodge, and as all were resident in Workington, the inference is pretty safe, that, when following their avocation on the collier craft, trading between the Cumberland port and Dublin and Belfast, they became Freemasons at a comparatively cheap initiation fee. Within my memory a similar procedure existed as between Cumberland and the Scottish Lodges near the Borders, until, for protection's sake, the Cumberland Lodges affected put a stop to the joining of their Lodges by Cumbrians who, crossing the Borders, received their three degrees in a single night.

In conclusion, the old documents I have been endeavouring to detail and explain, I think it will be generally conceded are interesting, and worthy of a place in the printed Transactions of the Quatuor Coronati Lodge. The reflection that will doubtless cross many brethren's minds, may point to the assumption that there are dozens of other papers and manuscripts of much older date, and of even greater importance, stowed away in different parts of the country. For instance, the first Provincial Grand Master of Cumberland, was Bro. Henry Ellison, Esquire, of Egremont, who held the office from 1771 to 1801. His Deputy was Bro. Robert Baldridge, of Whitehaven, and their signatures are on a dispensation for opening the Harmony Lodge, No. 422, at Carlisle, in 1771, now defunct. Bro. Ellison's successor was Bro. John Losh, of Woodside, near Wigton. Is it not reasonable, therefore, to imagine, that the present descendants of these old Cumberland Masons, possess, unthinkingly, some of the archives of Masonry, as it existed in the Border county during the last century? One thought has struck me in connection with these four old returns to the Clerk of the Peace. They are all addressed to him, and bear the post marks of the period. Query, how did such documents—public documents—pass out of his hands? I may explain that, as a Mr. Hodgson was Clerk of the Peace for Cumberland in 1799, so does another of the same name hold the position at the present day.

NOTES AND QUERIES.

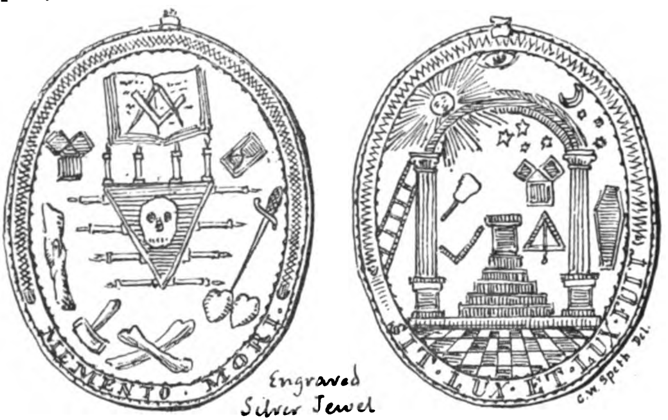
THE TWO HIRAMS.—Under the heading of "Notes in reference to H.A.B." in Part III., Vol. VII., of the *Transactions*, Bro. John Yarker calls attention to the question as to whether there were two Hirams beside Hiram King of Tyre. In "Notes and Queries" of the same part I requested particulars about the pamphlet "Freemasons Hewreka and Guide," in which the part sub-headed "The Origin of the Masonic L——s," treats on this subject, the author giving the filial duty of Hiram Abiff as the origin of the Masonic Lewis. I am still in the dark as to the writer of the pamphlet, therefore I cannot judge the value of the article. However, I will give it as printed, and leave others more able than I to form an opinion as to its value. It states:—

"By the ancient records of Masonry, we find that the father of *Hiram Abiff* was appointed by *Hiram, King of Tyre*, to be *Grand Architect* of Tyre and Sidon; and the son occasionally went into *Sidon* to superintend the workmen of those provinces; and during his residence there, his father, through age and infirmity, was obliged to vacate those honours; for agreeable to the ancient laws of Tyre, no man was continued in any office without personal superintendence. Hiram Abiff was then appointed by *Hiram, King of Tyre*, to succeed his father, but this honour he waved, chusing rather to return home to Tyre, and reside with, and comfort his aged father in his illness. This *filial duty* was highly applauded by Hiram, King of Tyre, and when his father died, he was again appointed his successor in *Sidon;* which he gratefully accepted and faithfully discharged for several years; when on another extraordinary occasion, he preferred the discharge of *filial duty* to the consideration of any worldly profit, or honours; for his mother, who was of the *tribe of Naphtali*, on the death of her husband, quitted Tyre, and went to dwell amongst her own kindred, in the province of Naphtali, in Jerusalem; but the w——d—— of h—— h——s c——s, greatly embarrassed her; which so impaired her health, and affected her mind, as to induce her son *Hiram Abiff* to sell his possessions in *Tyre*, and relinquish his office and honours of Grand Architect, and with *filial attachment*, returned to *Jerusalem* to soothe the afflictions of his aged mother; and when it pleased the great disposer of events to call her to himself, *Hiram Abiff* was again invited by the King, to return to his dominions, and take possession of his former honours; and as a further reward for past services, his purity of mind, and *filial affection*, he was invested with the distinguishing token of the King's approbation, by granting him the honours, and prerogative of *Grand Architect* of the kingdom of Tyre in *addition* to that of *Sidon*. Shortly after this, Solomon, King of Israel, sent to Hiram, King of Tyre, for men and materials to carry on the Temple of Jerusalem; when *Hiram Abiff* was sent with the strongest recommendation imaginable. This noble recommendation of King Hiram was soon after amply verified, in the admirable discovery he made to King Solomon, on the morning the foundation stone of the Temple was laid; which discovery has ever since been considered by Freemasons his amazing HEUREKA. This procured him the distinguishing mark of King Solomon's approbation, in appointing him *Grand Architect of Jerusalem*. When the workmen were about to quit Jerusalem, at the finishing of the Temple, he strongly recommended them to prefer a man for his *filial duty*, who was *free* and otherwise qualified, to any other person, however dignified by birth or fortune; and at all initiations, to take precedence of every other person; and if such a man was the *son of a Mason*, with good natural capacity, he might receive the honours of masonry three years under the common age of maturity. This recommendation of King Solomon was to serve them and us, as a perpetual memorial of their worthy and inspired Grand Master *Hiram Abiff*."

In another part of this work the writer mentions that Hiram Abiff had two brothers who were sent out with one of the colonies of Tyrians, who founded the Republic of Carthage; and of the benefits that the Carthaginians derived from one of them whose name was Hanno, but not the famous Carthaginian General of that name.—J. C. POCOCK, Bermuda.

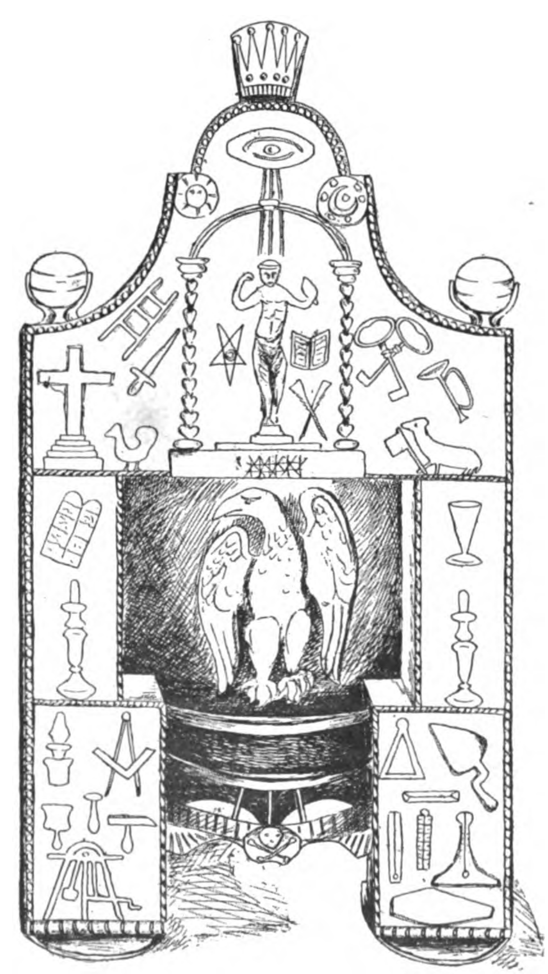
Medical Masons.—May I add to Bro. Gould's "Medical Profession and Freemasonry," R.W. Bro. Dr. Horatio St. John Clarke, for more than twenty years—and the last—Deputy District Grand Master of Victoria, English Constitution, also Past Grand Warden of England. He ruled the District, when there was no District Grand Master, at a very critical time, namely, during the existence of an unrecognised Grand Lodge of Victoria, and, I think, it was mainly owing to his influence that not a single English Lodge, out of more than ninety, took any part in the formation of the body referred to, nor subsequently joined it.—W. F. LAMONBY.

Masonic Jewel.—We give herewith a drawing of a jewel, partly Craft and Arch, and partly Templar, which was exhibited at our Conversazione in November last.—EDITOR.



Exhibited at the Conversazione, 28 Nov. 1894.
The property of Bro Chaffin of Sandgate
and presented to his Grandfather
about 100 years ago.
Now mounted as a Brooch

Masonic Fire-place.—I forward drawing to scale of a Masonic Fire-place. The original is of cast iron and has been in the family of my friend at least seventy years.—W. DIXON, Lincoln.



Masonic Relics of Gibbon.—There is at present on exhibition in the King's Library, B.M., a Gibbon collection 1737-1794, and among the objects: "Grand Lodge Certificate of Edw. Gibbon's Initiation as a Freemason of the Lodge of Friendship, No. 3; Dated 19th Dec. A.L. 5774, A.D. 1774. Signed, Ja: Heseltine, Grand Secy. The document measures about 20 by 15 inches, is on vellum and written in gold and colours. At the date of it Edw. Gibbon was M.P. Attached to the G.L. Certificate is one from the Officers and Members (on foolscap), of his attainment of the degree of a Master Mason. Dated London 8 March, A.L. 5775. Signed by Thomas Noel, Viscount, Wentworth, Master, and others." Lent by the Earl of Sheffield. The names are: Wentworth, R.W.M., Jno. Allen, W.S.W., Henry Chittick, W.J.W., John Croft, P.M., Thos. Parker, Treasurer, James Galloway, Secretary, Jn. Jamson (?).—F. Compton Price.

Captain Herbert Vaughan and Freemasonry.—In *A.Q.C.*, Vol. vi., p. 64, we quoted a letter from Captain J. H. Wade, late of the 90th L.I., recounting that a Masonic sign had saved the life of Captain Vaughan at the taking of the Redan in the Crimea, and stating that his authority was the surgeon of the regiment. Bro. R. J. Fynmore, of Sandgate, has taken infinite trouble to get at the real facts, if possible, and has forwarded us several letters which we here reproduce. Under the impression that Mr. (now Sir) R. W. Jackson, P.M. No. 620, had been the surgeon of the regiment, he wrote to him. Sir R. W. Jackson wrote to Lord Wolseley, whose letter we give below:—

The Royal Hospital, Dublin,
15. 11. 94.

My dear Jackson,

It is quite true that poor Vaughan was the only British officer removed at once from the Redan to hospital by the Russians. And this he owed to the fact that he was a Mason. When we were driven out of the Redan by a great column of the Russians, Vaughan being shot through both legs and unable to stand, made himself known as a Mason to the first officer he saw, who fortunately for him was a Mason and could speak French, by no means a common talent with the officers of regiments not belonging to Petersburg or Moscow. His brother Mason apologised for not being able to go back with him himself, but said he would send him to the Russian hospital. This he did, four Russian soldiers carrying him there. As you know, the Russian doctors meant to cut off both his legs below the knee, as well as I remember, but before they had time to do so the retreat began and he was left there by the doctor. I have often quoted this as an example of where Masonry has helped even during war.

Sincerely yours, Wolseley.

Bro. Fynmore next wrote to Dr. Douglas A. Reid, of Tenby; the following is his reply:—

14, The Norton, Tenby.
Nov. 19, 1894.

Dear Sir,

In reply to your letter of the 17th inst. respecting Capt. Herbert Vaughan of the 90th, I saw that officer very soon after he was brought into camp. He was placed in a wooden hut with all the comforts that could be procured for him. When I first saw him he was delirious and muttering in French something that we could not distinctly make out, but he evidently thought that he was speaking to the Russians. In the "Records of the 90th Regiment," by Captain Delavoye, I find the following:—"On his arrival in camp Capt. Vaughan told some of his brother officers that when he fell inside the Redan, a Russian soldier was on the point of bayoneting him, when he made the masonic sign, which, being understood by his assailant, saved his life for the time being. He died on the 11th." I do not know Captain Delavoye's authority for this statement. If Capt. Vaughan said anything coherent it must have been before the doctors saw him, and it is not at all improbable that while being carried from Sebastopol to the Camp he might have been conscious. It is a good Masonic anecdote, and as a P.M. I should wish it to be true, but I cannot vouch for its accuracy. You might ask Capt. Delavoye for his authority. I do not know that officer's address, he was formerly in the 90th (1870-1), afterwards in the 56th.

Douglas A. Reid.

Bro. Reid in turn became interested and wrote to Col. John Lewes, of the Buffs, a cousin of Captain Herbert Vaughan, who replied, enclosing a letter from another Herbert Vaughan, of the 68th Regiment (also a cousin), dated from the Crimea, 15th October,



1855. He also wrote to Mrs. Breuchly, the sister of Capt. Vaughan, and forwarded an extract from her reply. These three letters are appended :—

1, BELMONT, TENBY,
My dear Reid, 26th Dec., 1894.

You may like to peruse the enclosed, relative to your euquiry about Herbert Vaughan of the 90th.

The writer, another Herbert, was cousin as I was, and we were very unfortunate as cousins, having lost another Vaughan of the 38th a few days previous.

The circumstances so well told in the enclosed has brought to mind a sad episode in my life, the death of a great friend. Time had obliterated much that is so capitally told herewith, but I should add that I believe I was with the poor chap at the only period he had of consciousness; in fact I was told this.

The detail given was actually what was said to me, very little indeed, but no mention was made of Masonry or any Masonic sign. The short conversation was more in bitter complaint of the French, who seem to have treated him with no consideration.

The point has occurred to me which would throw a light on the question. Did the officers of the 90th *prior to active service all* become Masons ? It may have been so, and any living officer would undoubtedly remember such a step having been taken.

Please return me the enclosed, and believe me

Yours truly, JOHN LEWES.

My dearest Mrs. Millingchamp, THE CRIMEA, 15. 10. 55.

I have just received yours, and as the post soon goes hasten to answer your questions and I have only to trust that in asking you (though sad as I know you to be) to try and cheer and comfort my poor aunt and all your household, you will forgive my asking you to do what may bring so many sad recollections to your own heart. On the Saturday the 8th, at about 2 o'clock, poor Herbert fell, hit in both legs. The rush and strife in the Redan was then so great that although I believe some of his Regiment wished and tried to bring him out, they could not. On the Monday morning he was found, and had been in camp but a very short time before I was with him. From hunger and excitement he was then a little weak in his head, so after being with him an hour or so I was obliged to leave him for him to try and obtain some rest. On Tuesday I was all day on duty, so couldnot see him, but John Jones who I sent did, and he was then a great deal better. John Lewes also saw him that morning, and to him he gave the following account :—On being shot he fell against a gun carriage, where he lay till a Russian soldier came in and threw him aside so as to run the gun up to fire it. A Russian officer next went to him and told him in a very kind manner that he would be taken all care of, and procured some men and a stretcher to convey him to the hospital. When the men arrived with him at the hospital the officer had him placed in bed, gave him water, and a doctor bandaged his legs and placed him snugly in bed. The place being ours he never saw anything more of the officer or doctor of course. Some time after the Russians had left some French entered the hospital. He spoke to them and begged of them to remove him, but they, the brutes, although many of their comrades were also in the same state, cared for nothing but plunder, and left him there. On Monday morning poor Herbert was found by Col. Brownrigg, one of the Q.M. Generals of the Light Division, lying outside the hospital, having crawled out there, as any place was better than where he was. On my coming off duty on Tuesday I had great hopes of him from the good accounts I had had, but on Wednesday I found him fast sinking, and although he knew me, and on one occasion when I left his room he beckoned to me and was very uneasy until I returned, he never said anything to me. To have searched for his body in the town all blazing and the powder magazines exploding, on the Sunday, would have been useless, and I can assure you that the British commanders did all that was right, and it was necessary for the sake of life not to allow a soul on any account to enter the burning town. The Russians treated him very well and gave him water and all they could, and the Russian officer (who was a man of rank) treated him as a

British one would have done, but the French were heartless ruffians and not only neglected him but also their own men and comrades. . . . .

Yours very affectionately, H. VAUGHAN.

GLAMERN, CARDIGAN,
Nov. 24th, 1894.

My dear John, .

I don't really know whether my dear Herbert was a Freemason or not. I know he always intended to be; also I remember one of the letters from the Crimea about his death—saying something to the effect that he in his delirium talked about "A Masonic grip" he had met with, or something of that kind, but I can't recollect whose letter it was, in fact I never really could read all the letters, so have very confused recollections, but what I tell you I remember vividly. Col. Grove or Gen. Rattrey, or some of the 90th would surely know. . . . .

[Portion of letter from Mrs. Breuchly, sister of Herbert Vaughan, to Colonel John Lewes.]

Dr. Reid has further written to General Rattrey, but no reply is yet to hand. Whether Col. Lewes' suggestion that all the officers of the 90th may have become Masons prior to embarkation be correct or not, it is evident that there was quite a little nest of Masons in the Crimea. Can Bro. Gould inform us whether any Regimental Lodge accompanied our army to the field?—EDITOR.

Migration of Myths.—The question as to whether myths were carried from one place to another in the past, or were the result of separate evolutions, has long been a trouble to archæologists; and seems up to the present to be about as far away from a solution as ever. The story of Cinderella, as an example, is found widely extended, and someone lately collected over two hundred versions of that popular myth, which were brought from almost every known part of the globe. Such being the state of doubt and difficulty, it is something to be able to relate an instance of the migration of a myth, which occurred during the last tourist season, and where the details appear to be fully authenticated. Visitors to the chapel at Roslin are shown the "Prentice Pillar," and are told the legend belonging to it. How the Master was troubled with the task of producing that very beautiful work of art; and how in his absence the Prentice executed the work. The Master on his return, in a fit of jealousy at the success of his pupil, took up a hammer and killed the Prentice. Two heads among the sculptures of the chapel are shown to the visitors as representing the Master and Prentice—which are assumed to confirm the truth of the Legend. Variants of this story may be found connected with noted architectural buildings in many parts of Europe; and an example can be pointed to as far away as Egypt. In this case it was a peculiar minaret that the Master could not finish, and the Prentice having accomplished it, he took his Master to the summit to inspect the work, from which the Prentice was thrown down and killed. Last summer a gentleman familiar with this legend visited Gloucester Cathedral, and on the east wall of the south transept there is a peculiar bracket which projects, apparently to serve no particular purpose. On asking the verger about it, he was answered that it was only known as "The Prentice Bracket." It is a very fine bit of work, and two figures are sculptured upon it. One is that of a young man without a beard—what one would expect to represent the "Prentice"; the other is older, indicated by a full beard—and might be the "Master." The visitor pressed the verger with the question of a legend, but was repeatedly informed that there was none. With the hope that the memory might be stimulated the gentleman related the tale of the Pillar at Roslin, but it produced no echo. The verger maintained that no such story had ever belonged to the bracket. Some weeks afterwards the gentleman met a friend, who asked if he had ever visited Gloucester Cathedral.—Yes. Did you see the Prentice Bracket?—Yes, was the answer. Did you hear the legend?—No. The friend then related it, and it was a simple repetition of the Roslin Chapel story. The myth had migrated. The vergers had no doubt seen that there was money in the bracket when such a tale could be related. A "bucksheese" theory of the migration of myths, symbols, etc., may yet turn out to be the true one. Waiving that for the present, the above ought to be chronicled by publication for the sake of accuracy in archæology.—*Daily News*, 2nd January, 1895.

The above was communicated to the *Daily News* by one of our members (whose newspaper anonymity I respect) as the result of a conversation between us. As I am the tourist alluded to, I would merely add that I consulted every guide book accessible to me, and nowhere found a legend, although all describe the "Prentice Bracket." I wrote to the Dean and to Mr. Sydney Hartland, the well-known student of Folk-lore who resides at Gloucester, but neither knew of a legend connected with the Bracket. Nevertheless, there can be little doubt that such a legend once existed, only it has been forgotten.—G. W. SPETH.

Iron Jewel.—I enclose photo of a rather large jewel that is in the possession of Lodge Caledonian, Annan, No. 238, (S.C.,) which you may deem worthy of reproduction in *Ars*. It is of cast metal (iron); the diameter of the centre ring enclosing the emblems is three inches and five-eighths, and across the whole, from point to point, six-and-a-half inches. It bears no marks to show its origin.—JAMES SMITH, Dumfries.

Masonic Plate.—The other day I saw a Masonic plate and was so interested in it I thought a description and photo would be acceptable to you. The size of the plate is four inches and seven-eighths in diameter; width of border one inch; depth, half an inch. The only mark on the back is a figure 5, but there is a raised mark like a hook, which to me looks more from accident than design. The glaze or enamel of the plate is rather rough or wavy. The All-seeing Eye is painted a dark claret or rather liver colour shaded. The open hand flesh, and cuff lake, the heart same colour as All-seeing Eye. The square and compasses shaded same colour as eye with letter G in black. Blazing star shaded same colour. The volume S.L. lake (light). Hour glass frame liver colour with glass light lake. Seven stars, etc., same colour as eye. The central design you will see by enclosed photo. The colours are laid on rather crudely and lumpy. The edge of the plate is lined liver colour. I will add the dark patches in the trees are lumps of colour in four cases similar in colour to the eye. There are also four patches of light lake, and the stones in the road up which the female is walking are liver colour, the foreground a yellow green, the trees bright green, the middle distance light lake, etc. The plate belongs to Bro. P.M. Catford of our Lodge who received it from his wife, to whom it was given by her sister, and she had it from an uncle whose name was Turner, and was a native of Bridgewater. Further information I am unable to get, but the plate forcibly reminded me of the Wincanton ware. There is an old Lodge at Wincanton. I thought the plate rather unique and that in sending a description and photo of it to the Lodge Quatuor Coronati I could not be doing wrong.—F. J. STRINGFELLOW.

The True Text of the Constitutions.—I discover two errors in the print, the first of which materially weakens the force of my argument relative to St. Alban. If you have any chance to call attention to them in any table of errata, please do so. They are: Page 124, line 16 from bottom, for "[In that town of,]" read "In that [town of]." Page 130, line 25, for "therein," read "thereof."—WM. H. UPTON.

Re Wm. Kelly Bequest.—Dear Sir and Brother,—You put on record in your Chronicle, vol. vii., p. 209, a statement, on the authority of the *Daily Telegraph* of 29th September last, which is inaccurate. So long as this statement appeared only in the irresponsible and fugitive local Press, no notice was taken of it; but now that it has become a permanent Masonic record you must allow me to correct it. The gross value of Bro. Kelly's estate may be £5000, but he made many special bequests; an annuity has to be paid to a certain person; next a window is to be placed in the Chapel of Trinity Hospital, Leicester, to the memory of himself and his late sister and only near relative Priscilla Kelly; and finally the residue will go to the Master, etc., of Trinity Hospital in Leicester, to endow as many almsmen and women as it will serve, to be known as the Kelly Almspeople in perpetuity (distressed Freemasons and their widows to have the preference.) The Mayor of Leicester is indeed ex-officio Master of the Hospital: but the Corporation, as such, have nothing to do with it.—CHAS. HENTON WOOD, (Executor).

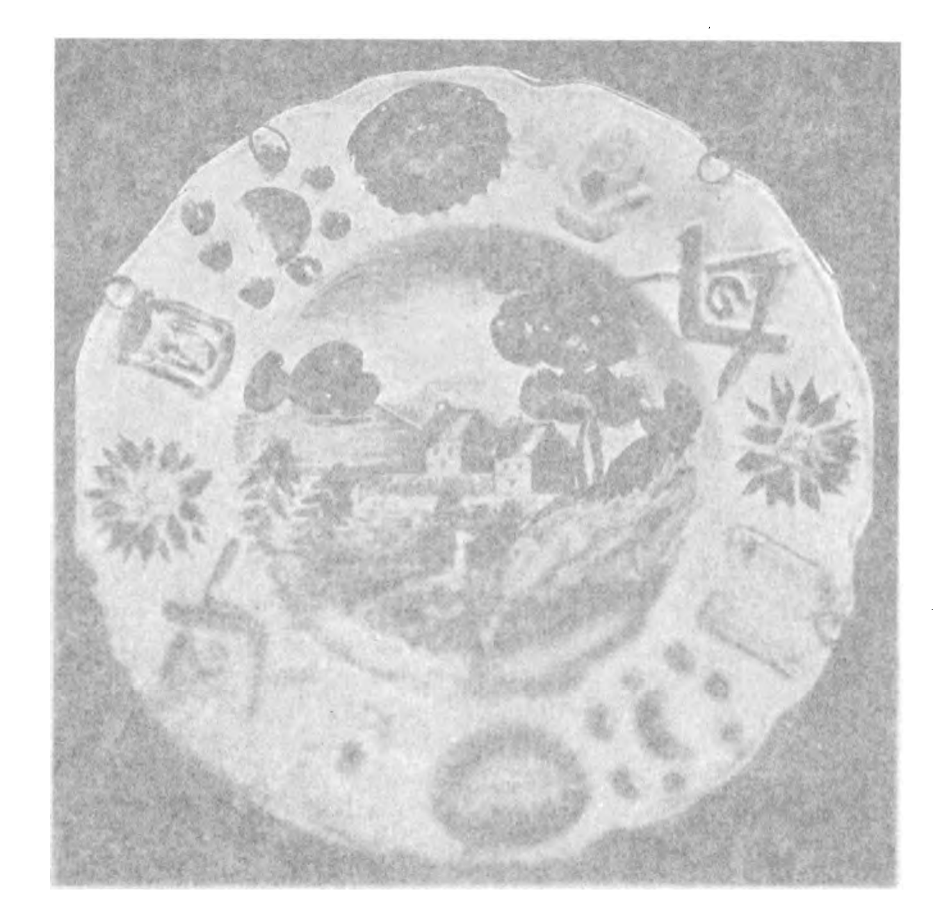
Freemason's Hewreka. (*A.Q.C.*, Vol. VII., p. 190).—In a circular of the notorious Finch, now before me, dated 10th October, 1810, I find the following: "I have also had printed, all the Twelve Keys for the Large Sheet Synopsis, called the GUIDE AND EUREKA; which were till now, in manuscript only." It is doubtful whether the title appertains to the Large Sheet or to the Twelve Keys, but I rather fancy to the Sheet. If so, the reference would not elucidate Bro. Pocock's query. Yet it is peculiar that his pamphlet also contains twelve sections. Finch gives further, among a list of his publications, "The Eureka, which no mason ought to be without,—5s. 6d." But I am almost certain this refers to the Sheet. He gives no price for the Keys, but offers to furnish them to any brother buying £5 worth of his books. He had previously charged for these Keys, in manuscript, £17 10s., but is enabled to make this offer, "having last week had them printed." Perhaps if Bro. Pocock will compare these particulars with his book, he may be able to ascertain whether there is any connection.—G. W. SPETH.

Hard Glaze on Stones or Marble.—It will possibly interest the members of the *A.Q.C.* to learn that I have very frequently met with the hard glaze (of which Bro. John Yarker, P.M., speaks) in the interiors of old temples in India. In some cases it looks so



CAST IRON JEWEL

In the possession of Lodge Caledonian A...





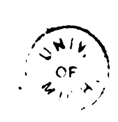
CAST IRON JEWEL

In the possession of Lodge Caledonian Annan, No. 238 s.c.



MASONIC PLATE

In the possession of Bro. P. M. Catford.


UNIV.
OF



MASONIC MUG

In the possession of Bro. J. Macnaught Campbell.

MASONIC MUG

IN THE POSSESSION OF BRO. J. M. NAUGHT CAMPBELL

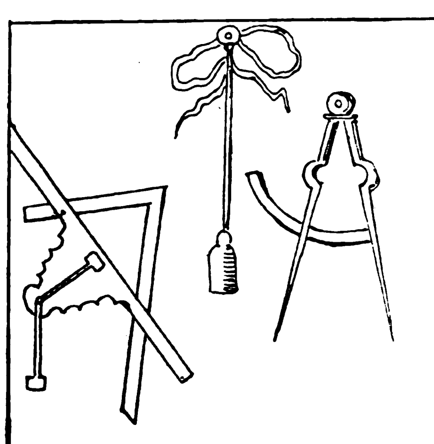
fresh even though the buildings seem little used and much neglected, that one is tempted to think that the art of making this vitrious kind of glaze is not lost in Asia. I have observed its use on the pavement slabs, pillars, and internal walls of many temples, chiefly of those belonging to the Jaina sect. At Pokhar, about six miles from Amere, a place held in much veneration by all Hindus as being the site of one of the two temples to Brahma which are said to exist in India, (the other being at or near Nagacoël, and distant a few miles from Cape Comorin,) I recently remarked this singular glaze in the Jaina temple there, and again, on a short tour in the Oodypore State in a Jaina temple within the celebrated old fort of Chitor, which like that at Pokhar is built entirely of white marble on the same plan and of the same material as those at Kajuráhá in Bundelkund, which we visited last year, where the same kind of glaze was used in their interiors. I cannot recall having seen it anywhere on the exterior of a temple.—HARRIET G. M. MURRAY-AYNSLEY.

The Two Saints John.—Referring to Bro. Jacob Norton's Article in the last part of the *Transactions*, on "The Two Saints John Legend"—the legend of the Evangelist St. John having at one time held the office of Grand Master was current in France in the present century, as I have in my possession a very beautiful French Certificate, dated 1806 which commences as follows: "A la Gloire du Grand Achiteque de l'Univers, Aux Noms des Saints Jean Baptiste, Jean l'Evangeliste, Jean l'Aumonier,—Grands Maîtres et Patrons généraux de toutes les Loges et réunions fraternelles de la Maçonnerie."—JOHN T. THORP.

Masonic Mug.—I send you photos of a Masonic Mug in my possession. The Mug is 6 inches high and 4 inches in diameter, of highly glazed pottery with the conventional Masonic emblems on front in black and colours, and the legends "Sit lux et lux fuit," "Virtute et silentia," "Amor honor et justitia" on scrolls on each side of the shield with the Masonic arms, the figures of the Master and Wardens are in the costume of the last century. There is no potter's mark on it but it is undoubtedly of Liverpool make of about 1790. With this Mug I got another a very little smaller with the half length figure of an individual in the high collar frilled front, etc., of the Georgian period and with the name "Bartolomo Bergami" on a scroll underneath. He has five decorations on his left breast possible meant for orders of some kind or other. The Mug is of the same make and period as last, but I have been unsuccessful in ascertaining who or what Bergami was. Can you help me? Can he have been a Freemason?—J. MACNAUGHT CAMPBELL.

Prince Henry the Navigator.—Bro. J. D. B. Gribble of Hyderabad has called my attention to the frontispiece of Danver's "Portuguese in India" (1894), which is a portrait of this prince taken from a print in the British Museum. The peculiarity which struck him, is certain emblems, possibly Masonic, (?) which are to be found at the top dexter corner of the print. We give a rough sketoh of the emblems herewith. The print is catalogued in the Museum $10^{1}\frac{87}{83}{}^{4}10$, is $9\frac{1}{2}$ by $7\frac{1}{2}$ inches without margin, and is by Simon de Passe the elder.

"Simon Van de Pass the elder, born at Utrecht in 1591; was the youngest son of Crispin Van de Pass the elder. He resided about ten years in England where he engraved several fine portraits . . . the earliest of which is dated 1613. He died at Copenhagen 1644." (Byran, *Dict. of Painters and Engravers*, 1889, vol. ii., p. 609.) This satisfactorily settles the date of the print as early in the 17th century.



"The Infant Dom Henrique of Portugal, better known in England as Prince Henry the Navigator, was the fifth child and fourth son of King Joao I. 'of good memory,' and of Queen Philippa daughter of old John of Gaunt, time-honour'd Lancaster. He was thus the nephew of Henry IV. of England, and great grandson of Edward III." (Major, *The Life of Prince Henry the Navigator*, London, 1868.) He died on the 13th November 1460, having been made a K.G. in 1442. He established at Sagres the famous School of Cosmography, the Astronomical Observatory, and the Naval Arsenal. There is no indication that he ever occupied himself with architecture, still less, of course, that he was in any sense a Freemason. To what then do the emblems allude, and why were they introduced? The compasses would be useful in laying out a ship's course on the chart, and the plumb might be a seaman's lead: but the square and still more the level hardly seem justified by what we know of the prince.—G. W. SPETH.

The Alban and Edwin Legends.—The Paper of Bro. W. H. Upton in your December issue is of a most interesting character, but as the Alban and Edwin legends are only an elaboration of the older Athelstan legend, as found in the "Regius MS." and the second part of "Cooke," whilst the Alban and Edwin accounts are equally absent with the Semitic legends, it is clear that these latter are of a more modern period, and therefore that Bro. Upton's labours are based upon an erronous view as respects the age of his MSS. It is probable that the Semitic legends entered our Constitutional Charges early in the 13th century, or at the period to which Dugdale and Ashmole ascribe the origin or reorganization of Freemasonry. Perhaps Bro. Upton would not be averse to favour us with an analysis similar to his last, on the supposition that the Semitic form as found in the first part of "Cooke MS." was a French or Anglo-Norman version, upon which the English legends have been superimposed, and not very logically.

A Roman inscription bearing the name of Carausius has just been discovered close to Carlisle. There is probably an authentic basis for the Alban legend, as it would appear that Carausius as Emperor of Britain sought to strengthen himself against Diocletian, by privileges to the then strong-trade Guilds.—JOHN YARKER.

Lady-Masons.—The following curious advertisement appeared in a Newcastle Newspaper of January 4th, 1769.—"This is to acquaint the Public that on Monday the first instant being the Lodge (or Monthly meeting) Night of the Free and Accepted Masons of the 22nd Regiment held at the Crown near Newgate—Mrs. Bell the Landlady of the House broke open a Door (with a Poker) that had not been opened for some years past by which Means she got into an adjacent Room made two Holes through the wall and by that Stratagem discovered the Secrets of Masonry; and she, knowing herself to be the first Woman in the World that ever found that Secret is willing to make it known to all her Sex. So any Lady that is desirous of learning the Secrets of Freemasonry, by applying to that well-learned Woman (Mrs. Bell that lived fifteen Years in and about Newgate) may be instructed in all the Secrets of Masonry." (Syke's Local Records, p. 270).—W. M. BYWATER.

Corrigenda, Reprints V.—There are a few "faultes eschaped" in printing Vol. V., important for the most part.

Scarboro' MS.	i.	"M^{r}dum"	should read	M^{o}dum.
„	ii.	"King at Arms"	„	King of Arms.
„	vi.	"P^{r}sident"	„	P^{re}sident.
Phillipps MS. No.	1.	"Phillips"	„	Phillipps, *passim*.
„ „		Postscript x., "Ju. 25, 1863,"	should read	Ju. 25, 1843.
„ „		„ xi., "Rivington"	„	Rimington.
„ „	2.	i. "Cochrane"	should read	Cochran.

F. C. PRICE.

Three Steps: Zoroastrian.—"About the reason of the three steps walked forward by the Zôti from the place of the Zôti, while uttering the Avesta [avistâkŏ-gôbisnîhâ]. After the end of the ritual for the fire, on delivering [parvâsisnŏ] the offering of holy-water to the water, being the leading up of the Archangels, always at the end of an assembly of conference with Zaratûst, by three steps from the earth to the sun station, through the places of good thoughts, good words, and good deeds."[1] The Dinkard is supposed by its translator, Mr. E. W. West, to be as late as the ninth century A.D., but is probably based on more ancient materials. The "three steps" here noticed are probably only curious to the Craftsman, but they are worth making a note of as showing that an importance was attached to them as part of the ritual in the Zoroastrian system; it will be noticed that they were made from the earth "to the sun station,"—if this was "the East," which may have been the case, the point becomes all the more remarkable. A footnote to the above refers to the *Dînâ-î Maînôg-î Khirad*, where the three places, or stations, are mentioned, and they are the stars, the moon, and the sun. The following is the passage:—"The spirit of wisdom answered thus: 'Heaven is, first from the star station unto the moon station; second, from the moon station unto the sun; *and*, third, from the sun station unto the supreme heaven [garôdmânô], whereon the creator Aûharmazd is seated.'"[2] From this it may be concluded that the three stations, or places, were distinguished in some way in the Zoroastrian Temple,—suggesting a Three-fold Division with a cosmical symbolism,—and the three steps signified the passage onwards, or upwards, by means of good thoughts, good words, and good deeds, to the throne of the Creator, Aûhamazd, which would be equivalent to T.G.A.O.T.U. The Zôti, it may be stated, was the chief officiating priest.—W. SIMPSON.

[1] *Dinkard*, b. ix., chap. xliii., 7. *Sacred Books of the East*, vol. xxxvii., pp. 292-3. Translated by E. W. West. [2] Chap. vii., 8-12. *Sacred Books of the East*, vol. xxiv., pp. 29-30.

A sort of Freemasons.—The Virgin Mother of the Lakes replaced the Virgin Artemis of the Lakes, in whose honour a strange and enigmatic association [known to us by a group of long inscriptions and subscription lists] met at the north-eastern corner of the Lakes. They appear to have been a sort of "Freemasons," recognising each other by a secret sign, and calling themselves Tekmoreioi, the brotherhood of the Tekmor or secret signal.—*On the Permanent Attachment of Religious Veneration to Special Localities in Asia Minor*, by Prof. W. M. Ramsay. A Paper read at the Ninth International Congress of Orientalists, held in London, 1892. *Transactions*, vol. ii., p. 388.

Freemason a free-stone Mason.—In looking over some of my MS. notes on this subject, I find the latest date I have of an operative Mason being styled a Freemason is taken from some municipal records of Kendal, Westmorland; dated 1719. In that town the Masons were attached to the 12th trade company, which included carpenters, and all who work in wood, stone, slate, plaster work, and daubing. This 12th Company, with others, was under the jurisdiction (as far as the wages of the various Crafts were concerned) of the bench of Magistrates, and the first notice of any regulations relating to labour, occur in 1667. On the 19th April, 1667, the Magistrates fixed the wages of the 12th Company as follows:—

"A Master Freemason, rough Mason Waller, plasterer and slater, carpenter . . . from the middle of March, to the middle of September, with meat, 4d., without, 8d.

Here we see a *Freemason* in the same position as a rough Mason or Waller, as regards his wages.

The next time the bench of Magistrates occupy themselves with this subject is in 1719: on the 10th of April of that year we find the wages regulated as follows:—

"During summer, from the middle of March to the middle of September."

"A Master Freemason when working in hewing or Walling in free stone, with meat and drink, 8d., without meat and drink, 12d."

"A rough Mason, Waller, plasterer, house carpenter, joyner, common wright or cooper, with meat, etc., 6d., without, 10d."

Here we find the Master Freemason placed in a better position to the other members of the 12th Company. The date is a late one, and I should be much obliged if any of our readers can quote any notice of an operative Freemason, *i.e.* a *Maçon de Franche Pierre* (for in this case the other Masons were also free of their Guild or Company), so late, or later than 1719. Of course I do not refer to 18th century epitaphs.—Edward Conder, Jnr.

Hugh Pye, Freemason.—Lincoln Corporation Records.—1566, August 22nd, Agreed that Hugh Pye, freemason, for that he is a good workman shall have his franchise for 25s. and the officers fees.

1572, April 12th. Hugh Pye, freemason, to have his freedom for 26s. 8d. and the officers fees so that he will remain in the City to work when he shall be required by the Mayor for the time being.—W. Dixon.

Robert Samber.—In the *Introduction* (bibliographical) written by myself, and prefixed to Bro. Bain's reprint of the *Preface to Long Livers*, there occurs:—"Edmund Curll was an extraordinary character, but that Robert Samber should have drudged for him at all in his way of business, cannot but lessen our general opinion of the author of *Long Livers* as a man of letters." Recently, however, I have met with some further evidence relating to dealings between the same men, which appears to me worthy of reproduction in this column. It is extracted from *Stray Notes on Edmund Curll, His Life and Publications*, reprinted from *Notes and Queries* (for private circulation) by the late W. J. Thoms, 1879. The author of these "Notes" seeks to remove "the impression that all the books issued by Curll were of a gross or immoral character," and quoting John Nichols to the effect, "that he did not publish a single volume but what, amid a profusion of base metal, contained some precious ore," goes on to say, "those who denounce Curll as a publisher of books of an offensive character—and the charge is true enough—would do well to remember that indecency was one vice of the age in which he lived; and that nothing that Curll ever issued from the press did, or could, exceed in coarseness and indecency those satirical articles in Pope and Swift's *Miscellanies* in which Curll figures as the hero."

According to the *New and General Biographical Dictionary* (1798) IV., 447, "Edmund Curll lost his ears for publishing the *Nun in her Smock*, and another paltry performance,"—the translator of the work last referred to, was Robert Samber, but this by the way, as the book in question, together with its consequences to the publisher will be again mentioned at a later stage.

"A good account of London booksellers," observes Mr. Thoms, "is yet to be written," and should it ever see the light, much that is now obscure in the early eighteenth century

literature of Freemasonry, may be made clearer to us. For instance, according to the same authority, Curll and J. Roberts in Warwick Lane, were greatly "mixed up together in their publications," and if we could obtain a little further information with regard to either one of them, it would very probably result in our knowing more of the other. *The Roberts' Print*, published by the latter in 1722, I need hardly hint to Bros. E. T. Carson and Dr. Begemann, or other collectors and commentators of their own stamp, is in my mind while now writing.

The year 1725 saw Edmund Curll indicted for the publication of certain libels, and about this time he published a tract in defence of the works complained of. They were five in number: 1.—The *Translation of Meibomius, and Tractatus de Hermaphroditus*, 1718: 2.—*Venus in the Cloister;* 3.—*Ebrietatis Encomium*, 1723; 4.—*Three New Poems;* and 5.—*De Secretis Mulierum*, 1725.

Of the foregoing, No. 3, *Ebrietatis Encomium or the Praise of Drunkenness*, has been referred to in my *Introduction* to the *Preface* of *Long Livers*, as a free translation by Robert Samber of *L'Éloge de l'Yvresse* by H. A. de Sallengre, with the new heading to chapter XV, "Of Free Masons, and other Learned Men, that used to get Drunk." No. 2, was also a translation, by the same hand, and is described in Boyer's *Political State*, Vol. 25, p. 514, as having been made "from a French book called *La Religieuse en Chemise*, that is, "*The Nun in her Smock*." Among the Rawlinson MSS, there is found the following note, supposed to have been written by Curll himself, as a part of his instructions to the counsel for his defence:—

"2. Venus in the Cloister, or the Nun in her Smock; a Satirical Piece exposing the Intrigues of the Nuns and Fryars, done out of French by Mr. Samber of New Inne, of which we only sold one, as any other bookseller might do."

According, however, to the contemporary evidence of *The Daily Post*, of February 13th, 1728, the punishment of the pillory to which Curll was subjected was for a political, and not an immoral offence:—

"On Feb. 12th, 1728, Mr. Edmund Curll received judgment at the King's Bench Bar, Westminster, for publishing *Nun in her Smock*, the treatise *De Usu Flagrorum*, and the *Memoirs of John Ker of Kersland Esq.* For the two first offences he was sentenced to pay a fine of twenty-five marks each, to be committed till the same be paid, and then to enter into a recognizance of 100*l.* for his good behaviour for one year: and for the last to pay a fine of twenty marks, to stand in the pillory for the space of one hour, and his own recognizance to be taken for his good behaviour for another year."

Mr. Thoms suggests, that while Curll may have done no great credit to the bookselling trade, it is possible that like the devil in the proverb, he was not quite so black as he has been painted. All of which may be true, but the *Notes* I am now extracting from, cannot unfortunately be interpreted in an equally favourable sense with regard to Robert Samber, upon whose *Preface to Long Livers*, so much interesting speculation has arisen as to render it highly desirable to obtain the closest possible view of his life and character.—R. F. Gould.



REVIEWS.

THE **Philanthropic Lodge, Leeds.**[1]—The first meeting of this Lodge took place on August 25th, 1794, and for some five years its proceedings were conducted under the authority of a dispensation from the Provincial Grand Lodge. During this period there is little of more than purely local interest to be related. In the first instance the Lodge met fortnightly. "It was agreed by a majority of the members, that whatever Brother choosing to smook tobacco during Lodge hours, must withdraw themselves into another room" (1794); and on March 25th, 1795, a resolution affirms, "That Bro. Bentley and Bro. Higgins should go to York for instruction in the third step of Masonry, and that at the Lodge expence."

May 3rd, 1795.—" Bro. Durrans past the chair in order to receive the Royal Arch."

July 18th, 1798.—Bro. Grainger moved, "That we should have the Lodge night altered to the convenientest time haveing the Bennefit of the Moon"; and on the 8th of August following, it was "Unanimously agreed too, that we should hould our regular Lodges on or before the Wednesday nearest the full Moon."

In 1799, a Grand Lodge warrant was applied for and received.

The "Bye-Laws" of 1804, are very finely and artistically reproduced. The XIIth of the series reads,—"That *Malt Liquor* be the *Beverage* of the Lodge, and no other, (nor any drank out of the Lodge Room be charged to the Lodge Account, upon any pretence whatever) except specially granted by the W.M."

The Masonic Toasts in vogue among the members, at the same date, were very numerous, the first six on the roll being,—" The *King* and the *Craft*—The Mother of Masons —The Prince of Wales, M.W.G.M.—R. H. Sir Peter Parker, R.W.D.G.M.—R. H. Earl Moira, R.W.A.G.M., and all other Grand Officers—Our SEVEN Royal Brothers."

The second on the above list would appear to have been a form or version of what within living memory was constantly given in old-fashioned Lodges under the title of the "Secretary's Toast."

It is worthy of notice that the "Deputy" was toasted before his superior in rank the "Acting" (or as we should now say the "Pro") Grand Master, also that the Grand Officers of lesser degree were grouped with the latter instead of the former of these high functionaries. A custom which if it prevailed today, would make it incumbent at an English Masonic banquet, to drink the health of the Earl of Mount Edgecumbe *solus*, and afterwards the health of the Earl of Lathom together with that of the rest of the Grand Officers. No toast affecting the Master or any Officer of the Lodge is included in the list.

The third minute book, beginning in October, 1809, and ending with November, 1820, is unfortunately missing, hence the memorable Union of the two Grand Lodges of England, in 1813, is not referred to in any documentary evidence of contemporary date, which has fallen in the way of Bro. C. L. Mason, while compiling the excellent little "history" under review.

The work of the Grand Secretary's office was conducted in a very leisurely manner at the early part of the present century. The Lodges of the West Riding of Yorkshire, having long vainly solicited Bro. Robert Pemberton Milnes to hold a meeting of the Provincial Grand Lodge, and this worthy, worn out by their importunity, having resigned, they petitioned the Duke of Sussex, Grand Master of England—February 26th, 1821—that he would appoint Viscount Pollington to fill the vacancy.

In the February of the next year (1822), the request was complied with, and after the lapse of another and longer interval, a meeting of the Provincial Grand Lodge actually took place on April 3rd, 1823.

Between 1829 and 1833 was the darkest period in the history of the Philanthropic Lodge, but on January 30th of the latter year, it was removed to the Golden Fleece Inn, ten candidates were proposed for initiation, and the minutes state that "the Ceremony of Consecration of the Lodge was gone through."

On June 28th, 1854, the Rev. A. F. A. Woodford was admitted as a joining member, and on November 26th succeeding, he delivered one of his finest Orations, in memory of Bro. Charles Lee, whose resignation as D.P.G.M. of the Province in October of the same year, had been followed almost immediately afterwards by his lamented decease.

A second "Address" of the same character, was delivered by Bro. Woodford,— September 29th, 1858,—on the occasion of the death of Bro. F. Firth, P.M.

April 26th, 1862, the Prestonian Lecture was delivered by Bro. H. G. Warren, of London—a worthy brother whose Masonic services, notably in the elevation of what may be termed the "ephemeral literature" of the Craft, have now almost passed out of recollection,

[1] *History of the Philanthropic Lodge, No. 304, Leeds*, 1794-1894, By Charles Letch Mason, P.M.

except by a few who, like the writer of this review, can remember what the *Freemasons' Magazine* of old times really was before Bro. Warren took charge of it, as well as what it soon became, under his able management, a year or two preceding the date on which the Prestonian Lecture was delivered at Leeds.

A third Oration—at the dedication of the Masonic Hall, Leeds, to Masonry—was delivered by Bro. Woodford on January 3rd, 1866, and I may here conveniently mention, that the same worthy and distinguished brother, whose active participation in the early labours of the QUATUOR CORONATI LODGE, will ever remain one of its choicest traditions, was W.M. of the "Philanthropic" in 1856 and 1858. A "Masonic Song," for St. John's day, 1872, was also written by Bro. Woodford, and, with excellent judgment, the beautiful verses have been printed in full by Bro. C. L. Mason in his "history." A little later—January 26th, 1876—a portrait of himself, "as a *souvenir* of an old Past Master," was presented by our dear and lamented brother to the Philanthropic Lodge, and a copy or *replica* of the same, I trust we may be so fortunate as to obtain, should the time ever arrive when No. 2076 has a habitation of its own.

The celebration by the Philanthropic Lodge, of its centenary took place on August 25th, 1894, and thirty-three closely filled pages are devoted by Bro. C. L. Mason to a narrative of the procceedings. Some useful statistics respecting the Masonic Charities next follow. After which we are presented with lists of the Members of the Lodge who have held Provincial office, of the Master and Wardens of the Lodge, of the actual members on August 25th, 1894, and of all the brethren whose names have been borne on the roll of the Lodge during the first century of its existence.

Bro. C. L. Mason has performed the rôle of historian with great judgment and success, neither succumbing to the temptation of being unduly concise, on the one hand, or to that of becoming wearisomely diffuse, on the other hand. The mistake, too, so constantly made by Lodge historians, of prefacing the actual work entrusted them, with an elaborate essay on the origin and progress of Masonry from the earliest dawn of the science, has been carefully avoided. Bro. Mason has very prudently attempted to do nothing more than relate in a careful manner the actual history of his Lodge, and the merit of having written what will at one and the same time prove locally interesting from its wealth of matter, and generally instructive from its methodical arrangement, must be ungrudgingly accorded to him.—R. F. GOULD.

Freemasonry in Exeter.[1]—The position in which the compiler of the little publication referred to below, has been placed by the ravages of time, is curiously like what we may picture in our minds, as being calculated to have fettered the genius of David Hume in the last century, or Professor Freeman in the present one, if we could suppose that either of these famous men had applied himself to writing a History of England from the Conquest, without a shred of evidence to rely upon, except the original, or an exact copy of *Magna Charta*, until about the date of the accession of Queen Anne.

The *Magna Charta* of St. John the Baptist Lodge, No. 39, is the Deputation by virtue of which it was duly "constituted" in 1732, and the "accession of Queen Anne," a figure of speech adopted in the last paragraph, refers parabolically to the absence of any Lodge minutes predating the year 1777, as well as to their further disappearance between 1785 and 1803.

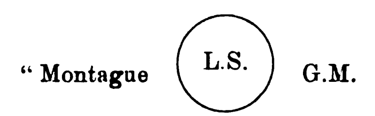
The ancient manner of "constituting" a Lodge, is referred to by Bro. Lane in his *Handy Book to the List of Lodges*,[2] by myself in a former volume of the *Transactions*,[3] and by Bro. W. J. Hughan in an Introduction which is bound up with the *opusculum* I am reviewing.

It will be sufficient to say in this place, that both before and after the birth of present No. 39, Lodges at their formation were not *consecrated*, as they now are, but *constituted*. This duty devolved, in strictness, upon the Grand Officers, but in the case of embryonic Lodges at a distance from the Metropolis, a Brother or Brethren, was or were, locally "Impowered and Authorised," in writing, to perform what would otherwise have fallen to the lot of the Grand Officers. This written authority or deputation, as it was called, often becoming, in due course the "Constitution"; or as we should now say, the Charter or Warrant of the Lodge.

An example of this is afforded in the history of St. John the Baptist Lodge, Exeter, and from a *facsimile* of the original deputation of 1732, which is still used by that body as the authority for its meeting, I reproduce in ordinary type the exact wording of the document:—

[1] *History of St. John the Baptist Lodge, Exeter, No. 39.* By Andrew Hope, W.M., Exeter, 1894.
[2] Chap. ii. [3] v., 105.



"Montague  G.M.

WHEREAS a Petition has been presented to us signed by several Brethren residing in and about the City of Exeter humbly praying that they may be Constituted into a regular Lodge.

THESE are therefore to Impower and Authorize our R^t^ Worshipful and welbeloved Brethren John Bury Esqr. and Mr. Thomas Jeffreys or either of them to convene our Brethren at Exeter aforesaid who have signed the said Petition and that the said John Bury Esqr. or Mr. Thomas Jeffreys do in our place and stead Constitute a regular Lodge in due form (they the said John Bury Esqr. and Mr. Thomas Jeffreys taking special care that they and every of them have been regularly made Masons) with like Priviledges as all other regular Lodges do enjoy and that they be required to conform themselves to all and every the Regulations contained in the printed Book of Constitutions and observe such other Rules and Instructions as shall from time to time be transmitted to them by us or Thomas Batson Esqr. our Deputy Grand Master or the Grand Master or his Deputy for the time being. And they do send to us or our Deputy a List of the Members of their Lodge together with the Rules agreed on to be by them observed, to the end they may be so entred in the Grand Lodge Books. And upon the due Execution of this our Deputation the said John Bury Esqr. or Mr. Thomas Jeffreys is hereby required to transmitt to us, or our said Deputy a Certificate under both or either of their hands of the time and place of such Constitution In order that it may be entred in the Book of regular Lodges. Given under our hand and Seal of Office this eleventh day of July 1732 and in the year of Masonry, 5732.

By the Grand Master's Command.

Will Reid Sec^ry^

Thos. Batson D.G.M^r^

Geo. Rooke }
Ja. Smythe } G. Wardens.

Separate minutes of the Master's Lodge, in connection with the ordinary Lodge, were recorded. The earliest of these (now surviving) begin January 14th, 1777, but as a paper upon them was recently read before No. 2076, by Bro. Hughan,[1] it will be sufficient to say that under the heading of "The Masters' Lodge at Exeter," it has been reprinted in the booklet of which a description is being given.

Until so late a period as 1823, the Master was elected for six months only, the dates of Installation being the festivals of the two Saints John.

The custom of passing brethren through the chair, in order no doubt to qualify them for the Royal Arch, must have been carried out on a very extensive scale, since the minutes inform us, December 27th, 1824, that "the Lodge was then opened successively to the Past Master's Degree,"—also, that after the W.M. had appointed and invested his officers from the S.W. down to the Tyler, "the Lodge was then closed in the Past Masters', Masters', and Fellow Crafts' Degrees, when the Brethren sat down to dinner, which being over, the Lodge was finally closed in peace, order and harmony."

The compiler very modestly disclaims having "given a complete history of St. John the Baptist Lodge," and indeed it would be a matter of impossibility, having regard to the paucity of authentic records, for any person not possessing the gift of divination, to have done so. But numerous scraps and shreds of evidence have been laboriously collected from many outside sources, which together with the actual records of rather modern date, have enabled Bro. Hope to compile a very interesting memorial of the oldest existing Lodge in the "West Country." What he would have succeeded in accomplishing, had fuller materials lain ready to his hand, cannot of course be positively affirmed, though from the specimen of his ability on a small scale, which is afforded by the present "History," I think we may safely conclude, that even on a very much larger scale, his success would be fully commensurate with whatever opportunities might disclose themselves. In parting from the subject I mention with satisfaction, that both St. John the Baptist Lodge, and its "Historian" are members of our Outer Circle.—R. F. GOULD.

[1] *A.Q.C.*, vii., 63.

Freemasonry in Lincolnshire.[1]—Bro. William Dixon, who is already favourably known to the readers of our *Transactions* by his excellent account of *The Old Lodge at Lincoln* (iv., 97-108), has now established a further claim on their approval, by the production of a comprehensive and highly interesting record of the progress of Freemasonry, in all its branches, throughout the Province and County with regard to which he has so happily taken upon himself the fuller rôle of Historian.

Of the "Old Lodge at Lincoln," above referred to, the compiler mentions it as affording the earliest documentary evidence of Lincolnshire Masonry in connection with Grand Lodge, and observes:—"These records are exceedingly interesting and valuable, for several reasons. In the first place, as being a portion of the earliest Private Lodge Minutes yet brought to light. Secondly, as clearing up and deciding a long disputed point of Masonic authorship; and, lastly, as showing work of the then most approved fashion, owing to the fact of the Master, Sir Cecil Wray, filling at the same time the chair of a noted London Lodge, and the office of Deputy Grand Master of England."

The minutes of the Lincoln Lodge begin on December 5th, 1732 (*O.S.*), but our author having previously published them in *Ars Quatuor Coronatorum*, very prudently refrains from more than a brief abstract of these valuable records, and refers all such brethren as are desirous of perusing them at greater length, to the fourth volume of the publication to which I have last adverted. It may, however, be desirable to mention at this stage, that the "long-disputed point of Masonic authorship," relates to a remarkable pamphlet—*A Defence of Masonry*—published in 1730, by way of counterblast to the *Masonry Dissected* of Samuel Pritchard, which appeared earlier in the same year. The literary parentage of the *Defence of Masonry* had been generally associated with the name of Dr. James Anderson, though on no better grounds than the reproduction of the piece in the second edition of his *Book of Constitutions* (1738), and in the face of every right conclusion from a comparison of his suppostitious performance with anything else that could be positively identified as the work of his own hand.

The puzzle, however, for such it remained until 1891, was ultimately solved by Bro. Dixon who, in his examination of the curious records of the "Old Lincoln Lodge," discovered what had escaped the research of Dr. Oliver and others, by whom the same minutes had been previously consulted,[2] namely, that Martin Clare—the Deputy Grand Master of later date—was the undoubted author of the famous reply to those alleged revelations of Samuel Pritchard, which are humorously averred "to have left the most perjured Freemason nothing further to reveal."

Sir Cecil Wray, 11th baronet, who presided over the Lincoln brethren, was at the same time Deputy Grand Master, and also filled the position of Master of what is now the Old King's Arms Lodge, No. 28, but was in those days described by the title of the house at which it met, viz., the Cross Keys, Henrietta Street, London. Some interesting extracts from the minutes of the latter Lodge, beginning with the year 1733, are given by Bro. Dixon. "Together with those of Lincoln, they record the close connection existing between Sir Cecil Wray and Martin Clare," and will be sufficiently explanatory of the causes which resulted in the *Defence of Masonry*, a London pamphlet, having been read to such an appreciative audience in the provinces.

After a brief notice of the Second Lincoln, and the Old Spaulding Lodges, constituted in 1737 and 1739 respectively, of which nothing further is known than the circumstance of their joint erasure in 1754, our Historian proceeds with a biography of the Rev. William Dodd, a native of Bourne, Lincolnshire, the first Grand Chaplain, who was executed for forgery at Tyburn, in 1777. "As a popular preacher he was unrivalled," but the last occasion of his entering the pulpit has been omitted by Bro. Dixon, and is worthy of being recorded, as it occurred in Newgate Prison on the last Sunday before his death, when in most elegant and touching terms he preached his own funeral sermon!

The St. Matthew's Lodge, at Barton-upon-Humber, and the Prince of Wales, Gainsborough, (1787); together with the Doric, Grantham, (1788), all long since defunct, having been shortly noticed, we are next taken to the rise and progress of the Provincial Grand Lodge. The first Provincial Grand Master was the Rev. William Peters, whose Installation took place on June 21st, 1792. This brother was originally intended for the Church, but evincing great artistic talent, his studies were suspended, and he twice visited Italy, making excellent copies of the *chef-d'oevres* of Correggio, Titian, Rubens, and other old Masters. During his first visit, in 1763, he was elected a Member of the Imperial Academy of Florence; and on returning to England in 1777, after his second visit, he was chosen a Royal Academician.

[1] *History of Freemasonry in Lincolnshire: a record of all extinct and existing Lodges, Chapters, etc.: a century of the Prov. G.L., and the Witham Lodge; together with biographical notices of eminent Masons in the County.*—By William Dixon, P.M., 297.

[2] *A.Q.C.*, iv., 40.



Among his most famous pictures are "The Resurrection of a Pious Family, The Guardian Angel, Cherubs," and "Scenes from Shakspere." The picture formerly over the altar in Lincoln Cathedral was also his work.

Having, however fully gratified his ambition as a painter, he resolved to take up the career for which he had primarily been intended, and entering Exeter College, Oxford, in 1779, graduated in due course and subsequently was admitted into holy orders.

In 1785, Peters painted and presented to the Grand Lodge, the portraits (whole length) of Lord Petre and the Duke of Manchester, for which service the title of Grand Portrait Painter was conferred on the donor. The portraits of two other Grand Master, the Duke of Cumberland and the Prince of Wales, were afterwards painted by Peters and presented by him in the same way to the Grand Lodge, but unfortunately all four pictures were destroyed by the fire which devastated the Great Hall in 1883.

In 1792 Peters was residing in Lincolnshire, where he had valuable clerical preferment, and this it is thought may have suggested to the Prince of Wales, Grand Master, a further opportunity of marking his appreciation of the munificent gifts and services rendered to the Craft by his private chaplain, the Grand Portrait Painter of the Grand Lodge.

The Rev. William Peters was accordingly appointed the first Provincial Grand Master for Lincolnshire, and held the office until his death in 1814.

The most curious exercise of his authority is recorded in the minutes of the Witham Lodge, under June 13th, 1796, on which date, at a Lodge of Emergency, the following entry was made and signed by the Prov. G.M.:—

"For divers causes us hereunto moving, we do by these presents dispence with the usual previous notice of Initiating, & we do permit the Reverend William Gray of the Cathedral Church of Lincoln to be initiated into these mysteries at this Lodge."

This example of "making a Mason at sight" by prerogative of the Provincial Grand Master, carries that singular doctrine to a greater extreme than we even meet with in the United States of America, where the power of summarily Initiating a candidate without ballot, notice, or other preliminary is commonly supposed to be included among the mysterious privileges of a Grand Master—but certainly not to be inherent in any brother of lesser degree.

The next Prov. G.M. was William Henry White (1814-26) whose identity with that of the Grand Secretary of the same name falls into the category of those prevailing errors which Bro. Henry Sadler, the much respected sub-librarian of Grand Lodge is doing such good service in removing.

The subsequent rulers of the Province were Bro. C. T. D'Eyncourt—by whom Dr. Oliver was dismissed from the office of "deputy," for having presided at the "Crucefix Testimonial Festival" in 1841—the Earl of Yarborough and the Duke of St. Albans. The present holder of the office is Major W. H. Smyth, who was appointed in 1878. The first Lodge established in the new Province, was the Urania (No. 510) at Brigg—October 20th, 1792—which afterwards became the Saint James's, at Louth, and ultimately the Apollo, at Grimsby—where it was revived by the Rev. George Oliver in 1811, though it again fell into abeyance some years later, and was erased from the roll in 1835.

The second was the Witham Lodge, No. 530, which still exists. The following are extracts from the minutes—April 5th, 1798. "The Lodge being opened regularly on the first, second, third Degrees of Masonry & a lecture on each delivered, Bro. Plunkett being present & several Brethren Members of the Witham expressing a wish to be acquainted with the Degree of a Mark-Mason, He, in conjunction with other Brethren previously initiated in that Order did make & acquaint & regularly initiate Brothers Simpson, Caparn & Gray. After which a Lecture was given by Bro. Plunkett." 1802.—Six brethren "Pass'd the Chair." 1806.—"Every Master Mason who has not already pass'd the Chair, do go thro' that ceremony on the next Lodge Night." The last recorded instance of brethren "passing the chair" in a constructive manner is to be found under the date of September, 1834.

The Lodge of Harmony, the third formed in the new Province, was removed from Northampton to Boston in 1806. Other and later Lodges were established at Spaulding (1816), Sleaford (1818), Grantham (1820), Horncastle (1831), Louth (1833), Gainsborough and Market Rasen (1834), Spilsby (1835), Spaulding (1840), Brigg (1847), Sleaford (1851), Louth (1857), Grimsby (the Pelham Pillar, 1859, noticed in *Ars.*, v. 234), Boston (1860), Sutton Bridge (1863), Bourn (1868), Brigg, Market Rasen and Grimsby (1869), Horncastle (1870), Lincoln (1871), Barton-on-Humber (1873), Crowle (1874), Skegness (1881), Scunthorpe (1884), Grimsby (1888), and Lincoln once more (1890).

The "biographical notices" are a very pleasing feature of the work, and the clergy figure largely among the worthies of whose Masonic careers we are presented with sketches by Bro. Dixon. Of these, Dr. Oliver, the voluminous writer, takes the foremost place, though his father was also a very enthusiastic Mason, and the Rev. Matthew Barnett, in a dedica-

tory letter written by the doctor himself, is addressed as the "Father of Masonry" in Lincolnshire. The brother to whom this complimentary expression was applied, acted as Deputy under the Rev. William Peters, from whom in 1813 he received the following caution:—"As I have known some very respectable and good characters in the Royal Arch Degree, I do not suppose that anything very wrong is connected with it. It is very dangerous to proceed further, and I have reason to believe that beyond the Royal Arch it is impious, and when carried to the length of some weak and deluded men, approaches the infernal."

"Lincolnshire Lodges under the Ancient or Athol Constitution," "Royal Arch" and "Mark Masonry," "Knight Templars," and the "Provincial Charities," form the titles of additional sections, but my review must here terminate, and it is with great pleasure that I offer my congratulations to Bro. William Dixon on the production of a Provincial History that will rank with the best efforts of all those whose labours in a similar direction have preceded his own. The work, which is dedicated to the Prov. G.M., contains an introduction from the pen of Bro. W. J. Hughan, and has been very carefully printed by Bro. James Williamson, of Lincoln.—R. F. GOULD.

St. John's Lodge, New Brunswick.[1]—The Masonic record, briefly related, of the distinguished brother whose "Lodge History" I am about to describe, will be of itself a sufficient assurance that the work was entrusted to a highly competent authority, and those who enjoy the good fortune of being personally acquainted with the compiler, will rejoice at his having devoted a large portion of his well-earned repose, to what must indeed, have been with him, a labour of love, namely the preparation of a "History" of his Mother Lodge.

William Franklin Bunting, born in Saint John, May 25th, 1825, was initiated in St. John's Lodge, 1852; Secretary, 1853-4, 1865-68, and 1889; Treasurer, 1877-81, and 1886-88; W.M., 1858-9, and 1882; Provincial Grand Secretary (England), 1861-67—in which latter year he was appointed Grand Secretary of the newly-organized Grand Lodge of New Brunswick. After a continuous service of nearly twenty-one years he retired in April, 1882, from the office of Grand Secretary, whereupon he was elected Deputy G.M., and in April 1883, Grand Master.

He published, 1878, a manual for the use of Lodges in the jurisdiction; collated and edited a volume (pp. 616) of the Transactions of the Grand Lodge from its inauguration to the year 1876; and expended much time and labour in starting and building up the Grand Lodge Library. Since 1858, he has been the recognised authority on the work and ritual of the Craft degrees, and from his first admission into the Society has been continually in active work.

It almost goes without saying, that a brother possessing such scholarly attainments as the subject of these introductory remarks, was among the very earliest Associates of the Quatuor Coronati.

The founders of St. John's Lodge, with one or two exceptions, came to New Brunswick, in 1783, with the Loyalists. The history of this Lodge embraces, to a large extent, the history of Freemasonry in Saint John during the first fifty years of that city's existence. Two other old Lodges were, indeed, chartered by the Provincial Grand Lodge of Nova Scotia, and met in the city, viz., Hiram, No. 17, and Union, No. 38, but their records and documents have disappeared. Carleton, R.A. Chapter, established in 1805, under the wing of St. John's Lodge warrant, has however continued in active work until the present date. The records of these two bodies are contemporaneous, and contain almost all that is known of Masonry in Saint John, down to the year 1829.

The warrant of St. John's Lodge is dated December 18th, 1801, and bore the local number, 29.

The following are extracts from the minutes:—November 2nd, 1802—"Opened a mark master's lodge and proceeded to business ∴ Marked Worshipful Bro. George Smith then closed in due form."

Nov. 3, 1802.—"Being a lodge of emergency. A mark master's lodge was opened at seven o'clock ∴ Bro. Francis Watson took the fourth step in masonry. Bros. Oliver Shad and Joseph Prince ∴ also took the fourth step."

[The four brethren referred to above, selected and recorded their marks, as follows: George Smith, a griffin's head; Francis Watson, the same; Oliver Shad, a plumb line; and Joseph Prince, a bee-hive.]

Sept. 18th, 1816.—"Extra Lodge. Past Master's Lodge was opened with the following brethren present ∴ Bros. Robert Robertson [and others] received the degree of

[1] *History of St. John's Lodge, F. and A.M. of Saint John, New Brunswick,* 1784-1894. By W. F. Bunting, P.G.M. Saint John, N.B. (pp. xiii and 414), 1895.

past master. Past Master's Lodge was closed, and Most Excellent Master's Lodge opened, when [the brethren previously named] received the degree of most excellent master."

June 2nd, 1819.—"A *passed* master's lodge was opened, when Bros. Henry Long and Jeremiah Gove received the degree of a master in the chair."

May 23rd, 1837.—"The members of this Lodge having petitioned the Grand Lodge of England to grant a warrant under its registry, and H.R.H. the Duke of Sussex, Grand Master, having been pleased to issue the same as No. 632, the members met this evening for the first time under such warrant, Worshipful Bro. John Haws in the chair."

The Provincial Grand Lodge of Nova Scotia, under the *Ancient* (or *Atholl*) Grand Lodge, issued in all fifteen warrants for the erection of Lodges in New Brunswick, and in addition to these "New Brunswick" No. 541, was constituted at Fredericton by the older (or Regular) Grand Lodge of England in 1789.

In 1837, however, only three of these Lodges were in existence—St. John's (1801), Median (1805), and Albion (1825). In nearly every case their extinction was caused by the "Morgan" excitement, and inability or unwillingness to meet the demand made by the United Grand Lodge of England for the cost of a new warrant, and for the registration fees of all members on the roll.

Median Lodge (Kingston) expired about 1841, and Albion, taking time by the forelock, exchanged its Provincial for an Imperial Warrant in 1829, thus vaulting lightly over the head of its elder sister, St. John's, whose Grand Lodge Charter was only granted on April 23rd, 1836.

December 27th, 1838.—At the Installation of officers on this date, the W.M. was installed by proxy.

On the 29th of April, 1868, having assisted at the formation of the Grand Lodge of New Brunswick, St. John's Lodge was granted a new warrant bearing the above date, with the Number 2—the first place on the roll falling to its junior in age, but senior on the English registry, the Albion Lodge, originally constituted, 1825.

November 7th, 1871.—Up to this date all the Lodges in the City of Saint John had held their Installation meetings on St. John's day (in winter) but so much time was taken up that when the junior lodge was enabled to commence operations, the day (or night) was far advanced and but few remained to witness the ceremony. To obviate this difficulty the Lodges mutually agreed, at the suggestion of the Grand Master, that all except Albion Lodge should hold their Installations at their regular communications in January, and that Albion should continue to install on the Festival of St. John the Evangelist.

The "Biographical Sketches of the founders of St. John's Lodge, and of the Brethren who have presided in the East," are of great interest, and must have involved great labour on the part of the 30th Worshipful Master—Bro. W. F. Bunting. The careers, Masonic and otherwise, of no less than seventeen Founders, and fifty-four Worshipful Masters, are sketched with a light hand and a facile pen. No portion of this admirable Lodge History —which from beginning to end is a model of its kind—has so impressed my mind, as these really wonderful biographies, and it is not too much to say, that in this feature of his work, the compiler has outdone all who have preceded him in a similar field of inquiry.

The statistical tables embrace every variety of information which can be usefully communicated in this handy form. "Brief Sketches of All the Masonic Bodies in New Brunswick since the year 1784," next follow, and interspersed among them are concise and interesting notices of "Military Lodges," the "Gretna Green Association," a bogus body which professed to confer the Craft degrees for the modest fee of twenty-seven shillings and sixpence; the "Early Grand Lodge of New Brunswick" (born and died 1829); the "Provincial Grand Lodges of Nova Scotia," and "New Brunswick"; the "Grand Lodge of New Brunswick" (1868); and of many matters and things, including degrees extraneous to Pure and Ancient Freemasonry, but which have sprung up and prospered in New Brunswick, as in all other English-speaking Masonic jurisdictions.

The handsome volume is lettered on the back, "Freemasonry in New Brunswick," while the title-page is inscribed, "History of St. John's Lodge." The work is indeed both a record of Masonry within the territorial limits of the Province or Commonwealth, and an exceptionally well written history of the oldest existing Lodge in the jurisdiction.

The occasions must necessarily be of rare occurrence, when the pleasing task of compiling a history of his Mother Lodge, can be undertaken by one of its Past Masters, who has also been for more than twenty-one years a Grand Secretary. If such an event should recur, the most sanguine anticipations may be indulged in with regard to the result, and these I shall not scruple to affirm, will be amply fulfilled, should the critical acumen, literary power, and patient industry, apparent in such future "History," be as conspicuous as they all are in the elegant volume which it has afforded me so much pleasure to review.—R. F. Gould.

Menturia Lodge No. 418.—At the commemoration of their sixtieth anniversary, our zealous Bro. E. V. Greatbach, P. Prov. G. Supt. of Works, Staffordshire, read an epitome of the history of this, his Mother Lodge, wherein we hope he will soon celebrate his majority. Reference to the status of the Craft in this Province prior to 1834 gives an additional interest to the paper, which has since been reproduced in pamphlet form, so that those members who are interested in the Lodge may have a permanent record to place on their shelves. It is largely a condensation of minutes which are of slight value to outsiders beyond shewing the troubles that seem inseparable from most societies at some stage of their existence, and which then bring into strong relief the self-denying labors of a devoted few, by whose efforts success is again achieved, and of this number the late W. Bro. W. H. Hales deserves special mention, for during 33 years he rarely missed a meeting, and to his untiring solicitude its present prosperity is largely due. They were evidently alive to the advantages of Masonic education, for in 1842 was founded their Lodge of Instruction. A few months afterwards a meeting was postponed on account of the Chartist Riots. Of recent years there has been little to chronicle beyond continued smooth sailing on the sea of contentment and peace.—EDW. MACBEAN.

Hope's St. John the Baptist Lodge, Exeter, No. 39.—In a handsome volume, as well befits the dignity and importance of this historic body, Bro. Andrew Hope, I.P.M., has set forth in most attractive and readable guise all of value or interest that his trained eye has been able to discover in the old records that have survived to our day; for, as with most of the senior lodges, there are occasional gaps in the minutes. Bro. W. J. Hughan, one of the honorary members—a distinction which he shares with Bro. John Lane, another of the Inner Circle of "Quatuor Coronati" 2076—has penned an admirable introduction; a task for which no one could be better qualified, as to a thorough grasp of Masonry new and old (if such a phrase is permissible), he adds an intimate knowledge of this particular Lodge.

A full size *facsimile* of the Original Warrant, granted by Lord Montague, Grand Master, on the 11th July, 1732, graces the work and testifies to the very natural pride that the members feel in the possession of the "oldest English warrant known," it being only one year later than that belonging to No. 1 of Cork, which is the earliest of the kind extant. Two other reproductions, equally well done, are given, viz.: a half-size of the Centenary Warrant of 1864, and a two-third size of the old Lodge summons used in 1764, if not indeed prior to that year.

The first printed reference to this Lodge is to be found in "Pine's Engraved List" of 1734, for the reprint of which we are indebted to Bro. Hughan, but it is in 1738, only six years after being chartered, that we get a clearer indication of the high esteem in which *St. John's* was held. It is recorded in Anderson's *Constitutions* that at a meeting of Grand Lodge "the curious By-Laws of the Lodge at Exeter were publicly read and applauded, and a Letter of Thanks was ordered to be sent to them for their handsome beneficence to the General Charity." This is practically confirmed by an actual minute in Grand Lodge books.

The minutes date from January, 1777, and thence onward make mention of "Masters' Lodges." Considerable discussion has arisen on this subject, but it seems demonstrated that separate meetings for this degree were held quite commonly over the country from *circa* 1724, gradually falling into desuetude as the brethren became more familiar with its working, and its conferring more general. At the June meeting in 1888 Bro. John Lane, our statistician, read an exhaustive paper on "Masters' Lodges" before the "Quatuor Coronati," and Bro. Hughan last year submitted the results of his researches into the history of the "Masters' Lodge at Exeter" to the same society. The latter essay has been reprinted by permission in the present work, as the author must have felt it impossible to improve on the original. Bro. Hope also acknowledges his indebtedness to 2076 for the photographs of the three ancient carved chairs that grace his Lodge room.

A commercial spirit, or desire for economy, is evident in a proposition (did it go any further?) entered under date 1828, to

> "purchase their own spirit, whereby a saving of one-half the usual expense
> "will be effected."

Lodge 27, (S.C.) tried the experiment last century and bought a cask of rum, lemons and sugar, but was unable for years to liquidate the debt, probably long after the liquor had been consumed.

One of the most notable of the sons of No. 39, and W.M. in 1841, was the late Rev. John Huyshe, Provincial Grand Master of Devonshire. He was well-known and universally respected as an earnest Mason, and held in most affectionate remembrance by his own Lodge as is evidenced by their touching address on his resignation of that important office through advancing years and infirmities.

In 1845, his father being present, James Stocker was initiated and for nearly half-a-century was a pillar of the Lodge—these memories are pleasant and remind us of the fact that our Bro. G. W. Speth and his parent have a record of similar service in *Unity* No. 183.

Charity has ever received due attention in No. 39, and a schedule of the votes possessed by the Lodge itself, for the Local as well as Central Funds, appears in the appendix.

The closing pages are devoted to the by-laws, and lists of Members and Past Masters; concluding with an index, a most useful concomitant but seldom found in these digests. Alike for manner and matter we can heartily commend this effort by Bro. Hope as a model of what a Lodge history should be.—EDW. MACBEAN.

Longman's Lodge of Fortitude No. 281.—Chartered in 1789, this old Lancastrian Lodge celebrated her Centenary on the regular date of meeting, 13th November, 1889: the very day and month on which the Warrant was granted. As a feature of this occasion W. Bro. H. Longman, P.M. of 1051, delivered, by request, an address on the History of the Lodge: which has since been issued in neat pamphlet form so that all interested in 281 in particular, and in Lodge records in general have now an opportunity of adding this synopsis to their collection. Some may be inclined to question the utility of increasing these abstracts, but it must be evident on reflection, that whilst a few may be attributed to vainglory the bulk are the result of attachment to the order as a whole or in part: and it may be safely predicated of these unpretending compilations that they foster a task for research into hidden nooks whence valuable information is sometimes gleaned. Much of what we now know is the outcome of patient enquiry and analysis, and the piecing together of apparently trifling notes that eventually enable us to dogmatise where previously hypothesis held sway.

In the earlier part of this century frequent mention is made of arrears, which seem to have been a perennial cause of trouble, and one meeting was summoned for a Sunday Evening to consider how best to collect outstanding dues: the result being that all prior to a given date were written off as "bad debts." The masonic tramp was in evidence as early as 1824, when a visitor Moses Gibia, described as a native of Arabia, was relieved with 4/-. The brethren were great at processions as mention is repeatedly made of these—with the usual refreshments.

Even in 1825 the Inventory of furniture, etc., showed an unusually well-equipped Lodge; while the possession of 25 trimmed aprons, with 30 more of white leather, indicates that the members were not required to supply their own clothing at that time, any more than Scottish brethren at the present day: these being provided for all comers at the cost of the Lodge.

An item dated 8th January, 1864, deserves prominence.

> " On this day was buried in the Lancaster Cemetery our venerable Brother
> " the Rev. Joseph Rowley, M.A., who died on the 3rd of this month in the
> " 90th year of his age: he was initiated in this Lodge nearly 67 years ago: at
> " the same meeting was also initiated into the mysteries of Freemasonry John
> " Higgin, who for 50 years was Governor of Lancaster Castle, of which the
> " Rev. Bro. J. Rowley was Chaplain for 54 years."

Assuming the correctness of the above date our reverend brother must have been amongst the earliest made in the Lodge, though his name unfortunately does not appear in the lists furnished by our compiler. Taking the two men together we have a most unusual, if not unique, experience.

Charity has long been a guiding influence in the *Lodge of Fortitude*, and in 1839 when voting 21/- to a sick member they further agreed to allow 8/6 per week to any deserving brother while laid aside by illness. During the succeeding years reference is periodically made to subscriptions for the Benevolent Funds in London; which must have been considerable, as on one occasion 700 borrowed votes were said to have been repaid.

Like so many others at that date, No. 291 conferred the P.M. degree on passing the chair without having been elected or installed as W.M.—and in a minute of 1840, it is called the 4th Degree; for this habit they were subsequently called to account by the Grand Secretary.

The work aptly closes with a fairly complete list of the W.M.'s from 1790, and amongst the other officers we may note James Hatch, who kept the purse from 1866 to 1888, and Edward Simpson who was Secretary for nineteen years from 1855.

For the able manner in which Bro. Longman has executed what must have been a labour of love our hearty thanks are deservedly due.—EDW. MACBEAN.

The Scottish Master Mason's Handbook, by Bro. Fred. J. W. Crowe, of Torquay is intended to do for the Northern Brethren, what the same writer's previous effort, now in a second edition, aimed at for the benefit of the English members of our Order. A concise

but comprehensive introduction by our *doyen* Bro. Hughan, who also stood sponsor for the earlier work, adds materially to the value of this booklet, and his remark that these manuals would meet "a long-felt want" has since been amply justified. Written for the novice primarily, both pamphlets contain so much information that all but the most expert may peruse them with advantage and profit. They are well got up and the moderate price at which Kenning sells them should ensure a ready demand.

The Scottish "Handbook" very properly opens with a brief Historical Sketch of Freemasonry, which our Author traces in a few sentences, from the Ancient Mysteries through the Collegia Fabrorum of the Romans. Too much stress must not be laid on the fact that these trade guilds held secrets, as we know that of old, all operative bodies zealously safeguarded the knowledge peculiar or valuable to their respective organizations.

Bro. Crowe then deals with the celebrated "Schaw Statutes" of 28th December, 1598, which stand as a preamble to the most Ancient Minute Book so far known, the proud possession of *Mary's Chapel*, No. 1. He reproduces in full, the 1599 "Statutes" by Schaw, only discovered in recent years, which like its precursor reiterates, as if by prophetic instinct, that Edinburgh is the *first*, while Kilwinning is the *second* Lodge in Scotland. Despite this, we find the advocates of *Mother Kilwinning* No. 0 still claiming precedence over the "Old Lodge of Edinburgh." The earliest dated Minute (31st July, 1599) in the venerable records of No. 1, is noteworthy for its age, and also because it narrates the humble submission of a member who admitted having employed "ane cowane" for 2½ days at a chimney head—a clear infringement of the trade regulations.

To such as are not acquainted with these documents the "Melrose No. 2" copy of the "Old Charges," will prove interesting reading: and many no doubt would have been glad if Bro. Crowe had seen his way to reprint the "St. Clair Charters" on which the supporters of the first Grand Master laid so much stress in 1736.

Reference is next made to the formation of Grand Lodge and particulars are furnished of the various officers and their duties: followed by a statement of the titles, clothing, and functions pertaining to Provincial and subordinate offices, made more valuable by an index of the abbreviations in general use. With this at hand the tyro can readily learn the meaning of the enigmatical letters that figure so numerously after many names. A word in season is addressed to reporters who use the letter P indifferently for Provincial and Past rank.

It is hardly made quite clear that the great majority of the Provincial officers—as with Grand Lodge and the daughter bodies—are elected, not appointed; and we doubt the accuracy of the statement that Grand Lodge does not permit the wearing of *jewels* which designate higher degrees. The written dictum of the R.W. Bro. D. Murray Lyon is against him, while the likeness of Sir Michael R. S. Stewart that prefaces the edition of the Laws issued during his Grand Mastership, together with the usual custom that obtains in the North, of displaying the insignia of orders outside of St. John's Masonry at Craft functions, argues the contrary.

It must not be forgotten that though the Fund of Scottish Benevolence was founded in 1846, little progress was made till a few years ago when the Edinburgh Bazaar, with a result of some £13,000, gave it a decided impetus. The Committee makes grants for temporary relief and an Annuity Fund is also in operation.

A very brief digest of some of the other degrees, such as "Royal Order"—here a pre-requisite of the "Ancient and Accepted Rite,"—carries us on to the end of the brochure, which fitly terminates with an account of the aims and objects of the "Quatuor Coronati," and what we hope to achieve with the assistance of our Correspondence Circle; of which our indefatigable Bro. Crowe has long been a member.

In commending this handy little book to all our readers, we would express a hope that its circulation may largely increase our Outer Circle, and so disseminate to an ever widening *clientèle* that knowledge of which we consider ourselves merely trustees for the benefit of Freemasons at large.—EDW. MACBEAN.

"**The Rosiecross:** *Being the Papers read before the West of Scotland College of the Societas Rosicruciana in Scotia*, Vol. I, Part I. Privately printed by order of the College, 1894."—This elaborate title introduces us to some forty pages of printed matter, tastefully produced, and enclosed by a cover, after the style of the justly celebrated Newcastle College Transactions.

This is the first part of the first volume, and it is to be hoped will be continued on similar lines, at least annually, for I am persuaded that a bright future is before the various Rosicrucian Societies of England and Scotland, if they can not only induce their fratres to read suitable papers, but also have them published so as to reach a much wider, if not more critical circle.



The Secretary, Bro. T. R. Richards states that the members of the College "have been actuated by an earnest desire to prove their interest in the esoteric and occult studies of Rosicrucianism." This is as it should be, and assuredly it is time far better employed, thus to do than seek to prove their continuity as Rosicrucians from the seventeenth century.

The aim, thus noted, has been fully realized in the reading and publication of the several papers for 1891-4; and assuming there will be no lack of appropriate material for subsequent parts, the College may be congratulated on its excellent start, able contributors and premier publication.

The first paper, in order of reading, is by the esteemed Supreme Magus of England (Dr. Wynn Westcott, I.P.M., 2076), and is described "as a short essay on Rosicrucian topics." We are told that "the great founder of our Society Christian Rosencreux, did not invent—at least in our modern sense of the word—the doctrines we now study," and also that the two Societies, already named, are not the only *direct* descendants of this original "Collegeium." A short and able sketch of the origin of the English Body in particular, is given, and the respected Chief then proceeds to point out that this Temple—as with others—"need not languish for want of subjects of study," and he concludes with the useful reminder and motto *Laborare est Orare.*

The second paper is contributed by Bro. R. D. Clark, M.A., and is devoted to "The Cross and its symbolism," the first portion treating of "The Cross and Four Quarters," and the second "The Symbolism of the Cross": this remarkable essay is appropriately illustrated, and is by far the best of the kind it has ever fallen to my pleasure to read, considering its necessarily condensed character. I cannot describe it at all fairly, without reproducing the most of it, which would not be right. Copies may be had no doubt, from the Secretary, and the admirable paper is also one of the features of the Newcastle College Transactions, which are also happily for sale.

The third treatise is by Bro. W. S. Hunter, and relates to "The Triangle and Trinity as a Religious Symbol." The purpose of the gifted author is to trace amongst different nations the origin and use of the equilateral triangle (single and double), and on some seven pages, with two pages of most suggestive diagrams, we are treated to the "pith and marrow" of all the earliest and latest disquisitions on this intricate, interesting, and most important subject.

The concluding paper—"we are four"—is a most welcome translation and description of "Le Mirroir de la Sagesse" by Bros. Clark and Hunter. This Mirror of Wisdom was presented to St. Mark's Lodge, Glasgow, about 1850, and an excellent reproduction accompanies the deeply interesting explanations. If there had been nothing else to justify the existence of the College, this most concise and careful digest of the extraordinary engraving would suffice.

I have been very gratified in perusing the suggestions and descriptions of these two fratres, and can testify to their extreme care and anxiety to faithfully pourtray the numerous symbols and figures of this curious and singular plate, which abounds with occult, and Masonic references.—W. J. Hughan.



ENGLISH MASONIC CERTIFICATES.

BY BRO. J. RAMSDEN RILEY.



AS the information regarding Certificates may be of most use to brethren of the Quatuor Coronati, I have felt it my duty to contribute what may be of great help to collectors and possibly the means of recovering, and, may I hope, *securing for our Lodge*, documents *carried abroad* during the last fifty years. It is from this source that I look for the rarest specimens, as during the past twelve years with but a few exceptions, nothing has turned up which was not then known to me, many of these having merely changed hands during that period. With respect to those since the Union, it is remarkable how scarce they are becoming year by year. Whether this be due to an increased desire to keep them merely from conscientious scruples (I know many Lodges exceedingly loth to part with what they have had for many years), or that Lodges have of late years been collecting future "surprises" for the Craft, is immaterial; I hope that both may be correct, because in either case it must be a substantial gain to the Order. But one thing is certain, Masonic Certificates all round are every year more difficult to obtain, even of dates up to fifty years after the Union, to say nothing of odd years, 1847 to 1854 for example, now very rarely met with. Although the increasing interest and value put upon them has brought out many Certificates during the last five years, there is a singular sameness of character about them.

The pioneer in the right direction was Bro. G. W. Bain, who in 1893 published a Catalogue of his magnificent assemblage of Masonic Books and Curios, and included in it fifty-five Certificates from his collection of the latter. The value of that publication cannot be over-rated. It brought out a similar Catalogue of a fine collection of one hundred and one documents in the Leicester Masonic Museum, edited by Bro. J. T. Thorp, in September, 1894, and now another is just to hand cataloguing five hundred and fourteen items in the possession of Bro. Fred J. W. Crowe. My opinions on these collections have already been expressed, and it would be out of place to make comparisons; however, as illustrating my feeling that nothing new would seem to be turning up, I may state that I find these three collections, so far as the Grand Lodge and Grand Chapter documents are concerned, have all along been growing up from almost precisely similar materials. This proves the dearth of Certificates generally in England; in other words, the quarries have been well worked where discovered, a good many valuable stones secured, and the owners of similar quarries (Lodges chiefly) have put up "notices to trespassers" thus practically closing the supply to outsiders. This is how we appear to stand at present, and hence this contribution.

Some six years ago, on completing Classification, I found that such a set as I thought should be possessed by Grand Lodge ought to consist of sixty-eight different specimens in order to fully represent all the issues of Grand Lodge and Grand Chapter. Later, while maintaining the more comprehensive list of that extent, it became very desirable to adopt a *representative* selection which would serve for ready reference purposes by myself, and at the same time useful as more likely to be attained by collectors. After continual reference, I now recognise nearly all Certificates shewn to me by the numbers one to fifty of the following list, which I suggest for general adoption. It will be found of great help to collectors, as by its use any special variety may be identified (as E 20, F 25, etc.) without a full description, thus making correspondence about specimens much easier.

The following suggested collection really contains fifty-four Certificates all differing in some degree; but four (Nos. 28a, 31a, 33 and 47) may be left out without material loss. Nos. 16 and 18 might also be wanting without affecting the *representative* character, and with respect to No. 1 it may be said that it is more than probable no Revis Certificate was ever issued. So that I consider forty-seven documents would form a very good collection to aim at, and such an one as any Lodge might be very proud to possess. I do not think any but Grand Lodge will ever attain to this standard of completeness, although I have seen all in my own list of sixty-eight varieties, the Certificates corresponding with A 1, A 3, and B 13 of the following list excepted.

Dates are given only where necessary, as these sometimes lead to confusion. All the rest identify themselves by the distinctive signatures, etc., except the Dermott Certificate, which requires explanation. G 40 is the 1st plate, G 40a, the 2nd plate, and G 40b is the same but bearing the "HOLY ROYAL ARCH" Seal, the other two having the "KIRK" Seal.

Of course further and much more detailed information, with copious illustrations and *fac-similes*, will be found in the book on Certificates which the Lodge is now publishing for me.



CLASS.	NO.	NAME.	DISTINCTIVE SIGNATURES.	
A	1	3 Graces	Revis	
,,	2	,,	Spencer	
,,	3	,,	French	
,,	4	,,	Heseltine	
,,	5	,,	Wm. White	
,,	6	,,	Do.	
B	7	Universis	Dermott	
,,	8	,,	Dickey	
,,	9	,,	Jones	
,,	10	,,	Bearblock	
,,	11	,,	Leslie	
,,	12	,,	McCormick	
,,	13	,,	Leslie	
C	14	1st Angel	Leslie and Thos. Harper	
,,	15	,,	,,	
,,	16	,,	,,	Year 1800.
,,	17	,,	Leslie and Edw. Harper	
,,	18	,,	,,	Year 1810.
D	19	2nd Angel	,,	
E	20	St. Paul's	Wm. White	Prince of Wales
,,	21	,,	W. H. White	Prince Regent
,,	22	,,	Do.	Duke of Sussex
,,	23	,,	White and Harper	,, United, years 1814-15
,,	24	,,	,,	,, ,, years 1815-18
F	25	3 Pillars	,,	Sussex, Prince Regent
,,	26	,,	,,	,, Geo. IV.
,,	27	,,	,,	,, Wm. IV.
,,	28	,,	,,	Duke of Sussex
,,	28a	,,	Grand Officers year 1839	,,
,,	29	,,	Wm. H. White	,,
,,	30	,,	,,	Zetland Pro-G.M.
,,	31	,,	,,	Zetland
,,	31a	,,	Farnfield	,,
,,	32	,,	W. G. Clarke	,,
,,	33	,,	,,	,,
,,	34	,,	Hervey	,,
,,	35	,,	,,	De Grey and Ripon
,,	36	,,	,,	Marquis Ripon
,,	37	,,	,,	Prince of Wales
,,	38	,,	S. H. Clerke	,,
,,	39	,,	E. Letchworth	,,
G	40	Dermott	Various	Various
,,	40a	,,	,,	,,
,,	40b	,,	,,	,,
H	41	Trinity	,,	,,
I	42	1st Gloria	White and Harper	
,,	43	,,	White and Dobie	
J	44	2nd Gloria	Wm. H. White	
,,	45	,,	,,	
,,	46	,,	W. G. Clarke	
,,	47	,,	,,	
,,	48	,,	Hervey	
,,	49	,,	S. H. Clerke	
,,	50	,,	E. Letchworth	

THE "LAMBTON" LODGE MEDAL.

BY BRO. W. J. HUGHAN, P.G.D.



N a very rare work, entitled "Free Masonry in the Province of Durham, Sunderland, 1836" (supposed to have been written by Sir Cuthbert Sharp, D.Prov.G.M.) I noticed a reference to a special jewel (with an engraving of the obverse on title page) granted by H.R.H. the Duke of Sussex, M.W.G.M., in commemoration of his Royal Highness' visit to Durham in 1822, which was to be worn by members of a new Lodge to be formed at Chester-le-Street; so I forwarded a short description of the decoration to the *Freemason* (February 9th, 1895) in order to discover if the medal was still worn, and also to obtain particulars as to its design.

Bro. Robert Hudson (P.G.S.Br.), the respected Provincial Grand Secretary, immediately replied, and most kindly forwarded to me all the information obtainable on the subject, as well as photographs of the obverse and reverse of the jewel; in consequence of which I have been enabled to write this paper and herewith afford particulars of another *Sussex* medal, hitherto undescribed and practically unknown. This makes the second of the kind recently discovered, the first was traced in 1893 (No. DCCCCXLV, Bro. Marvin's "Masonic Medals. *Supplement*"), being the smallest Masonic medallic souvenir ever issued.

The "Lambton" Medal, of which an illustration is appended,[1] is made of gold ("locket" shaped), excepting that the coat of arms rests on garter blue enamel, enclosed by the garter and motto. The only portion engraved is the inscription on the reverse, as follows :—

Celsifs
Princeps, Aug. Fred
SUSSEXIÆ DUX
Totius, apud
Anglos, Sodal, Archit.
Curio, Max,
Prov. Dunelm,
Adiit
A.D. 1822. ÆRÆ ARCHIT. 5826.

A ring, inserted in the coronet above the medal, is attached to a silk ribbon of dark green, bordered with crimson, one and a-half inches wide, the lower portion being arranged in the form of a bow and rosette.

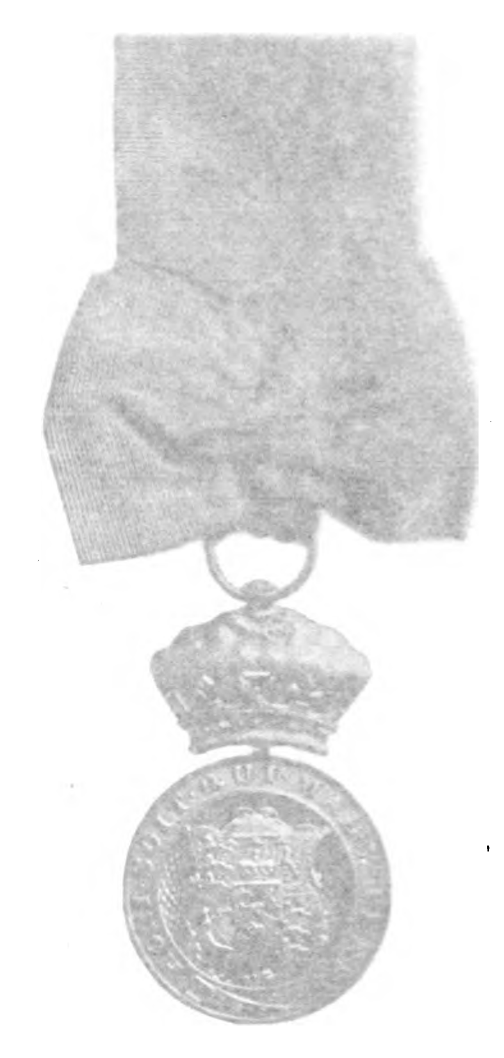
The Lodge was formed by order of the Duke of Sussex, M.W.G.M, "as an especial testimony of his favour," in consequence of his Royal Highness' visit on the 30th August, 1822, and "his unqualified approbation *of the state of Masonry in the Province.*"[2] It was warranted 10th April, 1824, and according to Bro. John Lane (the authority on the subject), was consecrated on the 10th September following. In the work already noted, the year of "institution" is given as 1823, but I think Bro. Lane is correct, for in the same book the first Master is stated to have been installed in 1824. The original number was 789, altered to 521 in 1832, and again changed to 375 from 1863. The meetings have been held at the "Lambton Arms," Chester-le-Street, from 1824 to the present year, the membership now consisting of 33 brethren, including several distinguished craftsmen, such as Sir Hedworth Williamson, Bart., Prov.G.M.; Lord Herschell, P.G.W.; the Rev. Canon Tristram, D.D., P.G.C., D.Prov.G.M.; Victor A. Williamson, C.M.G., P.G.W.; and the Earl of Durham, W.M. in 1891.

The first Master of the Lodge was Bro. John George Lambton, who was created Baron Durham 17th January, 1828, and first Earl of Durham and Viscount Lambton 15th March, 1833. His lordship also occupied the chair in 1828, and was Prov. G.M from 1818 to his decease. Also D.G.M. of England, 1834-5, and Pro.-G.M. 1839-40. The Master in 1827 was Bro. William Loraine, who was D.Prov.G.M. of the province from 1820[3], and occupied that position on the visit of the Grand Master, who recommended :—

[1] From photograph by R. E. Ruddock, Newcastle-on-Tyne, of the medal held and worn by Sir Hedworth Williamson, Bart., P.G.W., the esteemed Prov.G.M. of Durham.

[2] "Freemasonry in Durham," 1836, p. 5.

[3] "Freemason's Calendar," Durham, 1895, p. 28.



THE S[illegible] [illegible] OF THE
[illegible] LODGE, No. [illegible]78,
[illegible] REGT.





THE SUSSEX MEDAL OF THE
LAMBTON LODGE, No. 375,
CHESTER-LE-STREET.

> "That the Distinction of a Blue Apron, with a seat in the Grand Lodge should be given to the W. Brother William Loraine, Deputy Prov. Grand Master, of the County of Durham, and that he should take Rank after the Past Grand Wardens. The Grand Master in making this Recommendation is anxious to mark his public Approbation of the Zeal and Attention which that Brother evinced in the Cause of Masonry on the Grand Master's visit to the Province of Durham."

The Grand Lodge unanimously agreed to the Grand Master's suggestion, at the annual Grand Festival, 28th April, 1824.[1]

The first edition of the By-laws of the Lodge was published in 1825, regulation xvii providing as follows:—

> "His Royal Highness the Duke of Sussex, M.W. Grand Master, having instituted a mark of distinction (in commemoration of his Royal Highness' visit to the province of Durham, in 1822) for Master Masons members of the Lambton Lodge, which medal can only be conferred by the Master, each brother on receiving this badge of distinction shall pay to the Treasurer the sum of five guineas. On his demise, or in the case of his withdrawing his name from the Lodge, the medal shall be restored to the Treasurer, who shall refund the five guineas."

The terms are similar to By-law No. xxxi of the Lodge of "Antiquity" No. 2, London, regarding "The Royal Medal," which was granted to that time-immemorial Lodge by H.R.H. the Duke of Sussex, in January, 1812.

The Grand Master, by his particular desire, was enrolled as a member of the "Lambton Lodge," his name occurring in the list printed with the By-laws of 1825. Other names to be noted are Bros. J. G. Lambton (afterwards Earl of Durham), Lord Viscount Howick (initiated 9th December, 1824), Sir Hedworth Williamson, Bart., Prov.G.M. 1842, &c. (initiated 17th December, 1824), William Stobart (treasurer), and John Pexall Kidson (secretary). The late Bro. John Fawcett (Prov.G.M. 1847-1879) was W.M. in 1849, and the present Prov.G.M. was the Master in 1867, 1868, and 1886.

The medal is still worn by the favoured members of No. 375, and is one of the handsomest Masonic decorations I have ever seen. It was manufactured by Bro. Lambert, of Coventry Street, London, and is kept in an oval box, so made as to allow of the medal being in the case, and the ribbon, bar, and pin kept outside.

[1] Proceedings United G.L., 28th April, 1824.



FRIDAY, 1st MARCH, 1895.



THE Lodge met at 5 p.m. at Freemasons' Hall, London. Present—Bros. Rev. C. J. Ball, W.M.; C. Kupferschmidt, J.W.; G. W. Speth, Secretary; R. F. Gould, P.G.D., P.M., D.C.; W. H. Rylands, P.G. Stew., P.M.; and W. M. Bywater, P.G.S.B., P.M. Of the Correspondence Circle—Bros. C. A. Markham; W. G. Poole; A. Hodge; Rev. G. P. Merrick; C. B. Barnes as I.G.; T. Charters White as S.W.; E. H. Buck; Alex. Bruce; J. A. Gartly; C. H. Bestow; R. J. Hall; J. E. Burkman; C. C. G. Poole; N. Stephen Ayling; G. J. Taylor; W. F. Stauffer; R. A. Gowan; C. F. Hogard, P.G.St.B.; and G. Greiner. Also the following visitors—Bros. T. H. Roberts, W.M. of St. Martins-le-Grand Lodge, No. 1538; Rev. P. R. Mahoney, Chaplain of Gatwick Lodge No. 2502; and A. Benoldi, New Cross Lodge No. 1559.

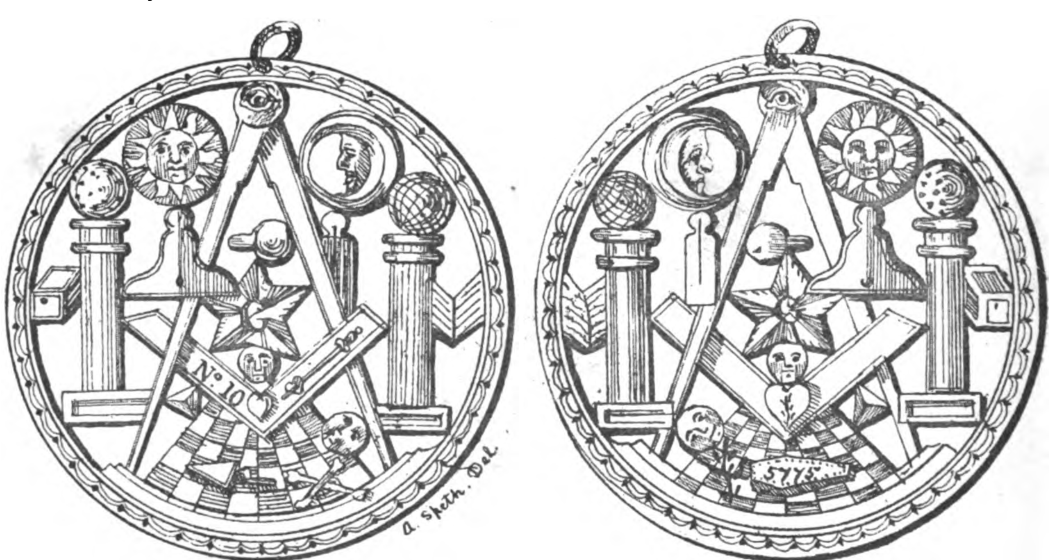
Eight Lodges and eighty-two brethren were admitted to the membership of the Correspondence Circle.

The Secretary called attention to the following exhibits:—

Three copies of curious aprons prepared for and presented to the Lodge by Bro. J. C. Pocock, Prospect, Bermuda, and two old hand-painted aprons lent for exhibition by the same brother.

An old engraved apron presented to the Lodge by Bro. Major H. B. Browne, of Seacombe, Cheshire.

An old pierced jewel, silver, lent for exhibition by Bro. J. W. Turner, Douglas, I.M., of which a drawing is subjoined.



A devotional medal, bronze, in good preservation, probably struck to commemorate the restoration of the Church of the Quatro Incoronati at Rome, by Pope Urban VIII. in 1624. Obverse, St. Michael, Archangel; reverse, four figures in Roman armour, with halo round head of each and palm branches in their hands. It is intended to figure this interesting medal, which is the gift of Bro. Dr. S. R. Forbes, of Rome, but the block will scarcely be ready for this number.

A silver engraved jewel, exhibited by Bro. F. W. Vernon, Kelso, N.B., the obverse of which is drawn and given herewith.



Silver Jewel, exhibited
1. March 1895
by Bro. W. F. Vernon, Kelso.

is suspended to a silver
Square in compasses from
a crimson Ribbon.

The following Communication was read :

NOTES ON IRISH FREEMASONRY.

BY BRO. W. J. CHETWODE CRAWLEY, LL.D.

I.

SUPPLEMENTARY NOTE ON THE LADY FREEMASON.

UNFORESEEN circumstances precluded me from revising the letter which supplemented Bro. E. Conder's invaluable paper on the Initiation of the Hon. Elizabeth St. Leger, so that the following addition becomes necessary to complete the chain of argument which does away with the possibility of the Initiation having taken place in any of the Regular Lodges named in connection with her story.

Lodges Nos. 95 and 150 have been shown, from our Grand Lodge Records, to be out of the question. There remains Lodge No. 44, to which the initiation is first ascribed in Bro. Spencer's Broad-Sheet, but which, as Bro. Conder implies, has never been a popular candidate for the honour. It was apparently selected as an afterthought, when consideration of the circumstances showed the compiler that the date must be thrown further back than the chronology of the other two Lodges would allow. As far as our Grand Lodge Records go, there is no reason for locating that Lodge at Doneraile.[1] Outside

[1] As will be gathered from page 22, *A.Q.C.*, my statement (*ibid*, page 18,) that there is "no ground for locating this lodge at Doneraile" is to be taken as referring to our Grand Lodge Records. I take this opportunity of similarly amending a quotation from a letter of mine, which Bro. R. F. Gould has done me the honour of incorporating in his monograph on the *Royal Arch Degree*, reprinted from the *Freemason*, 1894. As the quotation stands, it might be held to imply that a Regulation has been recently introduced requiring the First Principal of an Irish R.A. Chapter to be an Actual or Past Master. This is not so; the Regulation is of long standing, and, as far as I am aware, the Grand Chapter of Ireland has always held that none but an Installed Master of a Craft Lodge could be admitted to the chair of First Principal. What I had in mind, when writing to Bro. Gould, was a recent Regulation which imposes Chair Obligations on all three Principals, (not on the First Principal only as previously), and which requires them all to be Actual or Past Masters.

our Registers, however, there are grounds for placing No. 44 there in the early years of the present century, and I propose to show that those very grounds are incompatible with the assumption that the lady was initiated in that Lodge.

The first published account of the tradition, in an authoritative form, is found in the pamphlet that accompanied the famous engraving published in the year 1811. As I was informed by the late Bro. Richard T. Aldworth, of Youghal (a member of the Lady's family), this rare pamphlet was compiled by Bro. Kennedy, who kept an Artist's Warehouse in the Main Street of Cork. He appended a list of subscribers, comprising the names of many well known brethren in the Munster district, notably that of Bro. Millikin, from whom quotations are made in the previous communication.

The point bearing on our present enquiry is that the names of the W.M. and S.W. of "Lodge No. 44, Doneraile," are given prominent positions.

"Rt. Hon. Ld. Doneraile W.M. ... 44. R.A.S.E.M.[1] of ... ... 1. and Grandson of the Hon. Mrs. Aldworth."	"Arundel Hill, S.W. ... 44."

Now, the text of the pamphlet to which these brethren subscribed states, in the plainest language, that the initiation took place in Lodge No. 150, and it is inconceivable that they should have permitted such a statement to go forth with their names appended, if they were cognizant of any reason for attributing to their own Lodge the most famous circumstance in the annals of the Munster Fraternity. The improbability is increased, when we remember that this Lord Doneraile, the second Viscount of the second creation, was born in 1755, and must have been in close intercourse with his grandmother, the Hon. Elizbeth Aldworth, for twenty years before her death, and that this Arundel Hill was in his forty-fourth year at the death of his father, the Arundel Hill who was the possible eye-witness of the initiation.[2] Surely, of all men then alive, these were the two most unlikely to subscribe their names to a statement inconsistent with the claims of Lodge No. 44.

The sequence of the argument lies thus. In 1811, Bro. Kennedy ascribes the initiation to Lodge No. 150, with whose history, or even locality, he is plainly unacquainted; in 1848, Bro. Millikin, recognizing, as a Dublin Freemason, that the claim of the Dublin Lodge No. 150 is untenable, ascribes it to the Munster Lodge No. 95; in 1860, or thereabouts, Bro. Spencer's compiler, realising the difficulties of chronology and locality, ascribes it to the extinct Lodge No. 44. In each case, as knowledge increased, the date is put back; in each case I have shown that the claim cannot be supported. The inconsistency of all the claims put forward on behalf of Regular Lodges goes to prove that the initiation took place in a non-Regular Lodge of the very early type.

Such are the considerations which led me to place the initiation in the epoch before Grand Lodge. It will be observed that the argument is wholly independent of the information which the researches of Bro. E. Conder have brought to light, and without which it would have led merely to a debatable conclusion. That the same conclusion has been reached by two distinct lines of deduction is the best proof of its validity.

Our reasons for thus elaborating the point are to be found, not in the settlement of the Lady's initiation, curious and interesting as that is, but in the fact, so lucidly set forth in Bro. G. W. Speth's remarks[3], that it establishes the existence in Ireland of a Speculative Lodge analogous to those at Warrington and in London, at a time when, before Bro. Conder's investigation, we could only suspect that Freemasonry of this type was practised amongst us. I cannot help harbouring a suspicion that there were two other such Lodges in Ireland in the days before Grand Lodge, one at the Eagle Tavern in Dublin, under the auspices of the Earl of Rosse, the other at Mitchelstown, under Lord Kingston. But the grounds for my surmises are so slender that I mention them rather with the view of stimulating research, than of enunciating a definite proposition. We want Bro. Conder again.

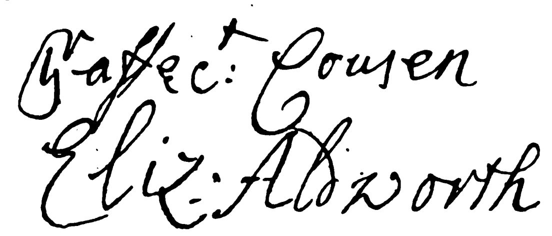
The oddest thing about Bro. Kennedy's mention of Lodge No. 44 is that Lord Doneraile and Arundel Hill are named, apparently on authority, as W.M. and S.W. of Lodge No. 44, working at Doneraile in 1810 or 1811, though we know that a Warrant, No. 44, was issued by the Grand Lodge of Ireland to a Lodge at Armagh on the 8th August, 1810. This implies that the former Lodge had given to Grand Lodge no sign of life for many years previously to the issue of the second Warrant. There are grounds for believing it was not alone among Irish Lodges in continuing an independent course as late as the beginning of the present century.

Bro. Hughan, whom nothing escapes, has observed that the Hon. Elizabeth Aldworth figures prominently among the subscribers to Dr. Dassigny's *Serious and Impartial Enquiry*, 1744. But much weight cannot be attached to this, as the names of two other ladies occur

[1] Royal Arch Super Excellent Mason. [2] *A.Q.C.*, page 22. [3] *A.Q.C.*, page 20.

amongst the subscribers to Spratt's *Constitutions* of 1751, and no one has ventured, as yet, to accuse them of being Freemasons.

The subjoined facsimile of the signature of the Hon. Elizabeth Aldworth is reproduced by photography from a letter written when well on to her sixtieth year.[1]



If ever character revealed itself in handwriting, here is the instance. The signature, regular in form and clear in outline, bespeaks the mind sincere of purpose and well-balanced in faculty.

The obvious importance attaching to the exact date of the Hon. Elizabeth Aldworth's marriage led me to institute a systematic search in the general Ecclesiastical Registers of Ireland, though the Parochial Registers of the particular Diocese in question had been repeatedly searched in vain.[2]

Since my last communication to the Quatuor Coronati Lodge the original marriage licence bond granted to Richard Aldworth and the Hon. Elizabeth St. Leger has been brought to light. The document had got inserted amongst the archives of a neighbouring diocese, and had thus escaped notice in previous searches.

The original is to be found in the MS. collection of Consistorial Marriage Licences of the Diocese of Cork, now deposited in the Public Record Office, Dublin.

The document follows the legal form of the period, consisting of a bond with a penalty, and is dated 7th of April, 1713, under permission of the Right Rev. Father in God, Charles [Crowe] Lord Bishop of Cloyne.

It bears the signatures of Richard Aldworth of the Parish of Clonfert, Diocese of Cloyne, and that of his surety, Richard Davies, of the Parish of St. Fin Barre, Diocese of Cork, and provides that the marriage between the said Richard Aldworth and Elizabeth St. Leger of "ye Parish of Donnerayle, & Dio: of Cloyne" shall be performed according to the canons of the Church of Ireland as by Law Established, but does not mention any particular church in which the ceremony was to be performed.

It is rather singular that, although this licence had been taken out in Richard Aldworth's own diocese of Cloyne, it should have found its way, as we have stated above, into the archives of Cork and Ross. The only explanation which occurs to me at the moment is, that the parties may have chosen to get married in some church in the latter diocese, possibly in the Cathedral Church of St. Fin Barre, which is mentioned as the Parish Church of the Rev. Richard Davies, the bridegroom's surety or "best man." This seems the more probable, as we have seen that the lady was interred in the family vault of the Davies in that cathedral.

As the lady was 17 years of age in 1710, and her girlhood ended on her marriage early in 1713, we can reasonably hold that her Initiation took place between those dates.

It is worth while to recapitulate the deductions from the Lady Freemason's story that affect the general history of the Craft.

First—There existed in 1710-1712 at Doneraile a Speculative Lodge of the English type. How many others still await discovery?

Secondly—This Irish Lodge used methods of Initiation, etc., not to be distinguished from those perpetuated at the Revival.

Thirdly—As the lady is admitted on all hands to have been F.C., the system in force before Grand Lodge comprised *two* Degrees.

The last deduction will require a deal of explaining away on the part of those Brethren who hold that, because early Scottish Operative Lodges suffered the Ritual to dwindle into the merest mode of recognition, the early English Speculative Lodges cannot have worked more than one Degree.

[1] We are indebted for the photograph to the fraternal courtesy of R.W. Bro. Anderson Cooper, D.G.M. of Munster.

[2] I was fortunate enough to secure the aid of a well-known expert in such matters, Mr. Edward Evans, to whose persistent research the discovery is mainly due.—W.J.C.C.

ADDENDA.

I.—TEXT OF RICHARD ALDWORTH'S MARRIAGE LICENCE BOND, 7TH APRIL, 1713.

Noverint universi per præsentes nos Richard Aldworth de poch' Clonfert diœ: Cloneñ arger, & Richard Davies de poch's[t] ffinbar' Corcag, clicum. teneri & firmiter obligari reverendo in Christo patri & Domino Domino Carolo providentia divina Cloneñ Episcopo in quingentis libris ster' bonæ et legalis monœtæ angliæ solvendis eidem Domino Episcopo aut suo certo attornato Hæreditibus vell succesor [ ] suis ad quam quidem solutionem bene & fideliter faciendum obligamu[ ] nos & utrumque nostrum Hæredes Executores & Administratores nostros & utriusque nostrum per se pro toto & in solido firmiter per præsentes sigillis nostris sigillat. datum Septimo die mensis April, Anno Domini 1713°

The condition of y[e] obligation is such y[t] if at all times hereafter, there shall no appear any canonical let or impediment but y[e] [above] bounden Richard Aldworth may solemnize matrimony w[ ] Eliz' S[t] Leger of y[e] parish of Dunnerayle & diæ of Cloyne, spin[r], and [ ] is no precontract of marriage of either of y[e] s[d] parties with any [ ] nor suit depending in any court concerning y[e] same, & y[t] y[e] consent of y[e] parents and friends of both parties be thereunto first had and obtained, and lastly y[t] y[e] s[d] matrimony be publickly solemnized according to y[e] canons of y[e] church of Ireland, y[t] y[n] this present obligation to be void, and of no effect, or else to remain in full force and vertue in Law.

Rich[d] Aldworth (L.S.)

Signed seal[d] & deliv[d]
for y[e] use of y[e] s[d] Lord
Bishop in presence of Ric. Davies (L.S.)
James Weekes, Not. Publ.

II.—TRANSLATION OF THE LICENCE.

Know all men by these presents, that we Richard Aldworth, of the parish of Clonfert, in the diocese of Cloyne, Esquire, and Richard Davies, of the parish of St. Fin Barre, Cork, Clerk [in Holy Orders,] are held and firmly bound to the Reverend Father in Christ and Lord, the Lord Charles [Crowe] by Divine Providence, Bishop of Cloyne, in £50 sterling, of good and lawful money of England, to be paid to the said Lord Bishop, or his certain Attorney, his heirs or successors; to which payment to be well and truly made, we bind ourselves and each of us, the heirs, executors and administrators of us and each of us, severally, in the whole and entire sum, firmly by these presents sealed with our seals.

Dated the seventh day of the month of April in the year of our Lord, 1713.

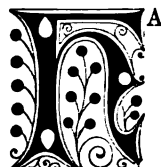
[The rendering is as nearly line for line as the methods of the two languages will admit.]

Bro. Rylands said that if his recollection served him right, the son of Bro. Hill whose testimony had been quoted, was also alleged to have stated in a letter that he still retained possession of the warrant of the Lodge, No. 44, in which the lady had been initiated. If the date of the initiation was as now suggested and the Lodge was a pre-Grand Lodge independent body, it must be evident that it possessed no warrant at all, and such a mistake on the part of Bro. Hill did not tend to enhance the trustworthiness of his statements. Had any attempt been made to discover whether Richard Hill did possess an old warrant, and if so, which Lodge did it belong to?

The following Paper was read:

FREEMASONRY IN BRIXHAM, DEVON, 1781—1840.

BY FRED. J. W. CROWE, P.P.G.O., DEVON.



AVING been allowed the privilege of inspecting the old Minute Books of Lodge "True Love and Unity," No. 248, at Brixham, Devon, I found them to be of considerable interest, and here offer a sketch of the contents of the first four volumes for reading and comment in Lodge 2076, by the kind permission of the W.M., Bro. J. M. Davis, and W. Bro. Braddon, I.P.M. and Sec.

The first book opens with "A coppy of the Dispensation granted in Exeter October 16th 1781 in the year 5781 By John Codrington

Deputy Provincial
Grand Master.

"Whereas Pettion for a warrant of Constitution for a new Lodge to be held the first and third Wednesday of every month at a Principle Room, and at Brixham in the County of Devon and to be named the Lodge of True Love & Unity has this Day been presented to me Properly signed and recommended by three masters of Lodges. I do hereby authorize Thos Parkinson Wm Warrin, & Willm Tyror the Bretherin specified in the said petition to Assemble as Masons and to make, Pass and raise massons according to the regular form of the Society, and to execute all the other Dutys of the Craft For Forty Days, or until such time as a Constitution be granted, or this Authority be recalled."

Then comes the first minute

"A Lodge held at Brixham Quay in a Privat Room call^d and namd the Lodge of True Love & Unity held the 17th Day of Octr 5781

Thomas Parkinson	Master	Member
William Warrin	Sn^r Warden	do
William Tyrer	Junr Warden	do
John Underhay	Treasurer	do
Benjamin Hawkyns	Secretary	do
Ambros Civil		do
William Taylor		Viseter

	£	s.	d.
John Padden being Accepted and made and desires to become a member—Paid—	2	12	6
Tiler & maide		3	0

Having made a start these good and enthusiastic brethren evidently determined to lose no time, for on the next day, October 18th, they met again, when the same were present and two more candidates were "excepted" and made; on October 19th there was "A Lodge held for making two Brothers by the request of the Worshipfull Master & all the Members belonging to the Lodge." (The then customary style of "*Right* Worshipful" Master is not given until later on.) On October 22nd two more candidates were "entered apprentice and rs^d to a fellow craft," and the very satisfactory note is appended "Remains in the Treasurers hand £17 7 6."

On October 23rd the third degree was worked for the first time in this Lodge, and four brethren were "Raisd to the Degree of a Master," for which function the "Tiler and maid" received 1/6.



Meetings were also held on October 24th and 26th, at each of which brethren were made, and at each meeting five of the previous initiates are entered as "Visiters," so that a newly received brother was not then, as now, *ipso facto* a member of the lodge, but membership was distinct. These "Visiters" attended every lodge for some time, and eventually paid £2 12s. 6d. to "become a member," but from March 20th, 5782, they are all entered without distinction as "members" or "visiters."

On April 4th, 1782, appears the first entry of a visitor in our modern sense of the term, when "Visiting B^r Peter Maingy paid 1/-" which he did also on the next night, and then we have a curious entry, for *after* saying "The Lodge was closed in due form," we read "Bro. Maingy raised to the Degree of a Master. Paid 10/6." This appears as if the Lodge was re-opened for the ceremony, and another point is that the fees for degrees were decidedly elastic, for whilst Bro. Maingy only paid 10/6 for his third degree, on April 18th "Bro. White Past as a fellow craft and raised to the Degree of a Master. Paid £1 5 0" and "Maid 6^d," and on May 1st "Cap^tn Thos Whicker raised to the Degree of a Master —£2 12 6d," which is the amount previously paid for all *three* degrees *and membership.*

The Dispensation of the Provincial Grand Master lasted considerably more than the "Forty Days" named in it, for it is not until May 20th, 1782, that we have the entry "A Lodge Held for the Constitution of the Lodge of True Love & Unity. By the Order of the Deputy Provincial Master Appointed Brother Pollixsen to Constitute the same.

Present Bro. Pollixsen and B^rs of Newton
Brothers of Peington (Paignton)
„ „ Dartmouth

appointed	Bro. Parkinson	Master
	Wm Warrin	S.W.
	Wm Tyrer	J.W.
	J^no Underhay	T.
	Benjn Hawkyns	S.

Members Bro. Scivil, B^r Tozer, Bro Procter, B^r Waith. Buiseness done and the Lodge clos^d in Due Order." The warrant (of the "Regular" Grand Lodge) is dated 20th January, 1782, and the number at that date was 448.[1]

After this there are no minutes of any interest for some time, there being only the date of meeting, list of those present, and amounts paid in, and the only thing to mention is that from 1783 visiting brethren ceased to pay 1/- as before.

Under date of March 21st, 1787, we have the admission of an illiterate brother:— "John Winser made and advanced" (not *passed*) "to ye Degree of a fellow Craft" then follows "I John Winser do agree & Desier Mr John Underhay" (the Treasurer) "to Pay to this Honb^l Lodge of True & Unety, £2 12 6, and he is to Deduct ye same from my Wadges, & Act^s as Witness

the Mark of Ja^s ○ Winser"

the whole transaction is curious, even at that date.

On January 30th, 1788, only four brethren were present "the remaining Members being some sick & others on Duty & the Lodge Closed at Nine O Clock, Except Bro. Guy fined One Shilling," probably because he did not send an apology, and it would seem that some were beginning to be careless on this point, for on February 20th, four brothers were fined 1/6 each for non-attendance.

The next minute of interest is "An extra Lodge held the 21st of March, cheefly to Enquier what members & C (? Companions) Chose to Regestered in the Grand Lodge and to Determin a Subscripshon.

Brother Josepth Russell to be registered	...	7	6
„ Th^s Pritchard „	...	7	6"

On November 20th is the strange entry "A Lodge held to *mak a Play &c.* Present Bro. Parkinson M R" What "mak a Play" means I cannot suggest, nor is any explanation given, but at first sight it would appear as if Bro. Parkinson *assembled himself* to have a private frolic; and I imagine "M. R" means "Master of the Revels."

[1] Vide Lane's *Masonic Records.*

On November 27th they supplied a long felt want, as for the first time we read "A Lodge held & mad Br^{or} Stidworthy a tiler."

During 1789 they appear to have been somewhat easy going with their candidates as appears by the three following entries :—

October 16th, "Made Bro^{r} Jno Richards Midshipman in ye Spyder 3 Degrees but he Payd no Money."

October 18th, "Made Jno. Birch 2 Degrees
,, Saml Bools 2 ,,

the Lodge Closed at Ten in Good Harmony but neather of ye 2 Payd aney money" and October 19th, the two last named brethren were "Rose to Amaster but no money received" nor is there any entry that the defaulters ever paid up, but there seemed to be a great laxity on the whole subject of fees, for on January 18th, 1792, three brethren were made at two guineas each, whilst on the 30th January, one was made for 10/6, presumably because he could not pay more.

The first note on refreshments is on June 7th, 1792, when we have "Disbostments (? disbursements) ye Tiler to Beer 1/6," not a very alarming amount, for the whole Lodge. At the re-numbering of Lodges during this year "True Love & Unity" became No. 360.

On March 7th, 1793, we have "Brother Head paid for certificate 8/6. A Stick of sailing Wax and ribben 8½^{d}" this would be either a clearance certificate, or else a certificate from the Lodge to enable the Brother to obtain his Grand Lodge certificate, a custom which is clearly indicated on the older official certificates where it is stated that the Brother was duly made, passed and raised "as appears by the certificate hereunto appended" signed by the Master, Wardens, etc.

After this time the attendance of the brethren became irregular and the entries are very scanty until December 11th, 1794, when we have the following :—

"This is to certyfy that the Undermention Brotheren To agree to the Following Articolles Viz that if aney Person shall omitt giving his proper attendance on any Lodge Night after being dewly summands With Out Beein abent on aney Proticular Bussness and then to signify to the Master Ore the Brotheren the Reason of his absence Shall forfett the sum of One shilling and if aney Brother in office shall Omitt aney thing Respecting the Lodg Book so as to cous aney disspute shall forfett the sum of One shilling or if aney thing shall be proved from the Neglect of such officer shall forfeitt the Diffiitiency so as to Make it agreeable to the members. Given under our hand this 10th Day of December, 1794.

Nicholas Maddick
Sam Kendrick
William Chanter
Thomas Collings
Gearge Kennes
William Guy
John Tarring
Robert Sparkes."

The entries for 1796 show an increasing attention to refreshments, *e.g.*

May 21st, "Expense Bear	...	0	1	0
D^{o} Candles	...	0	0	4
D^{o} Ginn	...	0	1	6
To Stick of Wax	...	0	0	6
To the Tayler	...		1	0

and June 10th, "Exspence Bear	...	0	8
Gin	...	1	6
Candles	...	0	8
To 6 yards of Ribbin	...	4	0
		6	10

again on November 29th, 1798,

"Exspences as Followes Viz

1 quart of rum	...	2	8
1 pound Candles	...	0	8½
1 pound sugar	...	0	8
Tayler (tiler)	...	1	0
		5	1½

and December 13th,

q^t of Brandy	...	2	6
1 pound Candles	...	0	8½
1 pound Sugar	...	0	8½
Tayler	...	1	0
		4	11

which show that spirits were considerably cheaper then than now.

The Second Minute Book is from 1799 to 1804, and the first entry is "Novr 28th 1799, an Extra Lodge Night Bro. Henry Matthews having served three months as an entered Apprentice & fellow Craft was this night raised to the degree of a Master," and this was always afterwards the custom of the Lodge, that a candidate should be made and passed on the same night. and then wait three months for the third degree.

The minutes are now for the first time signed by the W.M. and other officers.

The next entry of interest is on December 23rd, 1799, "This night being election night Bro. King was elected Master for the *ensuing* 6 *months*"—so that they evidently changed officers twice a year—"Bro. Kendrick P.M., N. Maddick S.W., J. Tarring J.W., R. Sparke T., John Sins S., Daniel Pierce the Tyler not behaving himself as he ought to the lodge was ballotted out and Wm Allard was proposed to be made in his room," Allard was made and "sworn in to the office of Tyler" on December the 26th.

It is noteworthy that *all* the officers were *elected*, not appointed by the Master, so that this was doubtless customary with the Regular or "Modern" Lodges, of which "True Love and Unity" was one. It is also curious that Bro. Kendrick should be appointed *P.M.* as he had never been beyond the office of S.W. and was not elected Master until July 4th, 1800.

The first separate entry of a "Master's Lodge" is on January 15th, 1800 "When Bro. James Mumford having served his time duly & truly to an entered apprentice, passed a Fellow Craft, was this night rais'd to the Degree of a Master." On the next night, January 16th, there are two entries, the first of a "Regular Lodge" and the second of a "Masters' Lodge."

On February 6th, 1800, the brethren for the first time made use of the black ball "When Samuel Mosey was balloted for, when there appear'd to be Eight in the Negative and but one in the affirmative, so that he is refused" and a Brother who wished to join was also refused by five votes to four.

Masters' Lodges were held in this year on March 20th, April 2nd, April 11th, April 19th, June 7th, September 24th, and October 4th.

On August 4th an "Extra Lodge" was held, "This night Saml Madge balloted for & Excepted made an Entered Apprentice, passed the degree of Fellow Craft & raised to the Degree of a Master and paid his fees accordingly," but no reason is given for haste.

On October 9th we have the first allusion to Athol or "Ancient" Mason's for "Messrs Calab Hodge, Patrick Mullins, & Charles Murray were proposed to be *remade* in this Lodge" evidently showing that the Athol ceremony was not recognised by the Regular or "Moderns" Grand Lodge.

Shortly after this the members began to see the need of having premises of their own for their meetings, and under January 21st, 1801, we read "On this night Bro. Sparke & Bro. Gilbert tendered their Estimates for building a new Lodg Room & other Rooms & apartments according to the Estimate given them" and Bro. Gilbert's being the lowest was accepted.

Misconduct was the cause of an Extra Lodge being held on April 13th, 1801. On October 2nd of the previous year, William Collier had been initiated and passed, and proposed as a member, being balloted for and accepted on October 9th, and only attending twice more before the "Extra Lodge" was held, but during this time he had evidently been guilty of some grave misdemeanour for we now read "This night several Brethren of this Lodge having alledged certain things again Bro. William Collier, when it was unanimous agreed

that he ought not to be raised to the Degree of a Master and be totally excluded as a member. He was accordingly balloted for when the vote stood thus 15 against him and 4 for him, he is therefore totally excluded as a member, and never be raised to the Degree of a Master in this Lodge," and on April 20th Bro. King, P.M., proposed that the resolution re Wm Collier should be transmitted to Grand Lodge, which was done.

In the minute of June 3rd, 1801, the Master is styled "Right Worshipful" for the first time, and the fees were raised, those of Visiting Brethren to 2/6, and for the degrees three guineas, and 5/- for Registration fee. At the next meeting on the 24th of June, the brethren celebrated S. John's Day by attending a special service at the Church.

Under January 20th, 1802, we have the following: "Bro. King proposed Mr Henry Way of Brixham to be remade in this Lodge, he being an Ancient Mason." It will be noticed that he is styled "Mr." and not "Brother," also that no fee was paid for "remaking." He was balloted for on January 27th, remade on February 3rd, and on March 3rd he was "balloted for and accepted as a Member of this Lodge, and paid his 10/6 for his becoming a member." In December of this year another unpleasant incident seems to have occurred, for "The Brethren of this Lodge having met this day, when all the Brethren proposed to the Master in writing that the conduct of Bro. Paddon (respecting his coming intoxicated into the Lodge should be taken into consideration) that he sho^d be excluded as a member, or pay a heavy fine together with an acknowledgment & submission to the Master for his misconduct & promising not to be guilty of the like in future which is to be ballotted for on the next night, this proposal was unanimously agreed to by all the above brethren," nineteen in all, and at the next meeting on the 15th of the same month he was adjudged to pay £1. This minute, as was customary in any important matter, was signed by the whole of the brethren present.

At this same meeting Bro. Henry White "Proposed a By law respecting of Honorary Members" and on January 5th, 1803, the by-law was approved, and Bro. Henry Goodridge, of London, was duly elected an Honorary Member, but *what* the resolution *was* is not recorded.

On February 16th "Bro. Henry Way proposed Mr Geo. Gempton, being an Ancient Mason to be remade in this Lodge, and Bro. Mossey proposed that their should be a large fine on the Steward for non-attendance." On June 1st, 1803, *after* the Lodge was *closed* "a Masters' Lodge opened in due form. The Masters' Lodge closed in good harmony and accord. A Fellow Crafts' Lodge opened in due form for the dispatch of Bussiness," but neither passing nor raising is mentioned, so probably the ceremonies may have been worked for practice.

At the meeting on July 7th Bro. King proposed Mr. Helmes "to be re-made in this Lodge," and accordingly on August the 3rd he "was remade in this Lodge an Entered Apprentice and pas'd the degree of a fellow craft and paid the usual fees."

At the November meeting it is stated that "This night Bro. King produced a plate in the Lodge which was agreed to by all the Brethren present." This plate was no doubt to print either the Lodge certificate or summons from.

The said Bro. King was evidently very popular in the Lodge, for when on January 4th, 1804, Bro. Collings, S.W., was chosen Master, at his request and that of all the brethren, "Bro. King remained Master."

The Third Minute Book is larger than the former two, and covers the period from 1804 to 1812, the first entry being on June 25th, 1804, when 39 members of the Lodge, and three brethren of Paignton, celebrated St. John's Day by going to church.

There were Masters' Lodges on July 9th and 16th, and at the latter "Bro. Benjamin Vowles having served his time as an entered apprentice and Fellow Craft was raised to the degree of Master Mason and unanimously admitted *Member* paying his usual fee of half-guinea."

We may notice in passing that at this period all the officers, even down to the Stewards, were "sworn in," as appears in the minute of January 16th, 1805.

There is a further regulation against Atholl Masons and non-subscribers in the minute of April 3rd, 1805, as follows: "This night Bro. Staples proposed that any Bro. that shall attempt to visit this Lodge on S. John Baptist's day, and to dine with us, and he being not a member of a Regular Lodge shall pay the sum of ten shillings for his visiting fee, but if he is a member of a Regular Lodge his fee not to exceed five shillings."

All the brethren were still *elected* to office, and not appointed by the Master.

On February 5th, 1806, a man with the remarkable name of Righteous Draper was proposed as a candidate, but was refused, and it was evidently time that care was exercised in the selection of initiates, for during this year they had trouble with two of their members, the first case being on February 19th, when we read "This night the conduct of Bro. J. Aptor respecting certain matters which had been repeatedly exhibited against him were



re-considered when it was thought expedient and absolutely necessary that he should be expelled this Lodge and never more be admitted." The second was on May 21st, when "a certificate was granted to Bro. Wm Tremlett but the words *not behaved as a True Brother* were inserted instead of the usual form by the consent of all the Brethren present."

On May 6th a "Masters' Lodge" was held to attend a funeral, and on June 18th a "Crafts'" Lodge was held, and "also the Festival was balloted for as usual on the preceeding (? succeeding) S. John's Day, & agreed for to be celebrated in Due Form, as usual without music."

On July 16th "Bro. Lavers proposed a by-law for a Masters' night to be held *every Wednesday every other month,*" but on August 6th this somewhat vague rule was altered to "on the last Wednesday in every second month, that is to say six times in the year."

The year 1807 is rendered noteworthy by several interesting entries.

On January 13th there was a Masters' Lodge to attend a funeral, when no less than thirty-two brethren attended; and on the 21st of the same month "Bro. King proposed that Bro. Tarring send for a Book of Constitutions for the Lodge, and it being the wish of the Right Worshipful Master that it sho^d be sent for, it was ordered accordingly."

There is a curious entry on May 20th, 1807, in connection with the S. John's Day sermon and dinner:—"That every Bro. who attends on the second (!) day to dinner do pay one shilling, and also one shilling for every Friend he may introduce, and that no spirits be introduced unless at the expence of those who wish to have it." This seems to imply that these jovial brethren "kept it up" for two days, unless from motives of economy they met the second day to eat up the remains of the banquet on S. John's Day!

On August 5th of the same year "Bro. Tarring proposed Serjeants Tapper, Rolls, and Lovell, belonging to the Dorset Reg^t. now lying at Berry Head to be made Masons in this lodge, and paid their fees accordingly. And as tis uncertain how long their stay may be, and their characters being investigated it was unanimously agreed they sho^d be balloted for this night, which was done & they were all accepted and to be made on such night as shall be most convenient to themselves." For the information of brethren in other parts of the country it may be mentioned that Berry Head is a fine headland adjoining the town of Brixham, at the south-western extremity of Torbay, and during the "Invasion scare" at the beginning of the century, it was very strongly garrisoned and fortified.

January 6th, 1808, was election night, but "2 new members took up more time than expected" so the election did not take place until January 20th.

The good brethren found they had been too lavish in giving invitations to their festivals, for on June 1st it was proposed that "Any member belonging to the lodge introducing more than one person on St John's Day, shall pay the sum of Two shillings and sixpence for each such person." This was agreed to on June 16th and it was further proposed, "No person to be admitted to dine in this lodge on St. John's Day (except the minister) unless a free and accepted mason, nor on the following day." The phrase "the following day," shows that, as suggested under the minute of May 20th, 1807, they evidently held high festival for two days at any rate.

The minute of August 17th would appear to have been concocted by a brother from the Emerald Isle, as it states "This n^t Joseph Jackson a distressed Bro. *having been shipwrecked and strictly examined* was relieved by the Right Worshipful Master with the sum of Five shillings the Treasurer not being present." Why it was necessary to *shipwreck* as well as *examine* him does not appear!

On October 5th the byelaws were read, and on November 30th the brethren were requested to consider Bro. Wm. Tremlett's conduct for coming intoxicated into the Lodge; this was investigated on December 12th, and "after ballot" he was fined twenty shillings, which it is to be hoped prevented a recurrence of the offence.

On January 18th, 1809, Bro. Lavers was elected Master, and all the other officers, even to the Steward, were also *elected*, after which the Bye-laws were read.

On April 19th Bro. Jno. Tarring proposed Mr. John Tremlett to be re-made a mason in this lodge, and he was balloted for and remade an Entered Apprentice and Fellow Craft. The same zealous brother on May 3rd "proposed a Bye Law referring to the remaking Ancient Masons," which, as accepted on May 17th was "That for the remaking of Ancient Masons the sum of One guinea be paid by the remade Brother for remaking." Before this no charge appears to have been made for the ceremony unless the brother wished to become a Member.

On October 18th "The Byelaw by Bro. Tarring was accepted that in case any animosity or dispute existed between any two Brothers of this lodge that no argument be entered into by either of the parties in the lodge on the forfeiture of five shillings to be paid by the Brother so mentioning it. And that the Right Worshipful Master do recommend the parties in dispute to attend at some other place, and that two or three of the Brethren do

attend and endeavour to settle the matter so in dispute." At the same meeting it was agreed to meet on Wednesday the day of Jubilee and to dine at the Globe Inn.

This was carried out as we have "Extra Lodge Wednesday Octr 25th, 1809, *Being the Day of Jubilee.* A Masters and Bro. Jno. Turpin raised this morning. A Crafts Lodge, and adjourned to Divine Service attended to and fro by Band of the 3rd Regiment." Some more details of this very interesting occasion would have been acceptable but none are given.

The claims of charity were still not neglected for on January 30th, 1810, "Bro. Ja^s Tinsil was really in distress, and the Brothers of this lodge Relieved him with twenty shillings."

On June 6th we have a very curious entry, which I should imagine was unusual even in those days:—"Balloted and unanimously agreed to that, in case any Brother *who is not a member of this lodge* shall propose a person to be made a mason in this lodge, the Brother so Proposing shall be free of his visiting fees for that Night and in case the Person so proposed shall be accepted and made a mason in this lodge. If the Brother that proposed him doth attend the making he shall be free of expense that night." I have never heard of any other case of non-members proposing candidates to a Lodge.

On the 20th of the same month "Bro. John Fellows, Sergeant Major of His Majesty's third Reg^t of the Line, the Seceterys Jewell being in bad Repair the said Brother Fellows had the Seceterys Jewell put in good Repair and made it a present to this lodge." The regiment in the entry of the following month is given its old title of "the Third Buffs."

News of the probability of an Union between the two rival Grand Lodges had now filtered down to this Lodge of the "West Country" for on May 15th, 1811 "the Right Worshipful Master produced a letter from Bro. William White, Grand Secretary of the Grand Lodge of which the following is a copy.

Free Masons Hall,
Dear Sir, 11th May, 1811.

I am favour'd with yours of 2nd Inst inclosing a Bill for £6 1s. which shall be placed to the Credit of the Lodge of Unity No. 360 as directed, at the next Grand Lodge in November.

The Union of the two Societies of Masons has not yet taken place tho' I think there is a great probability that it will, notwithstanding the difficulties that are to be got over. When it is determined on, general Notice of it will be given to the Society, but as yet all the Laws of the Society remain as they were."

On May 29th, of the same year it was proposed "that on Saint John's Day next all the Brethren belonging to this lodge, and such others who choose to attend do meet at the lodge Room at *nine* o'clock *in the morning*, open the lodge and proceed to Church in the usual procession, that a Sermon be preached on the occasion, after which to adjourn back to the Lodge Room. That a dinner be provided for the Brothers and *Wives, or such female or friend they may chuse to bring with them*, and that the dinner be provided by Mr Paddon at a certain sum per head, in which is to be included the meat *dinners* and tea. That the Band be requested to attend the Brethren, from the lodge to the Church, and back again at the expense of the funds of the Lodge, also that the Beer for the Dinner and Spirits drunk after dinner be provided at the Expence of the lodge also, and that the Treasurer Receives from every Brother the Expences of the dinner for themselves *and Wives, or female friend*. Allow that no Children be admitted unless paid for, also that every Brother resident in Brixham and who are not members of this or any other lodge do pay for their visiting fees on that day 7^s and for *his wife* or *female* or friend the sum of 3 shillings amounting to the sum of 10 shillings."

This entry gives an unusally full account of the doings on St. John's Day Festivals, and also is of special interest from its mention of "wives" and "females" and "children." We are accustomed to look on "ladies' nights" as a very recent innovation in *Craft* Lodges, and many have thought it an American invention, but here in 1811 we find the merry wives of Brixham joining their lords and masters at the S. John's Banquet, and without any note to show it was other than usual and recognised custom. I shall be glad to know if any other English Lodge is known to have held this custom at such an early date, as I have not come across such in my own reading that I can remember.

On November 29th, a "Masters' Lodge" was held, after which a *Crafts'* lodge was opened and Capt Wm Gilley, aged 29 was proposed.

January 1st, 1812, was "Election night." The Bye Laws were read, and the W.M. and *all officers* were *elected* and *sworn in* on the *same night*. The widow of Bro. Collings was proposed to be relieved from the funds, but "many strangers being present" it was postponed. After Lodge three visitors (Bros. Geo. Dinnis, Jas. Mair, and John Anderson,) "very handsomely subscribed 5/- each towards the relief of Mrs. Collings;" and at the next Lodge she was also "presented with £2; and Bro. John Beavey was granted a certificate in the third Degree."



On April 15th "a Bye Law was made and balloted for that all Masons made in this Lodge should only pay the sum of 10/6 on being admitted members of this Lodge, but that all Masons residing in Brixham not being made in this Lodge and who might have had an opportunity so to be should pay the sum of £2 2s. each on being admitted members of the same."

On May 8th "This evening the Master, Treasurer, and Sec[r] attended at the lodge Room and made a list of all the Brethren made since last return, and wrote to the Secretary of Grand Lodge

M[r] White

Sir and Brother

By the order of the Right Worshipful Master of this lodge I have now sent you a list of members since the last return. Bro. John King of London will wait on you with the amount of the registering fee."

On June 24th "All the Brethren proceeded to Brixham Church in Masonic procession and after hearing an excellent sermon from the Rev[d] James Hicks returned again to the Lodge."

On August 15th a *Fellow Craft* Lodge was held "and it was agreed that three pounds should be subscribed towards the Relief of the French Prisoners from the fund of this lodge, and the money was delivered into the hands of Bro. King to pay into the hands of the Rev[d] R. Holdsworth for that purpose."

On October 7th "Brother Green, Master of the Royal George Lodge at Newton Abbot having handsomely presented a Book of Constitutions to this lodge, by the Master's order a Message of thanks shall be sent him for the friendly comp[t] and drink his health with 3 times 3 and the full honours." Also a new "Code of Bye Laws were accepted & copied in the Minute Book," and as they are somewhat quaint in diction I here give them.

A CODE OF BYE LAWS.

To be observed by the Brethren of the Lodge of True Love and Unity N[o] 360 held at the Free Masons Hall, Brixham.

1.

Every member of this Lodge, as also every visitor, to appear at the Lodge Room decently and cleanly apparelled the 1[st] & 3[rd] Wednesday in every month by 5 o'clock from Michaelmas to Lady Day, & 6 o'clock from Lady Day to Michaelmas, unless he can show a satisfactory reason to the Master for his non-attendance, but no excuse to be admitted as satisfactory for appearing dirty, & in such case the Member or Visitor shall be subject to be reprimanded by the Master for the 1[st] offence, & for every offence afterwards to such fine as the Master & Brothers present shall think right by a ballot for that purpose, and any Brother in such case shall not, or ought not to take offence if he should be desired by the Master to withdraw and Cloath himself decently.

2.

Every Brother shall behave in a decent manner whilst in the lodge, he shall not come into the Lodge Room intoxicated, swear, lay or offer to lay wagers, talk obscenely, or dispute on Religion or Politics, or interupt the Master, Wardens, or any other officers, or interupt a Brother speaking before he has resumed his seat, in either case he shall be subject to a reprimand for the first offence by the Master, and for every offence afterwards he shall forfeit such sum as the Master and Brethren present shall impose by ballot.

3.

Every Brother that has anything to propose for the good of Masonry in general or this lodge in particular must rise and address himself to the Master, in which address he is not to be interupted, & any person wishing to reply must wait until the last speaker hath resumed his seat, and no Brother to leave his seat whilst lodge is open without first paying the compliment of leave to the Master under the forfeiture of 1/-

4.

That all Officers *are to be chosen* on the first lodge night after the Festival of St. John the Evangelist, such as are properly acquainted with the Laws of our Order bein most eligible. (and added by a later hand) that no person shall be made a mason in this lodge for less sum than 3 guineas, exclusive of Registration and Tyler.

5.

Every person wishing to be made a Mason in this Lodge, must be proposed by a Brother who must pay at the same time the sum of one guinea into the hands of the Treasurer, which is to be repaid him again if not accepted. The Lodge night after he is proposed he must be balloted for, & if accepted may then be made an Entered Apprentice, & passed

Fellow Craft, after which he must serve as such 3 months before he can be raised to the degree of a Master Mason, unless the Candidate is about to leave Brixham, or on some extraordinary occasion, which may render it necessary to forward the Business sooner, & if done on an extra night the newmade Brother shall then pay the expence of the night which shall be limited to 15/- over & above the following fees.

To the Lodge ...	2 10 0	(altered in a later hand to		4 0 0).
To the Tyler ...	2 6	(,,	,,	4 6).
Registering Fees ...	18 0	(,,	,,	15 6).
	3 10 6			5 0 0

For the 1st 3 degrees Deducting the guinea therefrom paid £2 9s. 6d.

6.

That each & every Member residing in Brixham, or within 4 miles of the Lodge Room & who at the time of signing these Laws shall be then members, shall pay to the Treasurer 5/- on the next following lodge night after every quarter Day, that every member that shall be admitted after the signing the By Laws (if made in the lodge) shall pay as an admission fee ten shilling and sixpence, also one Quarter in advance. But if a seafaring Member or residing at a greater Distance than 4 miles from the lodge Room, to pay only 10/- per annum, also a quarter in advance as aforesaid. And if any Member shall omit to pay his subscription for two successive payments, he shall forfeit the sum of 5 shillings & in case of his refusal or neglect to pay the same on next lodge night (previous notice for that purpose being sent him by the Treasurer) he shall no longer be considered a member, but may be re-elected according to the mode for electing members (first paying up his arrears) unless such a member is absent from home, & in such case notice must be given him by the Treasurer, as soon as possible after his return. That any Brother not made in this lodge wishing to become a member thereof must pay for his admission Fee, Two guineas subject to the same Law for Quarterage as above.

7.

That at the Election of any Person to be made a Mason in, or to become a Member of this lodge if there are only 2 negatives against him, the Master in such case shall demand their reasons in private for so doing, but if they refuse to give to the Master such reason as he shall deem sufficient, such Candidate shall be accepted, but if the reasons are by the Master deemed sufficient, or if there are more than 2 negatives against him he shall be rejected. That any person having once been proposed and rejected in this lodge shall not be balloted for again unless what first appeared prejudicial to his character be afterwards done away with, nor shall such person be deemed duly elected without notice being given by summons to each member previous to the lodge night which is to be balloted for.

8.

That on every Election Night a Treasurer shall be Elected by Ballot, whose business shall be to hold the Money of the Lodge, pay all expenses, and keep a regular account of the same, which shall be audited at any time when called for by the Master, and the ballance delivered over to the new Treasurer, but it is hoped that while our present Treasurer (Bro. Stephen) chooses to hold that office there will be no occasion to ballot for a new one. The Secy shall enter proceedings of each Night in the Secretary's book or some Book for him under the penalty of Forfeiting one shilling.

9.

The Stewards are to provide necessaries for the the lodge and to see there is no waste, & if they do not come *or send the keys* to the Lodge Room on or before 6 o'clock on a Lodge night, for every neglect they shall forfeit the sum of Sixpence each.

10.

That no Mason who is not a Member of the Lodge (the Navy and Army excepted) shall be permitted to visit their lodge without paying a visiting fee of two shilling and sixpence. All members of Lodges and Brothers of the Army and Navy to pay one shilling and sixpence.

11.

That any Brother who has been made a Mason in a Regular lodge under the York Constitution shall be initiated into the three first degrees for one guinea in this lodge, and any Brother who has only taken one or two degrees in a Regular lodge under our own Constitution may be initiated further if approved by Ballot by paying the sum of One Guinea for each degree.

12.

That any Brother made in this lodge requiring a Certificate shall be granted one signed by the proper Officers, paying for the same the sum of three and sixpence.

13.

That if any member shall carry any Article from the lodge without leave from the Master he shall forfeit five shillings, and should any damage happen to it, even if he take it with leave, whilst in his possession he shall replace or repair the same at his own expence.

14.

If it happen on any lodge night that the Master cannot attend, the Senior Warden shall take the Chair, in his absence the Junior Warden, & in the absence of all three, the Past Master, & if neither of them are pres[t] a *Master*] *shall be chosen* by a majority of the Members present, which Master shall appoint his Wardens for the Night. The lodge to be closed at 10 o'clock or before, unless on particular business, & no Brother to remain in the Lodge Room after 11 o'clock under the penalty of one shilling.

15.

That if any Member of this Lodge or Visiting Brother shall disclose or cause to be made known what passes in the lodge relative to Masonry, unless it be to a Member of our lodge, a ballot shall take place the next lodge night (after hearing his defence) for or against his explusion, but if the Members of the Lodge will agree] to excuse him for the first offence on his paying the forfeit of twenty shillings, it may be complied with, but for the second offence to be excluded.

16.

These Laws are to be read by the Secretary on every Election night & at the admission of every member, and none of these Laws are to be expunged or altered or any new Law made unless it be first handed to the Master in writing, signed by the Brother proposing the same, & to be determined on the next Lodge Night by Ballot, and in case any Brother shall refuse to pay the several Forfeits, which he may incur under these laws he shall be expelled the Lodge after giving him 3 months notice to this purport.

17.

That no Lodge of Emergency shall be called without summonsing all the Officers of the lodge, naming in the summons that the meeting is to be on particular business.

These Byelaws throw some curious side lights on the customs of country Lodges at this period.

The Fourth Minute Book extends from 1813 to 1840. On June 24th, 1814, "being St. John's Day, the Lodge was opened at *nine in the morning* and a brother raised; then a Fellow Craft Lodge was opened and closed. There were no less than 48 brethren present including *four clergymen!* (Rev[ds] R. Holsworth, J. Hicks, J. Hearn, and Manly.) On this day the *Worshipful* (*not Rt.* Wor.) Master, Bro. Lavers, and Brethren walked to Church, and after hearing a sermon from Bro. the Rev[d] J. Hearn, walked thence to Brixham Quay to lay the foundation stone of a new Chapel-of-ease, which honour conferred by the Brethren was duly appreciated by all the inhabitants in the most enthusiastic manner. Very appropriate speeches were made by the Worshipful Master & Bro. Holdsworth, & several hymns sung suited for the occasion, after which the W.M. and Brethren returned in due form to the lodge where they partook of an excellent dinner provided on the occasion, the utmost conviviality and good fellowship prevailed, *the day* was spent in good harmony and accord, *much to the gratification of the Revd. Gentlemen* and other guests that were present on this joyful occasion."

On September 21st "Bro. Thomas Smith (*a Blackman*) was relieved with five shillings," so these good Brothers of Devon recognised no distinction of colour.

During this year at the re-numbering of Lodges after the Union, the Lodge became No. 465 instead of No. 360, and on December 12th "the Worshipful Master read the particulars of the new Union, having received the printed particulars from the Grand Lodge. It was determined that a supper should be prepared on the 27[th] of Dec[r] (as usual) when 12 members subscribed towards it at a shilling each."

On January 4th, 1815, "being a *regular* night of electing *officers* to serve for the year was *put off owing to* Bro. King's not being present," and the same note is made of the meeting on January 18th. Evidently Bro. King was considered of great importance, and held in high esteem as rules and by-laws alike were set aside for him.

The *Officers* were *elected* (not *appointed*) on February 1st, and "It's agreed that the Brothers of Torquay should be sent to, to instruct us in the *United System*," and again on

February 17th we have "This n[t] we proceeded to practice on the United System with the assistance of Brother Symes, John Sandy from Torquay, B[r] Murch, Bro. Harris from Totnes," and again on March 1st "This n[t] being a Regular night we proceeded to practice the United System with the assistance of Bro. Hearder, Bro. Coswell, Bro. Lentham & Bro. Arnoll from Torquay." From this it is evident that portions of the "Atholl" working were adopted by the "Regulars" in 1813, and the latter did not force the former to give way entirely to the "Regular" ritual.

The last entry of a *separate* "Masters' Lodge" is on March 29th of this year (1815) when "Bro. Pearce was raised to the degree of a Master Mason he having also paid 3/6 for his certificate."

On May 31st they again "practised on the Union System" and the "Annual Feast was agreed on, and that Bro. Rev[d] R. Lewis (Minister of Honiton) should be requested to attend." Having settled down to the "Union," or "United Sytem," the brethren evidently felt they ought to put a little more style into their room, for on June 7th "tho Brethren present agrees to Trim the Tables with the Gilt Lace now produced & the Cushion to be altered, and printed notices" (summonses) "to be circulated," also at this meeting for the *first time* in the Lodge minutes, *one Deacon* and the *Inner Guard* are mentioned.

On July 5th, "St. John's Day in Summer" was celebrated, and the entry puzzles me exceedingly. I have before referred to a dinner which apparently was held on the day *after* as well as the day of the Festival, but this time it really looks as if the jovial Brixham Brethren kept it up for *four days!* for we read "It was agreed to give Bro. Vincent for attendance £1 for S[t] John's Day, by the Brethren present viz., 3/- *per day*, & eight shillings as a present." If it *doesn't* mean that they feasted for four days, I don't know what it *does* mean.

On July 16th "Bro. J. King took the Recognized obligation," and on September 13th "a lodge of Instruction was called by the Assistance of Bro. Satterly of London, Bro. Cowell & Br Lear from Torquay."

On December 20th the W.M. proposed "that a Fund of Charity be raised Independent of the Fund of this Lodge for the Relief of Distressed Brethren."

The entries for 1816 prove that the brethren in this rather out-of-the-way Devonshire town, whilst they were evidently imbued with the *principles* of Masonry, calmly ignored constitutions and regulations in their mode of procedure, and went their own way entirely; *e.g.*, January 3rd was election night, but the election was put off because "some brethren are not present." On January 17th *all* the officers, down to the Junior Deacon, were *elected*, and the Inner Guard and Steward were not "appointed" until February 7th, and on June 19th (no reason being given for a vacancy) "Bro. James Gibbs was *chosen* Junior Deacon of this lodge, *after being proposed by the Master*. It was resolved that the members of Lodges shall pay 5/- for themselves, & 2/6 for *Female Friend*, and those not members of Lodges to pay 7/6 for themselves & 2/6 for *Female Friend*." And again on December 27th "It was *proposed by the W.M.* that *as many Brethren were present, which may not be the case again*, that *an appointment of officers should take place*, it was however *postponed until after supper*, when in consequence of some further consideration it was postponed," and they were not "elected" until February 2nd, 1817. Truly this was "happy-go-lucky."

At the last named meeting it was "agreed to take the Lodge Room at £7 per annum from Candlemas Day last past, & that the accounts of the lodge be kept separate from the members, & Bro. Fogwell agrees to act for them, and Bro. Stephens on the behalf of the subscribing members. It was also agreed to have a new Box for the Treasurer and a New Book to keep the accounts, &c." I do not understand the difference which here seems to be implied between "members" and "subscribing members."

On January 7th, 1818, it was "Proposed that the next Master sh[d] be allowed 3/- to relieve Distressed Brn (if he thought them proper objects of charity) to be left entirely at the Master's Discretion. The Brn proposed Bro. R[d] Lavers to be Master for the ensuing year, he was accordingly appointed with every possible mark of respect. Bro. Gibbs was *proposed S.W. & passed in due form.*"

On April 1st it was "proposed that the meetings should be held once a month," they having previously been at very irregular intervals.

On January 20th, 1819, we have again the entry "Being a number of Brethren present it was *proposed* that election of officers take place," and the Master, Wardens, Treasurer, Secretary, and Steward were *elected*, but "no election of Deacons took place in consequence of not enough being present."

An interesting bill for refreshments, of this period, runs thus :—

THE LODGE OF TRUE LOVE & UNITY.

Dr. to John Peters.

				£	s.	d.
	1818	Mr. Frogwill left unpaid...			1	0
	Septr 2	to half Gallon Rum	...		9	0
	16	to half Gallon Rum	...		9	0
	dito	2 lb sugar	...		2	6
	Octr 21	to half Gallon Rum	...		9	0
	Novr 18	to 1 lb sugar	...		1	3
	dito	half gallon Gin	...		7	6
1819	Jan. 6th	to half gallon rum	...		9	6
	dito	2 lb sugar	...		2	6
	20th	to half gallon Rum	...		9	0
	Dec 28	to half G Rum	..		9	0
				3	8	9

Jany 20 Setld By me John Peters.

On December 12th, 1820, the brethren had a supper, and it was "Proposed that a minute be made in our books of the Installation of Lord Viscount Ebrington which took place on the 19th Octr 1820 (*as Prov. G.M.*) & the Brothers attended on that occasion were Bro. P. Richards, Richd Lavers, & Caleb C. Collier, and the Lodge 465 was the first Lodge on the Call, & took the precedence of other Lodges," which was naturally gratifying to their *amour propre.*

On February 2nd, 1821, "being a regular night the Election of Officers was *proposed* for the ensuing year, but not being enough members present, the W.M. only was elected, John Browne Smith, Esq., of Dartmouth, Solr." This is strange as I cannot find any entry of his being a *member* of the Lodge, and his name then appears for the first and only time until July 19th, and meanwhile Bro. Lavers is still entered as W.M. (without explanation) and this office he appears to have held *continuously from* 1818 *to* 1832. On July 19th it was "Resolvd that upon the Coronation of our Bro. His Majesty King George the fourth of this United Kingdom this lodge expresses its most grateful thanks for his royal Patronage & that its sincere and anxious wishes are that he may long live in the hearts of his subjects to their Prosperity & the glory of his Reign Resolvd that the Conduct of our *right* Worshipful the Grand Master of our Order his Royal Highness the Duke of Sussex merits our highest respect and esteem and that our best thanks are due to him for his zeal for the prosperity of the Craft."

The convivial customs of the Lodge were still maintained, and on December 12th, 1822, "Our worthy Brother Smallbridge having made this lodge the present of 2 Masonic Jugs for the use of this lodge, & having followed up this present by 2 more this night, & the handsome Conduct of Brother Smallbridge in this respect entitles him to the regard of his brothers in the Fraternity. We hereby testify our Veneration and Respect for this mark of his attention & its hereby ordered to be Recorded in our Journals." Certainly "Veneration and Respect," with capital letters, are strong terms to commemorate a present of four jugs!

The first mention of the "*Sublime Degree* of a Master Mason" is in the minute of February 17th, 1830.

A most extraordinary scene occurred on June 1st, 1831. "This night Bro. Collier committed a breach of the 2nd Rule of the Bye Laws by entering the lodge room intoxicated & behaving indecently to the Brethren & improper and insolent to the Worshipful Master, and Saml Stephen the Treasurer by demanding to examine his accounts at an improper time and in a very unbecoming manner. That afterwards he tore his apron from his person & threw it under the fire-grate & ordered his name to be erased from the books as he should not continue any longer a member." No further comment is made on this gross breach of order, which was more especially reprehensible from the fact that Bro. Collier was Senior Warden at the time.

On December 21st of the same year the entry again occurs, "It was *resolved* by the Brethren of this lodge that Election should take place to chuse officers of this lodge for the ensuing year & that the appointment should take place on Tuesday 27th day of Decr (1831)"

On December 27th, 1832, being again "Election" Night "the Master *proposed* J. B. Smith Esq. of Dartmouth, Solcr" (previously referred to on February 2nd, 1821) "as Master, *his Deputy* Bro. Richd Lavers, the *Past Master* Bro. John Fogwell," and *all* the other officers were *elected.* This entry again is unusual as Bro. Fogwell had never been *Master*, but only *Secretary*; and yet he is always marked P.M. after this in the attendance entries. On this night also for the first time *two* Deacons are mentioned as appointed, there never having been more than one before.



On December 31st, 1833, "At a meeting of the Master, Wardens and all Masons assembled it is resolved that the Fund to the G.L. be paid to the am[t] of £1 2 0 & that a Letter hath been directed by the Sec[y] to the Grand Lodge informing them that the Society had so agreed," but what Fund is meant is not stated.

In 1834 *all* officers were still *elected.*

The entries are meagre and of no special interest until February 21st, 1838, when "At this meeting it was unaninously agreed that Bro. R. Lavers and Bro. Sam[l] Stephens sh[d] each be presented with a *Medal* as a token of respect to them for their unwearied exertions in Masonry, as well as for their kind attention in assisting and instructing the members of this lodge." The "Medals" proved to be silver jewels of P.M. and Treasurer which was presented to these worthy brethren on June 24th, 1839. Their portraits in oils now hang in the Lodge, with the actual jewels pendant from the frames.

On March 6th, 1839, it "was agreed that a new P.M. Jewel be obtained & that Bro. John Shillebear do attend to the same. Also that the aprons belonging to the Brethren be adorned with mourning according to the Instructions from Grand Lodge dated the 26th Feb[y] last, & that Bro. R. Lavers do attend to the same." This mourning was for the death of the first Earl of Zetland, Pro-Grand Master, who was appointed in 1834, and was also the first Provincial G.M. of North and East Yorkshire. An excellent move was made on June 5th, 1839, when it was "Proposed that a Lodge of Instruction be held weekly on Mondays at 7 in the evening from 1[st] of April to 1[st] October, and from 6 in the evening from 1[st] Oct[r] to 1[st] April."

About this time there was evidently some friction in the Lodge for, on September 18th it was proposed "Sh[d] any member of this lodge make any proposal relative to dividing, sharing, or otherwise breaking up this Society, he shall forfeit & pay to the funds of this Lodge the sum of Five Pounds, or be excluded as a Member & not afterwards to be even admitted as a Visitor."

At the October and November meetings, the Initiation fee was raised from £4 4s. to £5 5s. and a joining member "of any other Jurisdiction than England" was to pay three guineas. Two guineas were voted to the Funds of the Devon and Exeter Hospital, but in consequence of the Secretary of that institution writing to say their regulations did not allow them to receive money from *the Lodge*, it was entered in the name of Bro. John Shillebeer. It was also proposed "that Bro. Newbolt should write and obtain information as to the costs of Working Boards for the use of the Lodge, and Bros. Stephen & Clarke proposed to take £50 from the stock of this lodge, at the rate of £4 per cent interest, which was unanimously approved of by the Brethren present," so the funds were evidently in a good state.

On May 6th, 1840, it was "Proposed & carried unanimously that Mr. Joseph Hole be made a Mason in this Lodge free of expense on the consideration of his painting the portraits of Bros. Lavers & Stephens for the use of this Lodge, and that the extra expenses be defrayeo out the funds of the Lodge," and on May 20th, £3 15s. was paid him. These are the portraits before referred to.

The last entry of the Fourth Minute Book is under date, December 28th, 1840, when "Henri Martin, Master of the Brig "Desir" of Marseilles, wrecked in Torbay on the night of the 10[th] Dec[r] 1840," was a Visitor.

The Lodge Number was changed in 1834 to 309, and in 1863 to 248 which number it still bears, and its Centenary was celebrated in 1882.

In reference to Bro. Lavers' lengthy continuance in office and the "election" of Officers down to 1834, and the illegality of both, we must remember that the first post-Union Book of Constitutions (1815, as quoted in Bro. Hughan's "Memorials of the Union") distinctly says the Master "*shall* appoint his Wardens & all other officers except the Treasurer and Tyler," and also that no Master, "may continue in office for more than two years except by dispensation," and no dispensation was applied for in this case.

It is much to be hoped that a complete history of this venerable lodge will be written by some competent Brother before long.

Bro. W. H. Rylands said that any judicious collection of extracts from the minutes of any Lodge with a pre-union existence must always have a certain interest, and in the case now under consideration that interest was considerably heightened by the fact that the pre-union customs seem to have been carried on up to within easy recollection of many now living. Not the least interesting were those minutes which revealed the inner life, as it might be called, of the Lodge and its members, the bills for refreshment, the jovial proceedings on the occasions of festivals, in one case extending over four days. He remembered coming across minutes which distinctly showed that our ancient brethren sometimes even kept it up for a whole week. And then that case of the S.W. coming into Lodge



in a state of intoxication, falling out with the members all round, and finally tearing off his apron and casting it behind the fire. What a picture the few dry words of the minute book conjured up, sad no doubt, scandalous according to our more refined modern ideas, but how natural, how human after all! As to filling out the member's certificate of initiation with the words that he had *not* behaved as a true brother, it was almost startling in its cruelty and yet it showed the stern honesty of the members. The man had been initiated and was entitled to a voucher of that fact, so as to obtain his Grand Lodge certificate, but yet the brethren felt that he did not deserve one and boldly said so. The most astonishing thing was that the brother accepted it and that there was not another scene to record of high words and aprons cast aside with contumely, for it must be evident that such a writing was of no earthly use to the man except to disgrace him. It was not unusual to allow visitors to propose candidates; a Lodge might require strengthening and the friend of a visitor known to the members was often very acceptable. Naturally such visitor would be asked to be present at the time his friend was made. Some further interest would attach itself to the notes of the "Ancient" Masons being re-made in the first two degrees, if there was a record whether they were also re-made in the third. The custom referred to in the two elections in 1800 and 1832 of members, who had only held the offices of Senior Warden and Secretary, to the office of Past Master (this office not necessarily carrying with it the real position of a virtual Past Master), appeared not to be unusual. The P.M. seemed to be an elected *officer*, who had important duties to perform in the Lodge, all of which duties it was now difficult to determine. He thought the brethren were indebted to Bro. Crowe for the trouble he had taken in compiling the very interesting record before them.

[The Secretary read the following letters from Bros. W. J. Hughan and E. Conder, jun.]

I am glad that Bro. Crowe has ably and carefully noted the chief characteristics of the "True Love and Unity," No. 248, Brixham. Many of the entries are curious and interesting, but few, if any, of special value, though all are worth preserving and deserve publication. The plan of issuing a Dispensation for meetings prior to the reception of the Warrant has been followed down to my time; but an experience of a few years as Provincial Grand Secretary convinced me of the wisdom of discontinuing the practice in this country.

It does not appear to me that, strictly speaking, what we know as Master's Lodges were held at Brixham, as at Exeter and elsewhere, separate meetings being held, extra fees paid, and regular minutes kept of the transactions in a special Minute Book.

The "re-making" noted under 1800 was common to both rival Grand Lodges from the seventh decade of the last century, and was needful in pre-union times, because of certain differences in the "working."

The "new Lodge Room" referred to, of 1801, was used down to the year 1886, when another and more elaborate Masonic Hall was built and occupied. The old room was unsafe for use when numerously attended, being at the top of the old building, and the floor seemed to move up and down as brethren walked to and fro. The Lodge now is most comfortably provided for.

The "Constitutions" purchased in 1807 were those of the year 1784, in quarto, the last published before the blessed Union of 1813. An early instance of the ladies sharing the privileges of a Masonic banquet is noted by Bro. Crowe, viz., of the year 1801.

The revised ritual as agreed to by the "Moderns" and "Ancients," was taught by competent brethren of the Metropolis, who visited the Provinces, more or less, for years subsequent to 1813. Deacons were gradually appointed after the Union, but before then they were more frequently met with under the "Ancients" *regime*, and evidently due to the custom prevailing in Ireland, before the "Ancients" had a Grand Lodge.—W. J. Hughan.

After perusing Bro. Crowe's excellent account of the first sixty years of the history of Lodge 248, at Brixham, Devon, I send you these few remarks, which if time permits, I hope will raise a discussion in the Lodge on Friday next.

I refer to the curious entry on November 20th, 1788, viz., "A Lodge held to mak a Play, &c., present Bro. Parkinson M.R."

Is it possible that the entry refers to a Lodge of Instruction, as we now term "rehearsals?" If so the expression "to mak a play" might be understood by the members at that date to mean carrying out the ritual of a degree or degrees with the object of practice only.

As regards the letters M.R. after the name of Bro. Parkinson, I cannot think they mean "Master of the Revels" as this is an expression savouring more of the period of Elizabeth rather than that of George III. However it is an interesting point and will well repay investigation.

In any case I cannot acquiesce in a theory that would introduce a "frolic" or even a dramatic entertainment of any kind that was not in accordance with the ritual of Freemasonry at that date.—E. Conder, Jun.

Bro. Speth said that he thought there could be no doubt that Bro. Crowe had been "poking a little fun" when suggesting a private frolic on the part of Bro. Parkinson all by himself, and that the letters M.R. meant Master of the Revels. But he was uncertain whether Bro. Conder was only continuing the fun, or whether he had taken Bro. Crowe in earnest. But Bro. Conder was certainly right in thinking that the real signification of the letters "M.R." was worthy of a little consideration in order, if possible, to discover their meaning. He (Bro. Speth) thought the explanation of the minute was possibly that the Lodge was called together to consider the question whether they should "bespeak a play" at the theatre, a not unusual occurrence in the olden times. On such occasions the fact that the Masons had bespoken a play was widely advertised, and drew large audiences to the play-house. The Masons would assemble in their Lodge, clothe and march in procession to the theatre, often being played through the town by a band. In the building itself the best seats were reserved for them, and often the play would be preceded by a prologue written for the occasion and containing references to the Craft. Many such prologues were still extant. The result would usually be a profitable evening for the actors in general or for some individual actor, often a mason, for whose benefit the Lodge had thus decided to act. In connection with the appointing of a member to the office (not rank) of Past Master, Bro. Rylands had truly remarked that the officer in question had certain duties to perform in olden times, and that such an officer was an almost necessary adjunct to the Lodge. He (Bro. Speth) would only add that it must not be forgotten that no such *rank* existed in "Modern" Lodges, as it was the "Ancients" who invented the Installation ceremony and the *quasi*-degree of P.M. A "modern" master was merely placed in the chair with any congratulatory and monitory words which the installer chose to employ, but he had no secrets imparted, he was no better than the others. There was, therefore, nothing to hinder any Mason being appointed to carry out the duties, whatever they might have been, of the P.M. The Installation ceremony did not become obligatory until after the Union in 1813, and Bro. Speth pointed to the case of his own mother Lodge, Unity 183, where the Master had been always regularly placed in the chair on the stated date, but in 1815 the installation was postponed because, as the minutes state, no one present knew the ceremony. The next Lodge night a high official of the former rival Grand Lodge attended to perform the ceremony. Remakings of Masons joining a Lodge under either of the opposing Grand Lodges were quite in the ordinary course, and various names were given to the ceremony. In Unity 183 it was called "translating." As Bro. Rylands had said, the special feature of these minutes was the persistency of pre-union customs, and the charming manner in which the brethren unconsciously, as was evident, contravened one rule and regulation of Grand Lodge after the other. This was doubtless due to the inaccessibility of the town, which prevented the more modern customs and regulations reaching them.

The Worshipful Master expressed the gratification he had experienced in listening to the paper. He would suggest to Bro. Speth that the usual meaning attached to M.R. was Master of the Rolls, but doubted whether the suggestion would throw any useful light on the point under discussion. There was much of interest in the paper, but what had delighted him most in these ancient minutes, was the unconscious manner in which their common humanity stood revealed, the many more than "one touch of nature which makes the whole world kin." He felt sure that the vote of thanks which he now had the pleasure of proposing would be carried unanimously.

Bro. Bywater seconded the vote, and remarked that he was interested to find that in this Lodge, which was a *modern* one, the same custom of half-yearly elections held sway as in his own, Royal Athelstan No. 19, which was an *antient* Lodge.

A hearty vote of thanks to Bro. Crowe for his paper was then put and carried with unanimity.



OBITUARY.



E regret to record the death of Bro. **Frederick Budden**, of Bournemouth, in November last. He joined our Circle in January, 1888. His father, who died in July, 1887, was one of the early members of our Inner Circle.

Also of Bro. **Benjamin Owen Waddy**, of Picton, New Zealand, on the 30th July, 1894. He joined our Circle in October, 1891. We learn that our Brother has left in MS. a voluminous history of the Craft, but whether there is any intention of publishing this we do not know.

Also of Bro. **Mark Newsome**, J.P., of Southport, on the 30th September, 1894, who joined us in June, 1891.

Also of Bro. **John Frizzell**, of Nashville, Tennessee, on the 30th November last, at the age of 65. Bro. Frizzell was Grand Secretary and a Past Grand Master of the Grand Lodge of Tennessee, and joined our Circle in March, 1892.

Also of Bro. **William Allison Cochran**, of Philadelphia, U.S.A., on the 25th February last, aged 35. Bro. Allison was a very prominent Mason in his State, joined our Correspondence Circle in May, 1888, and since March, 1891, had been the Local Secretary of our Lodge in Pennsylvania.

Also of Bro. **Richard Pidcock**, of Eastbourne, who joined us in January, 1893. Our Brother, who was a Past Grand Registrar of Sussex, was a very prominent Mason in that province, and will be greatly missed.

Also, Bro. **James Frost Creswick**, of East Molesey, in April, 1894. Our Brother joined the Circle in March, 1893.

Also, Bro. **John Barnett**, on the 26th February, who joined our Circle in October, 1890.

Also at Gibraltar, from pneumonia, of Bro. **Frederick R. Pim**, LL.D., P.G.D. of Ireland, on the 7th October, 1894. Our Brother joined our Circle in March, 1893.

Also of Bro. **Thomas Dinning**, Newcastle-on-Tyne, on the 1st January last. He joined our Circle in November, 1890.

Andreas Cassard, died aged 71, in New York, on the 3rd February, 1894. Was born at St. Iago de Cuba, 1823, in 1842 was clerk in the Customs of that port, and in 1845 officer of the customs at Havana, but having passed as a schoolmaster he opened a college of primary education there, leaving the service of the Government.

In 1852 he with others founded a paper called *La Voz del Pueblo*, but its tone was so violent that it was suppressed by the Government, and Cassard saw himself forced to emigrate to New York. This was due to his juvenile inexperience, for it would have been possible to advocate his views in a manner inoffensive to the powers and with a good result to the cause he advocated.

He was initiated in New York in Sincerity Lodge, and from the first he conceived the idea of founding a Spanish-American Lodge, a project which he accomplished on the 16th July, 1855, in the Lodge Fraternidad, No. 387, presiding over it as Master till 1859.

He received the 4th to 18th degrees in the Chapter Sincerity and Fraternity, and the 33rd in the Sup. Coun. N.J., on the 20th September, 1856, and in 1857 was Grand Deacon of the Grand Lodge of New York.

As Cassard had not been a Spanish Freemason, he was ignorant of Masonic affairs in his own country, and being badly advised and desirous of propagating it in Cuba, he solicited and received a patent from the S.J. to establish bodies of the rite in Cuba. Provided with this he returned to his native city in 1859, but the judgment against him of 1852 being still in force, he was not allowed to land. He therefore, on board the boat in which he had arrived, conferred the 33rd degree on Don Juan Rafecas, to whom he delegated his powers. Don Juan, unknowingly, as we prefer to think, committed the irregularity on the 27th of the same month, of erecting a Supreme Council of Colon, invading thus a territory already legally occupied by the Grand Lodge and Supreme Council of the National Grand Orient of Spain.

Cassard returned to the United States in the same boat which had taken him to Cuba, and there, with the lightness peculiar to his character, without help or counsel, he published his *Manual of Freemasonry*, causing serious harm to the fraternity by inserting in it the pretended General Statutes, which many call "of Naples," but which took their origin in a Grand Lodge of Sicily, from whence they passed to Naples, and Italian emigrants brought them to New York, where at first they were acknowledged as an article of faith.

The Order never at any time assembled in general congress to issue any such statutes, but the Spanish-Latin nations, who in general are deficient in Masonic works written in their own tongue, hailed with joy that of Cassard, and believed that these statutes were obligatory on all, it being in vain that first of all the Marquis de Seoane, G. Com. of Spain, and later Bro. Almeida of Cuba, obliged Cassard to publish a declaration that the origin of these statutes being apocryphal, they could not be obligatory for any central authority or power whatever.

It is our duty to state that Cassard did not forsee the dread result of publishing these statutes, for if he had foreseen it, he would not have done so.

R.I.P. the Brother, Mason and Journalist!—*Boletin Oficial del Gran Oriente Nacional de España*, August 30th, 1894.

The Brother of whom an obituary notice has been given above, was referred to on several occasions by the late Albert Pike in the columns of the literary organ of that branch of the A. & A.S.R., over which he presided. In the words of this authority, Andreas (or Andrés) Cassard, of New York, was commissioned by the Supreme Council at Charleston, to create at Santiago de Cuba, a Supreme Council for Cuba and the other West Indies, and one at Vera Cruz for Mexico and Central America. He established the former, but not the latter, and in 1860 the same governing body at Charleston sent out Charles Laffon de Ladebat, of Louisiana, to constitute a Supreme Council in the City of Mexico. That capital, however, being held by an antagonistic revolutionary force, the installation of the first three members of the new creation took place at Vera Cruz, and they themselves afterwards installed the remaining six to complete the Council. This was known as the Supreme Council of Vera Cruz. There next appears on the scene, Manuel B. da Cunha Reis, who claimed to be a 33d, made by a single member of the Supreme Council of Colon (Cuba), whose action, however, was never confirmed by that body, nor any patent of the degree granted by it. This person applied to Andrés Cassard—whose powers under his Special Commission, had long since expired—in 1865, and on June 17th of that year, received from him a written document.

By this instrument, Cassard having no authority at all to establish a Supreme Council in Mexico, did, by waiving an alleged right to do so, accredit Reis, and virtually give, to one not competent to exercise it, an authority which he did not himself possess.

Armed with this voucher, Reis easily established a Supreme Council in the City of Mexico.

On the 28th of April, 1868, the Supreme Council at Vera Cruz consisted of eight members, four of whom, including the Grand Commander, at a meeting of the Supreme Council at Mexico, united with that body, the Grand Commander of the Council at Vera Cruz resigning his dignity, and all the officers doing the same thing. New officers were then elected and a Union of the two bodies was considered to be effected.

The four members of the Vera Cruz Supreme Council, who were absent at the Union, afterwards acquiesced in it, and became members of the Supreme Council at Mexico.

So far the late General Pike, to whose graphic account of the re-importation of the A. & A.S.R. into the Mexican Republic, we are tempted to add a supplement, showing the process of evolution which has subsequently occurred—resulting in the establishment of the *Gran Dieta Simbolica*, whose idiosyncrasies (to use the mildest expression at our command), have been referred to on more than one occasion in these columns. But we must forbear, having only just room to say that some Masons at the Island of St. Thomas (W. I.)—not content with the two Lodges already in existence there, requested Andreas Cassard to procure them a warrant from the Supreme Council at Charleston. This, as may readily be imagined, would have been quite beyond his power to accomplish, so a charter was obtained from the Grand Lodge of Colon, at Santiago de Cuba, and the applicants first were constituted as a Lodge—Star in the East—by Cassard in 1871. The *Supreme Council* for Colon, however, claimed that as the *Grand Orient* had not met, the *Grand Lodge* was still "in recess," and a formal decree censuring Cassard for the action taken by him at St. Thomas, was passed in 1872.

CHRONICLE.

ENGLAND.

BROTHER HUGHAN has decided to publish a second edition of his work on the "Old Charges of British Freemasons," and has selected Bros. Peck & Son, Hull, as the Printers. It is hoped that the volume will be ready by June or earlier, and as it is to contain particulars of all known MSS. of these Operative Constitutions from the 14th century, besides being lavishly illustrated, copies will doubtless be soon at a premium, as was the case with the first edition. The issue will be confined to 250 copies, at probably half-a-guinea each. Intending subscribers should communicate at once with Bro. W. J. Hughan, Dunscore, Torquay.

THE following new Lodges were warranted by the United Grand Lodge of England during 1894:—

No. 2493. Vale of Eden. Appleby, Westmoreland.
,, 2494. Humber Installed Masters. Hull, Yorks.
,, 2495. Goodacre. Bootle, Lancashire.
,, 2496. Wirral. Birkenhead, Cheshire.
,, 2497. Carville. Wallsend-on-Tyne, Northumberland.
,, 2498. Germiston. Germiston, South African Republic.
,, 2499. North Kent. Bexley Heath, Kent.
,, 2500. Old Boys'. London.
,, 2501. Ixion. Buckhurst-Hill, Essex.
,, 2502. Gatwick. Horley, Surrey.
,, 2503. Cleveland. Townsville, Queensland.
,, 2504. Earl of Warwick. Buckhurst-Hill, Essex.
,, 2505. County Palatine. Birkdale, Lancashire.
,, 2506. St. George's. Freetown, Sierra Leone.
,, 2507. Zuriel. Naraingunge, Dacca, Bengal.
,, 2508. Thomas Ralling. Chingford, Essex.
,, 2509. Barnet. New Barnet, Hertfordshire.
,, 2510. Meteor. Longreach, Queensland.
,, 2511. St. John at Hackney. Hackney, London.
,, 2512. Fulham. Fulham, London.
,, 2513. Sir Walter St. John. Camberwell, London.
,, 2514. City. Liverpool.
,, 2515. Ixopo. Stuartstown, Natal.
,, 2516. Ermelo. Ermelo, South African Republic.
,, 2517. St. John's. Lomas de Zamorra, Argentine.
,, 2518. Charles Edward Keyser. Hoddesdon, Hertfordshire.
,, 2519. Moore Keys. Kingston, Jamaica.
,, 2520. Prince of Wales. Newcastle-upon-Tyne.
,, 2521. Noel-Money. Weybridge, Surrey.
,, 2522. Star of Bethlehem. Bethlehem, Orange Free State.
,, 2523. Roll Call. Hounslow, Middlesex.
,, 2524. Train-bands. City, London.
,, 2525. Thurston. Monk-Coniston, Lancashire.
,, 2526. Irrawaddy. Myingyan, Burma.
,, 2527. Dhawar. Dhawar, Bombay.
,, 2528. Lancastrian. London.
,, 2529. Abbey. Whalley, Lancashire.
,, 2530. Shirley Woolmer. Sidcup, Kent.
,, 2531. Khan Bahadur B. Rajkotwalla. Karachi, Sind.
,, 2532. St. George. Madras.
,, 2533. Fitzwilliam. Peterborough, Northamptonshire.
,, 2534. Austral. Mafeking, British Bechuanaland.
,, 2535. Fellowship. London.
,, 2536. Staines. Staines, Middlesex.
,, 2537. St. George's. Cape Town.
,, 2538. Metropolitan. Cape Town.

The Lodge of Research, No. 2429, Leicester.—At the Meeting held on November 26th, 1894, a paper was read by Bro. F. W. Billson, LL.B., S.D., on "Freemasonry; its

Origin and Purposes." The paper was a very interesting one, giving an account of the various theories which had been held of the Origin of the Craft. There being no time for comment on that occasion, discussion was postponed until the next Meeting of the Lodge on January 28th last, when a long, but exceedingly interesting one took place. On March 25th, Bro. R. Pratt, M.D., J.W., will read a paper on "The History of our Ritual." The meetings of this Lodge continue to be well attended, and the valuable and interesting exhibits of Masonic curios on each occasion prove a great attraction to the brethren.—J. T. THORP.

AFRICA.

The "Star of Bethlehem" Lodge, No. 2522, began its existence in the town of Bethlehem, Orange Free State, on Wednesday, November 28th, 1894. W. Bro. George Law, P.M. of the "Southern Cross" Lodge, No. 1778, was duly installed in the chair of K.S. and Bro. the Rev. W. Wilkinson Rider (Q.C.C.C.), the original promoter of the new Lodge, was invested as S.W. With candidates for initiation, joining members, and the founders, we shall probably have upwards of thirty brethren at no very distant date. The new Lodge has begun auspiciously, and is likely to do good work. At present, by favour of the Executive of the Republic, we are permitted to use the handsome and commodious new Court House, which is well adapted to our requirements. Our hope is to erect a suitable building of our own in due course. But our intention is to make haste slowly.—R.

Western Division, South Africa.—On the 25th February, a District Grand Chapter of the Royal Arch was inaugurated for this District. The Grand Superintendent is the Very Rev. C. W. Barnett Clarke, M.A., Dean of Cape Town, who is also the Grand Master of the same District, and a valued member of our Correspondence Circle. Among the D.G. Officers appointed we notice the following who are also members of the Circle:—Bros. J. B. Wheelwright, D.G. Sc. E., and C. J. Hogg, D.G.D.C. Our advices from the Cape report a very brilliant ceremony and gathering on the occasion, all the chapters being represented by their Principals and other Companions, and the Scottish Constitution by prominent members, whilst the Grand Superintendent of the South African Republic Grand Chapter was also present.

The South African Republic has also been formed into a District under the Grand Lodge of England, by patent dated 1st January, 1895, appointing our valued Correspondence Member, Bro. G. Richards of Johannesburg, District Grand Master. The brethren will remember that we had the pleasure of Bro. Richards' company at Lodge in January 1894.

AUSTRALASIA.

New South Wales, Sydney.—Somewhat over eighteen months ago, a Masonic Club was founded in this city. The Secretary and leading spirit was and is our own Local Secretary, Bro. J. C. Bowring. The objects of the Club were from the first of a distinctly educational character, and to a great measure the educational side took precedence of the social, and was the earliest cultivated, a fact which may possibly be attributed to the impossibility of providing permament and exclusive premises until the financial department had acquired strength. The objects may be described as three-fold: to cultivate more sociability and intimacy among the brethren outside the Lodge; to enlighten the brethren on the Antiquity, Solidity and Usefulness of our Noble Order; and to draw together all musical Masons, cultivate a higher efficiency in part singing, improve the musical service in Lodge, and generally to elevate the music and speeches at the festive board. In the pursuit of these objects every Friday night is devoted to music, and the third Friday in every month is the regular club night for the despatch of business, and the reading and discussion of a paper or lecture, followed by music and refreshment. The Club originally met at an Hotel, later at the Town Hall, and has now acquired premises of its own at 289 Pitt Street, with the result that the Club is now open daily from noon to 11 p.m. The subscription is small, 10s. per annum, with an entrance fee of like amount, and the ordinary facilities for reading, study, and conversation are provided. It will be observed that in one way and another the intellectual movement inaugurated by our own Lodge is spreading over the whole of English Masonry, and it may further be pointed out, that in every case our own Correspondence Members have been the leaders in these welcome signs of progress. From the presidential address at the first annual meeting, we extract the following passages:—

Masonic Musical and Literary Club of New South Wales.

" . . . . As you are aware, we have met to-night to celebrate our first anniversary, and with the success that has attended our first year's work we have I am pleased to say, every reason to be satisfied. . . . . We made a small and unpretentious

announcement, but from our initial meeting we have gone on and prospered. This has been entirely due to the intrinsic merits of the objects we have in view, aided in no small degree by the indefatigable and untiring efforts put forth by our estimable Secretary. Our objects are purely of an educative and elevating nature. . . . . This gathering has been held to-night for the purpose of proclaiming our existence, and giving those who have not yet joined our membership some idea of the aims which dominate our organisation. Twelve months ago the Club started under the present constitution at the Royal Hotel, Glenmore Road, with an attendance of about 14 members. We continued to hold our meetings there until March of this year, but the meeting-place being in an hotel was held to be objectionable, and the Committee decided to make an advance step by securing accommodation in this Town Hall, and the wisdom of the step has been amply demonstrated by the rapid strides the Club has made since the alteration. From this small beginning the Club now numbers over 100 financial members, and, as an evidence of the universality of our membership, at our last Club meeting the room was filled by members representing no less than 28 different Lodges. The principal object those who started the Club had in view was to endeavour to draw together all Masons in a fraternal bond of membership, and by means of social and intellectual intercourse to engage in business which cannot be so effectually dealt with in the ordinary routine working of the Lodges. To concentrate in fact in one body all kindred spirits in the fraternity who are desirous of studying the higher objects of our Order, and utilising the talents of those who are vocally gifted, or otherwise endowed, and by means of lectures, essays, and discussions, to fit our members to become proficient in the useful art of extempore speaking. In addition to these we strive to cultivate the art of music, which it has been truthfully said elevates the soul and recreates the mind. The tenets of our Order teach us that we are to study the Arts and Sciences, and by means of our Club we hope to make the study of the liberal arts and sciences the paramount part of our business. This we hope to do by the help of our more gifted members, or by those who have an enquiring turn of mind studying and giving us in the form of lectures, or papers, the result of their researches, and by the discussion on them afterwards to ennoble our minds and fit ourselves to become more extensively serviceable members of society. During our first year we have had five papers read at our meetings, as follows:—1. 'On Masonic Ambition,' by Bro. Bowring; 2. 'Stray Notes on the Ritual of the first Degree,' by Bro. A. R. Docker; 3. 'On the Order of the Druses from the *Quatuor Coronati*,' by Bro. Bowring: 4. 'On Light,' by Bro. Cardew; 5. 'The Five Noble Orders of Architecture,' by Wor. Bro. Herbert Thompson. These lectures all possessed considerable merit, evidencing the bestowal of much thought and research on the part of the brethren who delivered them, and evoked well-sustained, spirited, and interesting discussions. Altogether they have been a source of great interest and instruction to our members. As before stated, one of the objects for which we meet is to cultivate the art of music—instrumental and vocal—and at each of our meetings an excellent programme has been gone through by the members who have been ably and willingly assisted by such Masters in their different branches as Bros. Lindsay, Stent, Podenzana, and Bracewell, and I would be remiss in my duty to-night were I not in this public manner to tender, on behalf of the Club, the grateful thanks of the members for the interest these brethren have evinced in its welfare, and for the pleasure their musical efforts have always inspired at our meetings. . . . . The promoters saw the void there was in having no place outside the individual Lodges where the large number of brethren I have indicated could come together in one compact whole, and study the ramifications of the numerous and elevating subjects which are connected with our Institution. There was—to use a useful phrase—no 'common centre' where we would be free to discuss and study the abstruse and interesting subjects which our peculiar Order inculcates. The one predominant idea of the Club is that it shall be a common centre for all Masons, whether affiliated or not; that it shall be a grand centre of fraternal fellowship, where the finer feelings which our Order engenders may be cultivated, and with a circumference taking in the whole of the city and country Lodges; in fact we are endeavouring to make it a literary and musical centre, spreading social and Masonic light and fostering a taste for pure and elevating music. We are gratified with our successes so far, but the ultimate development of the Club depends upon its members. . . . . "

D.

FRATRIBUS SOCIISQUE

SUB INVOCATIONE QUATUOR CORONATORUM

HUNC EPULARUM ORDINEM

NUPER GRAECE REDDITUM IN USUM SODALITATIS,

CUI NOMEN UNIVERSITAS DUBLINIENSIS,

A. D. KAL. MAI. MDCCCXCV,

NUNC DENUO EXSCRIPTUM

GUL. JOH. CHETWODE CRAWLEY,

JUR. UTR. DOCT. APUD DUBL.

Λ Γ



ΕΤΑΙΡΙΑ ΠΑΝΕΠΙΣΤΗΜΙΑΚΗ

Λ Γ

Ἡμέρᾳ Μουνυχιῶνος μεσοῦντος ἑβδόμῃ

ΜΧ. ͵αωϙε΄

'Ηγοῦμαι σοφίας εἶναι μέρος οὐχ ἐλάχιστον ὀρθῶς γιγνώσκειν οἷος ἕκαστος ἀνήρ.—EUENUS, 3, *Ant. Lyr.*

—

Νοῦς ἀγαθὸν και γλῶσσα· τὰ δ' ἐν Μασόνοισι πέφυκεν ἀνδράσιν, οἱ τούτων ἀμφοτέρων ταμίαι.—THEOG. 1185.

ΚΑΤΑΛΟΓΟΣ ΔΕΙΠΝΟΥ.

ΖΩΜΟΙ.

Χελώνης | 'Γυναικὸς ὡραίας.'

—

ΙΧΘΥΣ.

'Αττακεύς | 'Ιχθύδια λευκά.

—

ΠΡΟΔΕΙΠΝΙΟΝ.

Κρέα μόσχεια μετὰ μήλων μηδικῶν.
Χηνῶν ἥπατα.

—

ΔΕΙΠΝΟΝ.

'Αμνὸς ὀπτός | Νηττάρια μετὰ πίσων.

—

ΜΕΤΑΔΕΙΠΝΙΟΝ.

Περιστεραί | 'Αστακός μετ' οἴνου λευκοῦ.

—

ΓΛΥΚΥΣΜΑΤΑ.

'Αγριοσταφυλὴ πεπαγωμένη.
Δίπυρα Παρμεσάνης.

—

ΠΑΓΩΤΑ.

—

ΤΡΩΓΑΛΙΑ.

ΠΡΟΠΟΣΕΙΣ.

Α.

'Η 'Ανασσα.

Β.

'Ο Πρίγκηψ τῆς Οὐαλίας, καὶ οἱ τῆς οἰκίας βασιλικῆς.

Γ.

'Ο Πρόεδρος, ὁ 'Αντιπρόεδρος, καὶ οἱ ἄλλοι οἱ ἀξίωμα ἔχοντες.

Δ.

Τὰ τῶν Μασόνων καταστήματα φιλανθρωπικά.

Ζ.

Οἱ προσκεκλημένοι σύνδειπνοι.

Η.

Οἱ πτωχοὶ καὶ πένητες.

A GREEK MENU.



E have two Lodges of Freemasons hailing from the University of Dublin. The older is called the University Lodge, No. 33 on our Register; the younger is the Trinity College Lodge, No. 357. The jurisdiction of these two Lodges is co-extensive, for our English University Brethren will remember that the organization of Dublin University differs from that of Oxford or Cambridge in that our Trinity College is co-extensive with the University. Hence, there has always been between these Lodges a generous rivalry that has done much to keep alive the sacred flame of Masonry.

An odd outcome of this emulation has been a pleasant competition in tasteful and ingenious Dinner Cards at the annual Installation Banquets. Many years ago the present writer, who has the honour of being a member of both Lodges, tried to spring a mine by constructing a Latin Menu, and the practice has been repeated more than once. Our latest development has been the construction of a Menu in more or less classical Greek, a feat which involves the translation of some terrible items. Even the *Graeculus esuriens* would have had to think twice before he could ask for "Iced gooseberry fool" in his vernacular. The ingenious version is mainly due to the versatile scholarship of Bro. W. H. Classon, M.A., whom the writer is proud to rank amongst his old pupils and present friends.

Owing to the want of foresight on the part of the ancient Greeks, who did not provide classical equivalents for modern developments, recourse has been had to modern Greek for some turn of phrase, such as for "The Prince of Wales." The order of the toasts is indicated, after the Homeric fashion, by the letters of the alphabet, not by numerals.

Our worthy secretary, Bro. G. W. Speth, has thought it worth while to transfer the curiosity to his pages in the hope that it may prove interesting to some of our Brethren.

The original form of the Carte, drawn up in *Français de cuisine*, ran as follows :—

SOUPES.

Tortue claire. Bonne femme printanière.

POISSON.

Saumon. Blanchaille.

ENTRÉES.

Grenadine de veau aux oranges.

Pâté de foie gras.

RELEVÉS.

Agneau rôti.

Canneton et petits pois

Jambon.

DEUXIÈME SERVICE.

Pigeon Bordeaux. Homard au vin blanc.

ENTREMETS.

Groseille glacé.

Biscuit au parmesan.

Glaces.

Dessert.

The Greek version may be safely left to speak for itself.—W. J. CHETWODE CRAWLEY.

FRIDAY, 3rd MAY, 1895.



THE Lodge met at Freemasons' Hall at 5 p.m. Present: Bros. Rev. C. J. Ball, W.M.; W. H. Rylands, A.G.D.C. as I.P.M.; G. W. Speth, Secretary; S. T. Klein, J.D.; and R. F. Gould, P.G.D., D.C. Also the following members of the Correspondence Circle: Bros. H. W. Tharp; C. E. Wilson; J. H. Clemens; C. Bamfylde Warre; T. Cohu; D. M. Finlay; H. D. Willock; F. Dowse; R. Palmer-Thomas; J. Edwin Thomas; A. Scarth; Rev. A. G. Lennox Robertson; Rev. V. P. Wyatt; John Newton, G. Pt., as J.W.; E. A. T. Breed; Rev. J. W. Horsley; Thos. Smith; T. Charters White; C. F. Hogard, P.G.St.B. as S.W.; J. Joel; W. R. D. Adkins; W. J. Songhurst; J. Leach Barrett; W. F. Stauffer; F. W. Levander as I.G.; Dr. J. Pickett; Dr. E. J. Reynolds; W. G. Poole; H. J. Gardiner; P. L. Simmonds; C. N. MacIntyre North; J. Porter; J. Bodenham, P.G.A.D.C.; J. E. Burkmar; R. A. Gowan; W. Lake, A.G.Sec.; J. A. Gartley; E. Glaeser; Dr. E. Haward; J. J. Hall; R. Martyn; R. J. Hall; J. W. Stevens; G. Gregson; and W. H. Toye. And the following visitors: Bros. Dr. Mark Tanner, P.M. Yarborough Lodge No. 811; H. Reid, W.M. No. 582; Surg.-Col. Richardson, P.M. No. 752; J. Passmore Edwards, Cornish Lodge No. 2393; B. Fickling, P.M. South Middlesex Lodge No. 858; T. Adams, S.D. Ionic Lodge No. 227; and Money Marsland, I.G. Royal Athelstan Lodge No. 19.

Eleven Corporate bodies and 80 brethren were elected to the membership of the Correspondence Circle.

Major General Sir C. Warren was appointed Steward to represent the Lodge at the next Festival of the R.M.I. for Girls.

A curious hand-painted apron, a poignard, presumably Masonic, with pierced decoration, and a quaint copper jewel recently found at the excavation of the Lavant Caves below Hayes Down, were exhibited by Bro. C. Bamfylde Warre.

Bro. Gould having asked permission to move a resolution which did not appear in the agenda, said: It will be in the recollection of all present that the Annual Festival of our Ancient Society was held on the 24th ult. On that occasion the new Grand Officers were invested, and among them were some very distinguished representatives of our Lodge and Correspondence Circle, namely, Bros. W. H. Rylands, P.M., Assistant Grand Director of Ceremonies; J. S. Cumberland, Deputy Grand Sword Bearer; Joseph Todd, Grand Standard Bearer; W. Lake, Assistant Grand Secretary; John Newton, Grand Pursuivant; and Harry Tipper, Assistant Grand Pursuivant. It was a somewhat trite fact, that while the number of collars at the disposal of the Grand Master remained stationary (or very nearly so), the proportion of brethren who were in all respects qualified to receive them, was greater every year. Under these circumstances the task of the Grand Master and his advisers in the distribution of honours, is by no means an easy one. We have therefore all the more reason to rejoice, that the merits of one member of this Lodge and five members of the Correspondence Circle have seemed so conspicuous, in the general field of Masonry, as to warrant their inclusion among the band of worthy brethren who have been selected as the Grand Officers of the year.

They are so well known to you all that any laboured panegyric on my part would be not only useless, but a wilful waste of the time which is so rapidly slipping away from us. I shall, however, just say a word on the satisfaction it affords us to welcome our dear Bro. Rylands in his new capacity. As a founder and strenuous supporter of this Lodge, he has had no superior, and to the position it has now obtained, his good work has largely contributed. Few students of archæology, and possibly none at all in that special branch of it which concerns the Freemasons, have travelled so widely afield in the general domain of antiquity. But whatever knowledge our Brother has acquired for himself, he is always ready to impart to others, and it may be said of him, without fear of contradiction, that he is never happier than when affording assistance or instruction to his brethren of the Quatuor Coronati.

Bro. Gould concluded by moving that the cordial congratulations of this Lodge, on their appointment to Grand Office, be expressed to Bros. Rylands, Cumberland, Todd, Lake, Newton, and Tipper, and entered on the minutes.

This was seconded by Bro. Speth and carried by acclamation.

The SECRETARY read the following paper.

NOTES ON IRISH FREEMASONRY.

BY BRO. W. J. CHETWODE CRAWLEY, LL.D., D.C.L.
Senior Grand Deacon, Ireland.

No. II.

THREE LOST LODGES.

OUR American brethren have so wonderfully improved the system of Freemasonry, that they have rendered it extremely doubtful whether Anderson and Desaguliers, Martin Clare and Laurence Dermott, could possibly have lived up to their high-toned requirements. At least, conventional regulations, wholly unknown to our Operative and Speculative forefathers, have been gradually raised by American Grand Lodges into the rank of factitious Landmarks. The doctrine of Exclusive Jurisdiction is an instance in point. The practice originated in convenience, and not in the eternal verities of the Universe, or in the basic formulæ of humanity, or in any noble ideogram of that sort.

The principle cannot have been present to the minds of the Brethren concerned in the Revival in 1717, for their Regulations were intended only for the Lodges of London and Westminster. Speedily, however, the unexpected and unprecedented growth of the Order must have rendered it necessary for the maintenance of due discipline. At the present time, almost every Grand Lodge in the World has given its implicit or explicit adhesion to some modification of the principle, which may thus claim to that extent, and no more, the force of an Established Usage, though it can never be classed as an Ancient Landmark.

The current view taken in the last century of the grounds on which the doctrine is based may be gathered from an anonymous pamphlet published in the interest of the premier Grand Lodge, and entitled "A Defence of Free-Masonry as Practised in the Regular Lodges, Both Foreign and Domestic, under the *Constitution* of the English Grand-Master," London, 1765.[1]

The paragraph bearing on the point runs as follows:—

"But the *English* Masons should be cautious with whom *they* converse, as there are many *irregular* Masons, *i.e.*, made in *Lodges* under the title of *Ancient* or *York*, who some time ago pretended to be *constituted* or *authorized* by the Grand-Master of *Ireland*, who (bye-the-bye), I am credibly informed, refused to countenance them, as it would be highly absurd for one Grand-Master to constitute Lodges in the Territories of another."

Here there is no question of an Ancient Landmark. The writer rightly considers that such territorial interference is to be treated as an absurdity.

It is worth remarking that the Grand Lodge of Ireland was the first, as far as the present writer knows, to embody in its Regulations an implicit recognition of the principle. Our Grand Lodge, on 3rd November, 1768, approved of the following Regulation:—

"XXVII. No army lodge shall for the future make any townsman a mason, where there is a registered lodge held in any town where such lodge do meet; and no town lodge shall make any man in the army a mason where there is a warranted lodge held in the regiment, troop, or company, or in the quarters to which such man belongs. And any army or other lodge making a mason contrary to this rule, to be fined one guinea."

It follows, as a logical consequence, that, since there are territorial limitations to the jurisdiction of each subordinate Lodge, there must be analogous limits to the jurisdiction of each Grand Lodge, which is composed of such subordinate units.

The Law itself was strictly enforced, as our Grand Lodge Minutes show, and, with some modification, is still borne on our Statute Book.

As far back as 1796, our Grand Lodge carried the principle into international practice. In the preceding year, a Petition was received from Bros. James Wilcocks, Angus McPherson, and William Ross, of the "Loyal Inverness Fencibles" for a Warrant. The Grand Lodge declined to entertain the Petition, and desired the Petitioners to make application to their own Grand Lodge at Edinburgh.[2] We might express surprise that they had

[1] This quotation has been verified, with fraternal courtesy, by Bro. H. Sadler, sub-librarian of the Grand Lodge of England, who turned the pamphlet to good account in his slaughtering rejoinder to Bro. Jacob Norton's recent animadversions on the Royal Arch degree. The only copy of the pamphlet known to exist in the United Kingdom was secured for Grand Lodge Library by the prevision of Bro. W. J. Hughan, who was the first to direct attention to it in *The Origin of the English Rite*, 1884. A second copy is to be found in the magnificent library of R.W. Bro. E. T. Carson, of Cincinnati.

[2] *Minutes* of the Grand Lodge of Ireland, under date 4th February, 1796.



not done so in the first instance, if we did not know the great popularity of Irish Warrants in the Army, and had not, besides, some reason to believe that Irish work and methods were favourably known to the Brethren of Inverness. In a recent number of our *Transactions*,[1] Worshipful Bro. W. H. Rylands, A.G.D.C., has noted the services of Capt. John Gregor, the most prominent member of the old Lodge of Inverness. Bro. John Gregor, on his retirement from the Army in 1764, joined the Lodge in his native town, and straightway "from his great ability and strength in Masonry, was unanimously elected Master, which important chair he filled for ten years." Where had Bro. John Gregor attained this remarkable skill in Masonry? The answer is easy. The famous Regiment in which he had served, the 42nd Highlanders, or Black Watch, then known as Lord John Murray's Regiment, had at work within it, from 1749 to 1815, an Irish Military Lodge, No. 195 on our Register. What more natural, then, than that Inverness Military Brethren should apply for a Warrant to the Grand Lodge with whose work they were familiar, and under whose auspices their great exemplar, Lieut. John Gregor, had been trained?

The object of the present paper is to supply some details of two Lodges warranted in England, and one in France, by the Grand Lodge of Ireland before the doctrine of the Exclusive Jurisdiction of Grand Lodges had come into being. These are the only three instances that can be traced in which the Grand Lodge of Ireland, during its whole career, has invaded the territories of another Grand Lodge.

In the official list of Lodges, published in 1804, by Bro. C. Downes, Whitefriar Street, Dublin, printer to the Grand Lodge of Ireland, there is a list of "Warrants held in Foreign Countries" under the authority of our Grand Lodge, comprising the Provincial Grand Lodge of Barbadoes, and fifteen subordinate Lodges in various parts of the world.

Of these fifteen Lodges, eight are said to be in the West Indies, two in the Isle of Man, one in New York, one in Baltimore (North America), one in France, and two in England. It is only with the three last mentioned Lodges that we propose to deal in the present NOTE, though we hope to consider the remainder of the list on some future occasion. The list itself is perplexing, for the other Lodges were not founded in Foreign countries, but in British possessions, and the locality of at least one Lodge is not borne out by the original entry in our Grand Lodge Register.

I.

In the year 1745, the Right Worshipful Grand Lodge of Ireland—the title Most Worshipful had not yet come into fashion—acceded to the petition of Bros. Jacob Brooker, John Aunger, Thos. Blumfield, and five others, and in accordance with the Irish custom granted a charter for a Lodge to be held at Norwich. This city was almost half-way between the rival Grand Lodges of York and London. The reason for the application being made to Dublin, rather than to either of the English Grand Lodges may possibly be found in the inter-communication between the silk weavers of both cities. The staple manufacture of Norwich was bombazine, a fabric closely corresponding to the well-known poplins of Dublin, so that skilled artisans from either city could be sure of finding employment in the other.

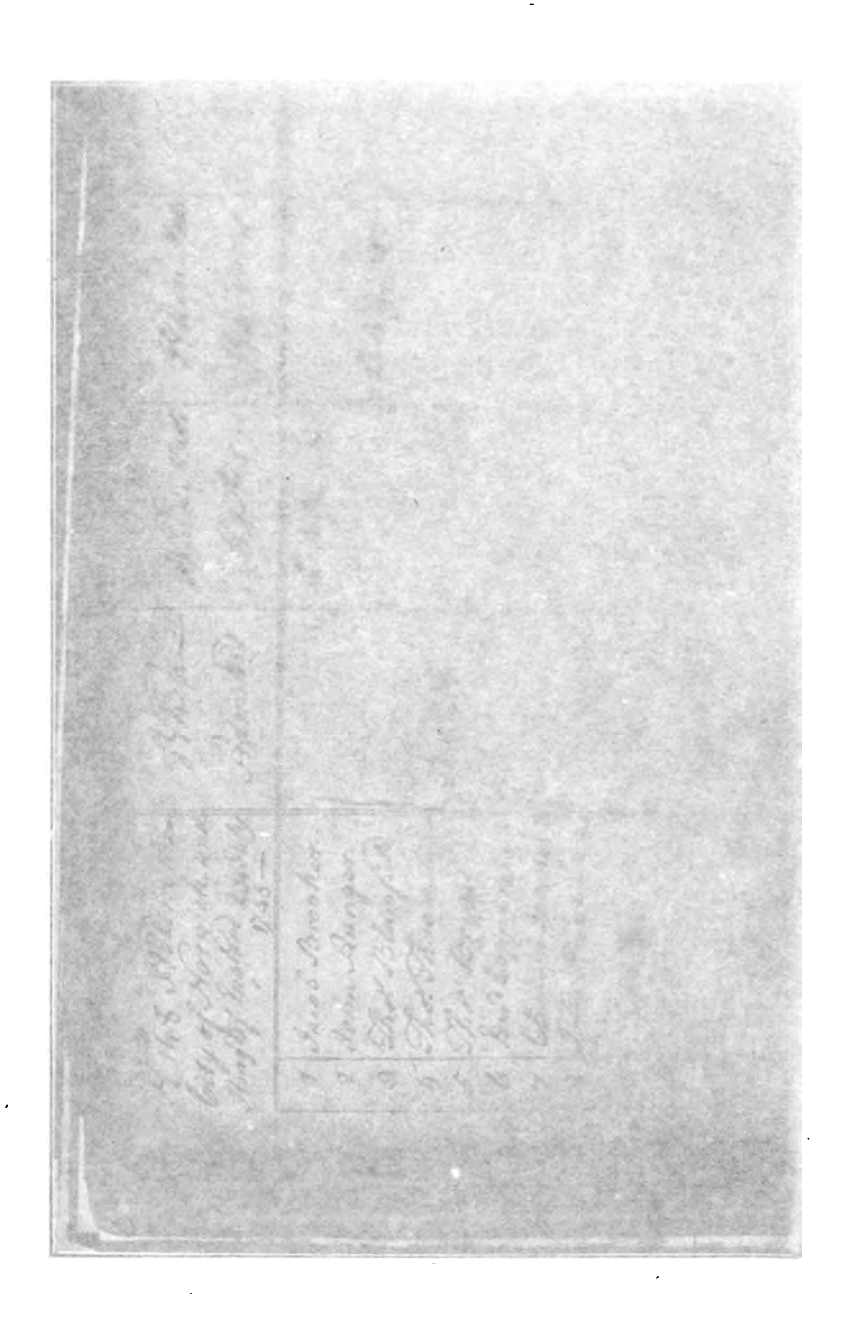
Bro. Henry Sadler has recently shown in the columns of *The Freemason* that the Irish weavers of Manchester, in 1795, got up a Lodge for themselves, and what happened at the end of the last century may very well have happened fifty years before. Against the probability of this surmise, however, must be reckoned the fact that none of the applicants for the warrant of 1745 bear Irish names. Nor has R.W. Bro. Hamon Le Strange, D.G.M. of the Province of Norfolk, been able to find any local evidence of such a discontented Irish colony as is implied in the hypothesis. Local investigations alone can determine why Norwich brethren sought an Irish Warrant.

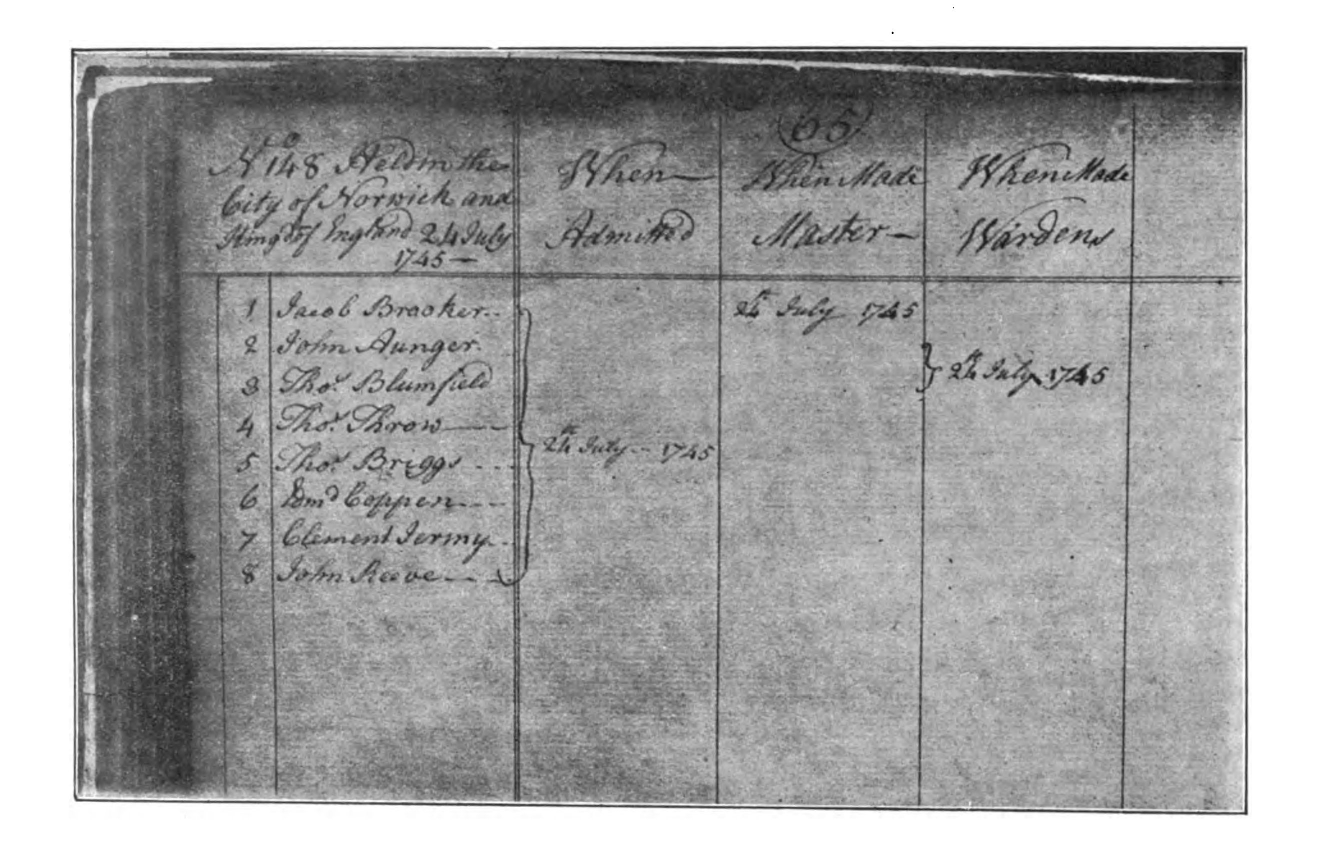
We append a photographic facsimile of the original entry in the Grand Lodge Register of Ireland.

This facsimile is one-half the original size, and represents a quarter of the original page, the remaining three-quarters being perfectly blank. After the Lodge had obtained the warrant it apparently made no returns, nor gave any such signs of life as could be entered in the Register.

We have elsewhere shown that the contemporary practice of the Grand Lodge of England did not contemplate the issue of a Charter or Warrant to a subordinate Lodge. Hence, the warrant under consideration was the first under which any Lodge on English soil was constituted.

[1] *A.Q.C.*, vol. VII., part ii., p. 88.





(65)

No. 148 Held in the City of Norwich and Kingdom of England 24 July 1745—	When— Admitted	When Made Master—	When Made Wardens
1 Jacob Brooker	24 July 1745	24 July 1745	
2 John Aunger			24 July 1745
3 Thos. Blumfield			
4 Thos. Throw			
5 Thos. Briggs			
6 Edmd. Coppen			
7 Clement Jermy			
8 John Reave			



We have taken the opportunity of reproducing this entry in facsimile in order that Masonic students should now for the first time be enabled to see for themselves the earliest method of Registry in use in our Grand Lodge Records. The provision made for recording the date of the Installation of officers is most suggestive, and shows the importance attached to the Installation ceremony.

II.

When the Grand Lodge of the Antients began its career, the majority of its adherents seem to have belonged to the lower middle classes. The disparity in social condition between these worthy brethren and the candidates for the Irish Bar who were eating their Terms at the Middle Temple in 1754, will go far to explain why these Templars sought and obtained a Warrant from their own Grand Lodge at Dublin. The Irish Work was so different from the Ritual developed by the Grand Lodge of the Moderns, that these Irish Law Students could hardly be expected to range themselves under the banner of the premier Grand Lodge. Indeed, the Grand Lodge of Ireland, all modern assertions to the contrary notwithstanding, seems never to have been in fraternal intercourse with the Grand Lodge of the Moderns, after the rival organization of the Antients had been established. So far as his researches have gone, the present writer has been unable to find in our records any official recognition of the Grand Lodge of the Moderns by the Grand Lodge of Ireland. Whenever the Grand Lodge of England is mentioned in our records, it is always the Grand Lodge of the Antients that is meant. As early as 1758, our Grand Secretary, John Calder, assures Laurenco Dermott "that the Grand Lodge of Ireland did mutually concur in a strict Union with the Antient Grand Lodge in London, and promised to keep a Constant correspondence with them."[1] As late as April, 1813, when the Articles of Union seemed to hang fire, the members of the Grand Lodge of Ireland, in Stated Communication assembled, loyally threw their weight into the scale of the Antients, by passing the resolution "that they do not feel it possible to make any order for the admission of Modern Masons into Ancient Lodges" until the Union shall have been consummated.[2]

On the other hand, the *personnel* of the Antients was not attractive to Irishmen of the comparatively high social position implied in residence at the Middle Temple.

We append a transcript of the original entry in our Register:—

No. 247, held in the Middle Temple, London. Meets at the King's Head Corner of Chancery Lane, 8th May, 1754.	When admitted.	When made Master.	When made Wardens.
1. Thos. Knox Gordon, Esqr		8th May, 1754	
2. Charles Bruce, Esqr.			8th May, 1754
3. Joseph Kane, Esqr.			
4. Andr^{w}. Span, Esqr.			
5. John Tunnadine, Esqr.			
6. Capt. Jno. Anstruther Fitzgerald			
7. Rich^{d}. Power, Esqr.	1754		
8. Doc^{r}. Rich^{d}. Brouncker			
9. Mich^{l}. Barrett, Esqr.			
10. Thos. Naughton, Esqr.			
11. Geo. Hart, Esqr.			
12. Thos. Kingsbury, Esqr.			
13. Samuel Close, Esqr.			
14. Thos. Nicholls, Merch^{t}.			

All these names have a prefix or affix indicating their rank, a distinction quite unusual in other entries of the period. Among them are a Captain, a Doctor, and a Merchant; all the rest are styled Esqr. The desire of marking social status is evident.

Out of the fourteen foregoing names we have been able to trace eight as belonging to members of the Irish Bar, regularly entered at King's Inns, Dublin.

[1] Sadler, *Masonic Facts and Fictions*, chapter v.

[2] *Minutes* of Grand Lodge of Ireland, under date April, 1813.

Thos. Knox Gordon, admitted to King's Inns,			Easter Term, 1755.
Charles David Bruce	,,	,,	Trinity Term, 1757.
Joseph Kane	,,	,,	Hilary Term, 1757.
Andrew Span[1]	,,	,,	Michaelmas Term, 1754.
John Tunnadine	,,	,,	Easter Term, 1756.
Richard Power	,,	,,	Hilary Term, 1757.
Thomas Naughton	,,	,,	Hilary Term, 1758.
Thomas Kingsbury	,,	,,	Michaelmas Term, 1758.

The sole military member of the Lodge, Capt. John Anstruther Fitzgerald, was probably borne on the Irish Establishment, for Ireland had then a military organization distinct from that of England. At any rate, we have been unable to find his name in the English Army List of 1755.

Neither this Lodge, nor that at Norwich, made any returns to the Mother Grand Lodge. The Irish authorities of 1809 were as completely in the dark about their proceedings as we are. There is extant a letter from Bro. W. F. Graham, Deputy Grand Secretary of Ireland, to Bro. Edwards Harper, of the Grand Lodge of the Antients, dated 2nd May, 1809, in which the writer asks for any information Bro. Harper may have concerning these Lodges. Bro. Graham's words are "There are two numbers to which I have put *query*, 148—247, formerly carried to England, about which I wish you would cause enquiry to be made, as no communications have been received from them for a number of years." Bro. Harper's reply has not come down to us, but its purport is plain enough, for both Lodges were omitted from the Irish list at the next opportunity.

III.

In 1773, Freemasonry in France was completely disorganized. In the previous year, the Grand Lodge of France had been overthrown, and the Grand Orient invented to take its place, or, speaking more plainly, to usurp its functions. This latter organization, headed by the Duc de Chartres, better known as Philippe Égalité, at once blossomed into a full-blown and, after the French fashion, sublimely symmetrical Constitution, with Montmorency, Duc de Luxembourg, as Director-General, to superintend three Chambers to which was appended a National Grand Lodge. This Constitution, also after the French fashion, did not last unchanged throughout its very first session. The National Grand Lodge straightway lost its separate existence, and was merged into another Chamber. The wearisome details are to be found in Thory, *Acta Latomorum*, and in such recognized historians of French Freemasonry as Ragon and Rebold.[2]

During this chaotic period, the premier Grand Lodge of England warranted several Lodges in France, notably The Lodge Candour, at Strasbourg, in 1772, and The Lodge Parfaite Amitié, at Avignon, in 1785, while the Grand Lodge of the Antients, not to be behindhand, warranted another at Brest in 1773.[3] Similarly, the Grand Lodge of Ireland warranted the Lodge of which we now, for the first time, publish the official Register. This is the only Lodge that ever worked under an Irish warrant on the Continent of Europe.

No. 503. Held in Beziers, in Languedoc, in France. Dated 5th August, 1773.	When admitted.	Master.	Warden.
1. The Count of Villeneuve	5th August, 1773.	5 Augst., 1773	
2. Fran. P. Burton, Esq.			5 Augst., 1773
3. M. — Davillon			5 Augst., 1773

Cancelled by order of Grand Lodge, 7th October, 1813.

Béziers, in the Department of Hérault, is a stagnant little town, in population, industry, and importance, much the same to-day as it was when the Warrant was granted in 1773. The staple manufactures, then as now, were woollen and silk, presenting a curious resemblance to those of Dublin and Norwich.

[1] Died, 1757.

[2] The two later historians profited by the invaluable researches of Kloss, the prince of German historians. The English reader will find a summary in Findel's *History of Freemasonry* (1st period of Freemasonry in France), and something more than a summary in Gould's *History of Freemasonry*, vol. iii., chap. 25. Before the resolute reader has mastered the details, he will appreciate the epithet applied to them in the text.

[3] Particulars of these Lodges will be found in Bro. John Lane's *Masonic Records*.

The name of the Senior Warden supplies the link between the Brethren at Béziers and at Dublin. Fras. P. Burton, Esq., became in process of time better known as the Rt. Hon. Francis Pierpont (Burton) Conyngham, who succeeded his uncle, Earl Conyngham, in 1781, as second Baron Conyngham, from whom is descended the Marquess Conyngham of the present Peerage.

We have been unable to trace any connection between the other founders of this Lodge and the Freemasons of Dublin, except what is implied in the application for a Warrant. The Comte de Villeneuve was the head of an old Provençal house, that had taken part in the Albigensian crusade. The name is not unknown in French Freemasonry. M. l'Abbé de Villeneuve was invited, as a prominent Freemason, to the famous Paris Conventions of 1785 and 1787, to which Grand Secretary Heseltine, General Rainsford, and other English Brethren were invited.[1] But he did not attend as representative from Béziers. That position was held by M. l'Abbé Rozier, who had played a conspicuous part in the squabbles at the foundation of the Grand Orient in 1773, when he seems to have championed the cause of the provincial Grand Lodges. The name of the Junior Warden, M. Davillon, smacks of the *haute bourgeoisie.*

Like the above-mentioned Lodges in England, the Lodge at Béziers seems to have had no subsequent communication with its mother Grand Lodge, and its brief history ends with the epitaph—

"Cancelled by order of Grand Lodge, 7th Oct^{r}, 1813."

NOTE TO ABOVE.—The doctrine of Sovereign, Exclusive, or Sole Jurisdiction, for it is known by all these terms, is of gradual growth in Masonry. In the main and simplest form it is merely that every Grand Lodge shall have the sole right of warranting Lodges in its own district, state, or country. Thus stated, almost all the Grand Lodges of the world explicitly or implicitly give it there adherence. Until lately however there were marked exceptions and some few still exist. For instance: In the Prussian States there were formally three Grand Lodges who were under the direct protection of the King of Prussia, and by a royal decree only the Lodges dependent from them were acknowledged as legally existing in the possessions of the Prussian crown. In the rest of Germany were five other Grand Lodges and by a law thus purely governmental they were consequently hindered from establishing Lodges in Prussia. The Prussian Lodges however were not debarred and did not refrain from establishing Lodges throughout Germany. This one-sided arrangement has lately ceased owing to legal proceedings which resulted in a judgment that the royal decree was no longer in force, so that within the last year or so, other Grand Lodges have established Lodges in Berlin itself. There thus now exists in Germany an arrangement very similar to that existing in our own Colonies, where England, Ireland, and Scotland hold concurrent sway. The exception in Germany is, I believe, still the Grand Lodge of Saxony, which by a decree of the State reserves recognition to those Lodges only under its own territorial Grand Lodge. The Grand Lodges of Germany have however never given their assent to the doctrine as respects foreign countries, and have, within recent years, warranted Lodges at the Cape, in the United States of America, and elsewhere, and although these Lodges may have since been absorbed into the territorial Grand Lodge, this has only been the result of circumstances and not due to the action of the German authorities, who have always refused to withdraw their warrants. England gave its adherence to the doctrine of Sovereign Jurisdiction as early as 1770, when in acknowledging the new Grand Lodge of the Netherlands, it agreed to refrain in future from establishing any new Lodges in that country, but it explicitly insisted upon the right of such Lodges of its constitution in Holland as chose to adhere to their English jurisdiction being allowed to do so undisturbed. This is the principle which the Grand Lodge of England has ever since maintained, and the furthest extent to which it has gone in the recognition of the doctrine of exclusive jurisdiction. After recognising a new Grand Lodge it refrains from warranting Lodges in that district, but it does not in any way undertake to force its daughter Lodges to sever their connection and throw in their lot with the new constitution.[2]

But in America the doctrine has been considerably extended. It is there held that if Lodges in a sovereign State warranted by a body or bodies outside that State, combine to form a Grand Lodge of the State, not only is that Grand Lodge a legal body, but that all other Lodges in the State are bound immediately to join the new Grand Lodge, severing

[1] Thory, *Acta Latomorum*, Paris, 1815, Vol. II., *piéce* No. XIII.

[2] With this position, the Grand Lodge of Ireland, has always heartily concurred, and our American Brethren cannot yet have forgotten its sturdy maintenance in the case of Irish-born Lodges in Canada. In any discussion on the subject, it must be accepted as a fundamental proposition that the doctrine is, in the first instance, due to the action of the two oldest Grand Lodges in the world. It seems impossible to resist the conclusion that when the Law is to be interpreted, the limitations laid down by the authorities that enacted it, must be accepted as part of the Law.—W. J. CHETWODE CRAWLEY.

themselves from their own mother, and that if they fail so to do, they become clandestine and out of the pale of Masonry. With this extension of the doctrine England has on several occasions refused to comply. In some British Colonies which have erected Grand Lodges of their own, the American doctrine finds favour and is even looked upon and spoken of as a landmark of the Craft, which is of course pure nonsense.

But the Americans have even gone further; from granting exclusive jurisdiction of the Grand Lodge over all Lodges in the State, they are now proceeding to assert the exclusive and perpetual jurisdiction of individual Lodges over any candidate for Freemasonry who has once applied to them. It is maintained that if a candidate has applied to a Lodge for initiation and been rejected, no other Lodge anywhere, at any time, after any lapse of years, can accept such candidate until the Lodge formerly objecting to receive him shall have waived its right and given permission to proceed. The Grand Lodges of the United States are however not yet unanimous on the point, some contending for, others against the doctrine.—G. W. SPETH.

The trio of "Lost Lodges" so interestingly described by Dr. Chetwode Crawley, puzzled me exceedingly some years ago, when I saw it in the very rare List of Lodges attached sometimes to the "Ahimon Rezon" of A.D. 1804, but quite separately published. My researches on the subject were fruitless, but it is most pleasant to find our distinguished Brother in Ireland has been so successful.

It is most noteworthy that we know nothing of the No. 148 at Norwich of A.D. 1745, and the No. 247, Chancery Lane, London, of A.D. 1754, both of Irish origin, for so far, not a scrap of evidence has been traced in this country of either organization. All we can say is, they must have been warranted, as described, and though they might not have done any work, their existence in this country for sometime during the last century is clearly proved by our zealous member.

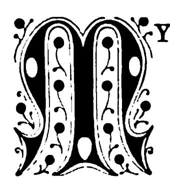
With respect to the *third* of the series we are equally in ignorance, but having been domiciled in France A.D. 1773, we need not wonder as to our failing to trace either its origin or work.

A curious paper might some day be written on *Friendly Invasions by Masonic Lodges*, for what with those of a military character belonging to Ireland and Scotland, and others started by French Prisoners of War in England from about 1760 to far on in this century, we have had brethren at work, hailing from other jurisdictions, which possibly, in some measure, had affected the mode of conferring the ceremonies, as at Bristol and elsewhere.

I beg to thank Dr. Crawley for his capital paper, and am now waiting impatiently for his next.—W. J. HUGHAN.

BRO. W. H. RYLANDS, G.A.D.C., read the following paper:

NOTES ON SOME MASONIC SYMBOLS.



MY intention was to have continued my papers on the subject of aprons, but so many of the possessors of such curiosities have proved themselves so backward in coming forward, as Charles Lamb puts it, that for the present I cannot very satisfactorily carry it forward. Many brethren have very kindly placed the aprons in their keeping at my disposal, and I can only express the hope that others will follow their example. An apron which may seem of little importance at first sight, may prove to be of the greatest value, and take its place in a regular sequence of examples.

The remarks of our P.M., Dr. Westcott, in his installation address, as well as the interesting paper he submitted to the Lodge, with the discussion which followed, have led me to throw together some of my notes on Masonic symbolism. Symbolism is always a difficult affair, as everyone knows, or at least ought to know. When once fairly launched on the subject it often becomes an avalanche, or torrent, which may carry one away into the open sea, or more than empty space. On very few questions has more rubbish been written than that of symbols and symbolism; it is a happy hunting ground for those, who guided by no sort of system or rule, ruled only by their own sweet will, love to allow their fancies and imaginations to run wild. Interpretations are given which have no other foundation than the disordered brain of the writer, and when proof or anything approaching a definite statement is required, symbols are confused with metaphors, and we are involved in a further maze of follies and wilder fancies, which bring to mind a certain philological study advanced as unanswerable, that the word curtail is derived from the fact that the tails of curs are always cut short!

To this rule Masonic symbolism has been no very extraordinary exception. It is a large subject, and I can only hope to bring together a few facts, which may prove interesting, and perhaps supply food for thought to some of our members.

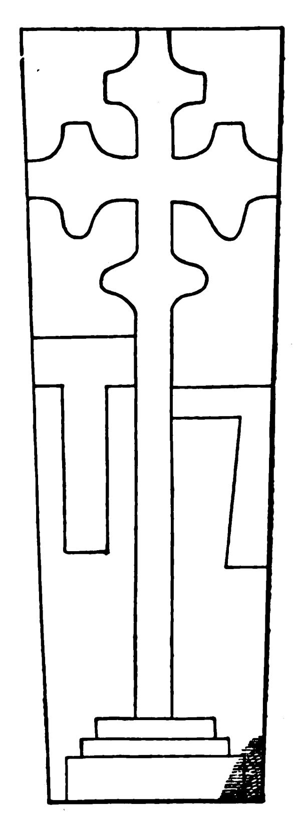
One question enters very deeply into the matter. What symbols or symbolism have we in Freemasonry which stand out as having an undoubted pedigree from a respectable antiquity? I venture to think that very little of the complicated symbolism now in use could be proved, even with a fair amount of probability, to have existed beyond modern times. Freemasonry at the present time possesses, it must be admitted, if writers on the subject are to be credited, a hodge-podge of symbols and the attendant symbolism, gleaned from every available source. How much of this I wonder can fairly be traced to the Operative and Speculative Masons who lived *long* before the Grand Lodge of 1716-1717?

Of early examples of the representation of the working tools of the craft of Masonry not a few have survived. For example, the celebrated table discovered at Pompei bearing the skull, level, and wheel. The level has been interpreted as meaning that death is the great leveller of mankind. A number of sarcophagi and tombs are also extant, bearing various operative tools. The best known is that dating from the first ages of the Christian church, supposed to have been intended for the grave of an architect or builder. It was found at Rome, in the vineyard of Sixtus the Fifth.

Upon it is carved a pair of calipers, compasses, rule, cord-line, which doubtless takes the place of the skillet, the plummet, a hammer, a chisel, and a gouge or stylus. It was generally customary to represent upon the tomb of a deceased person the attributes or working tools of the trade he had followed during his life, as, now in the Armenian Cemetery at Constantinople—for a tailor, scissors, thread and needles; for a mason, hammers and a trowel; a shoemaker, the last, leather and knife; a spice merchant, scales; and a banker, pieces of money.

Similarly among the Romans, a fisherman's tomb bore a boat; a shepherd, a sheep; a gravedigger, a mattock; a sailor, an anchor or a trident; a vinedresser, a cask; an architect, the capital of a column, or the instruments of his art (*Didron*, *Christian Iconography*, Bohn, I. 354, &c.). These appear to have been simply trade symbols, rather than containing some abtruse symbolism.

Another sarcophagus is mentioned by De Caumont (Cours d'Antiquités, tome vj., p. 242, et. suiv.) of date previous to the tenth century, bearing a cross within a circle, and two levels placed sideways. M. de Caumont states that he has often found the level carved upon coffins in the South of France. He considers that a natural meaning of this symbol would be death, which levels all ranks. He also points out that it is repeated too often to have no meaning.



Two others I have noted, discovered in Rome, bearing the working tools of a builder. Such monuments are, I believe, not uncommon. (*See* Gruter, 1707, pp. lx., dcxliv.)

I am happy to say that Bro. W. F. Stauffer, one of the members of the Correspondence Circle, has for some time been collecting materials for a paper on these interesting memorials, which I hope before long he will be able to lay before the Lodge.

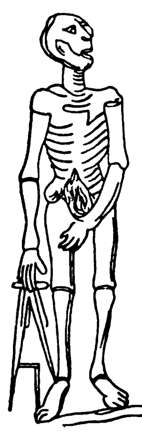
In the *Transactions* (III., 184) Bro. E. J. Barron, F.S.A., called attention to a tomb in the north aisle of the Chapel Royal, Edinburgh. It is to be regretted that no one on the spot has supplied further information. On the stone is represented a stepped cross, with a pair of compasses on one side and under it an oblong incision, probably formerly another emblem. On the other side a square, and under it a gavel of a square form. The date is 1543, and the inscription round the edge, if deciphered, would no doubt prove interesting.

Other examples of a somewhat similar system are extant. For example, one in Halsall Churchyard, Lancashire, for a knowledge of which I have been indebted to my brother. It is a slab of stone, 68½in. in length, 23in. in width at the head, and 18½in. at the foot. It bears an incised ornamental cross, standing on three steps. On the sides of the staff of the cross are represented quite clearly, what appears to be a T and a square.

These slabs, sometimes engraved but often in relief, contain a cross with certain emblems connected with the occupation of the deceased, as for ecclesiastics we find a cross, often accompanied by a chalice, and for an esquire a shield and sword. This very simple system lasted to the seventeenth century.

In later times the Arms of the Masons are found at the head of the inscription, a decoration which though specially belonging to the members of the Masons' Company of London, appears to have been assumed as a distinctive mark of occupation, by other Masons throughout the country.

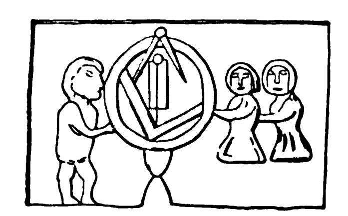
A more interesting monumental slab is that of Guillaume le Tellier, who died in 1484. A long inscription in French recites the work he did at the church of Candebec, of which he was the "Maître Macon," and the money he left to it at his death. Annexed to the inscription is a Macabre figure touching with its right hand a pair of compasses, beneath which is an object perhaps intended for a square. On the other side of the inscription is represented a plan, probably of the Church of Candebec, a level, a mallet, and a trowel. If the figure is not supposed to represent the deceased, it may symbolise the idea of Death having taken away the master mind and hand that guided the principal working tools, only the ground plan with the simple labouring implements remain.



The slab of William de Wermington, called William of Croyland, figured in our *Transactions* (vol. v., p. 146, 1892) is another example. The Master Mason is here represented in his proper person, standing under a conopy and holding in his hands the Master-tools, the square, and compasses. He was Master of the Works at Croyland about 1405-1427.

Another tomb in Lincoln Cathedral, represents a Master-Mason with his trowel and square on each side of him. The inscription runs as follows:—"Hic jacet Ricardus de Gaynisburgh olym Cementarius hujus ecclesie qui obiit duodecim Kalendarium Junii. Anno Domini MCCC . . . ," the last numerals of the date being defaced.

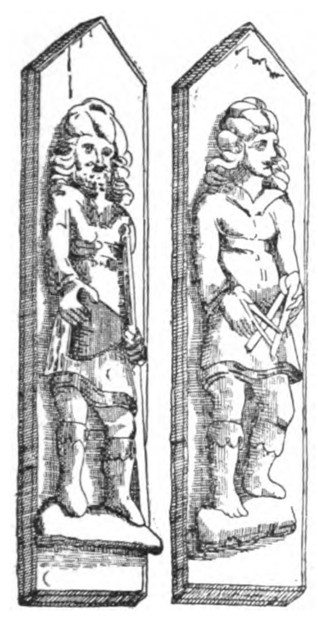
The tomb of John Abell in Sarnesfield Churchyard, Herefordshire, bears on the top slab a curious representation of Abell himself and his two wives. Also a circle surrounding the compasses, square and plumb rule. All these are roughly carved in relief, and much weathered. The following inscription in double lines is above the ornaments:—



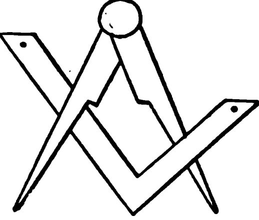
This craggy Stone a covering is for an Architectors bed
That lofty buildings rais'd high yet now lyes low His head
His line and Rule so Death concludes are locked up in store
Build they that list or they that wist for He can build no more.
His House of Clay could Hold no Longer
May Heaven's joy build Him a Stronger.

In Memory of
John Abel (architect)
Who died in the year 1694
in the 97th year of his age
Vive ut vivas in vitam æternam.

In the contract for the new roof of Abbeydon Church he is styled John Abell, of Sarnesfield, carpenter. He built the several Market Houses of Brecon, Kington, and Leominster, etc., and is no doubt properly styled Architector, as Mr. Blashill says, a competent master builder. The same writer seems to consider the ornaments as being of later date than 1694. —(N. and Q. 8th, S. iv., 1893, pp. 203, 437.)

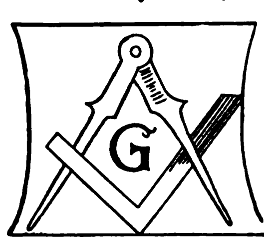


This, however, I take it, is hardly the symbolism we are in search of; but it was evidently the early custom to mark the graves of members of the Trades, like warriors and others with certain working tools, as referring to their craft, these emblems, in some instances at least, having an inner teaching connected with them. The greatest care, however, is required in the consideration of this subject. It is not to be concluded, and by no means to be considered as proved, because such a form resembles another form, that therefore they are identical or at least connected, any more than it is to be assumed that because certain implements are now used with operative and speculative interpretations that either or both these explanations, together with the maze of symbolism tacked on to one or all, were so understood by our masonic forefathers. My own opinion is that the symbolism of early masonry was of a very simple character, based as has been seen, by those emblems used on tombs and other monuments,—on trade implements. For example the square and compasses are not uncommon. Effigies of Master-masons are extant, bearing the square and compasses as working tools: a very good example is that of Martin Anton Pilgram, 1513, is given in our *Transactions* (III., 188). I may mention also the two curious figures carved in wood, supposed to represent itinerant masons, fixed against a public-house opposite Woburn Church, Buckinghamshire. They are said to have been originally brought from the old Manor House, formerly a Palace of the Bishops of Lincoln. The younger figure carries the compasses and rule, the elder a quadrant and walking-staff. The drawings published in the *Archæologia* were made in 1804. (*Archæol.*, 1814, vol. xviii., plate xxvi.)



The square and compasses are also found conjoined in the usual manner, so often seen on the oldest masonic jewels; an arrangement continued up to the present time. For example, sculptured over the arms of the Master-Mason Jean Frauler, with his name and the date 1597. He was one of the most distinguished Masons of Strasbourg.

Again this symbol appears in the edition of Ptolemy's Geography, printed at Strasburg in 1525, "Johannes Grieiningerus communibus Johannis Koberger impensis excudebat." The pages are surrounded by ornamental woodcut borders, many of them probably designed for a Bible or other religious book or chronicle. The initial letters of the chapters, about one inch square, contain sextants, compasses and other instruments, as well as geographical figures.



The Masonic symbol occurs on "Tabula X, Europæ" in a panel at the base of an ornamental column, bearing the spring of an arch rudely cut off. This decoration runs down the margin of the page. The whole ornament is repeated in three other places in the book.

The ornaments appear to belong to a work dealing with geometrical problems. Although the geography of Ptolemy would to some extent answer the requirements, I cannot help thinking that some at least of the wood blocks were originally prepared for another work, though it has not come under my notice.

Here is found the gallows-square and compasses, one leg being over, combined with the letter G. This letter has been assumed to be the initial of the word God; it must, however, be perfectly clear that so far as Latin, Greek, and every other ancient language is concerned, the initial letter of the word for God was not G. Such a meaning is only applicable in English and some few modern languages. Very much has been written on this G in Masonry, which it is to be feared is far more imaginative than useful. Pritchard in *Masonry Dissected*, 1730 (p. 12), gives the following questions and answers:—

Q. Why was you made a Fellow-Craft?

A. For the sake of the letter G.

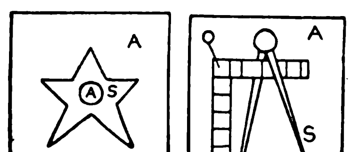
Q. What does that G denote?

A. Geometry or the Fifth Science.

And again (p. 15)—

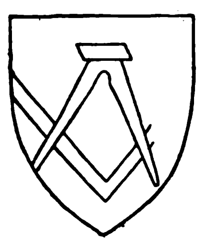
By letters four and science five
This G aright doth stand,
In a due art and proportion
You have your answer, Friend.

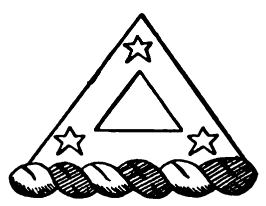
This last quotation is from a piece of doggerel verse, called "The Repeating of the Letter G," and possibly preserves the fragments of an old and well known formula. I have little doubt this is the true meaning of the letter G in the early times, *i.e.*, Geometria, which the old Constitutions state correctly was the same as Masonry. At a later time it was taken to refer to the G.A. and Contriver of the U., and was incorporated with this meaning into one of the curious catechisms given by Pritchard (*Mas. Dis.*, p. 14). It must not be forgotten also that in ecclesiastical art in the 16th century, the Deity was figured only by his name, inscribed within a geometrical figure. The triangle is the linear emblem of God and of the Divine Trinity. The name of God, or Jehovah, was inscribed in Hebrew letters within the triangle, and both the name and the figure were placed in the centre of a radiating circle, symbolic of eternity (Didron, *Christ. Iconog.*, Bohn, pp. 231, 232.)



Some years ago my brother called my attention to a monument mentioned in Harl. MS., 2151, as existing "in Mr. Wilbraham's Chapel on the south side of Ashton-als-Acton Church, 21 Apl., 1596," to Peter Ashton and Elizabeth, his wife, bearing these curious arms. Acton or Aghton is in Nantwich Hundred, co. Chester. Two shields of arms are represented, one contains a mullet, or five pointed star, a form often found on old Masonic Jewels; the other bears a square, marked with measuring spaces, and a pair of compasses, placed in a very unusual form of combination. It is worth notice that the heraldic colours are given, a black mullet on a white ground; and gold square and black compasses on a white field.

Dingley, who collected about the middle of the 17th century, in his "History from Marble" (p. 124) gives another instance in the church of Allhallows, Oxford. It is "a brass plate fram'd like to a shield infixt into a gravestone," over the body of John de Bereford, and Agneys his first wife.[1] It will be noticed that the compasses have the same square top as those represented on the tomb of Guillaume le Tellier, 1484.





The celebrated antiquary and herald, William Camden, was born in 1551, and between the years 1582 and 1590 travelled through many of the English counties, and died in 1623; he bore for his crest an equilateral triangle, decorated with three mullets or five pointed stars.

A very interesting window in Chartres Cathedral, dating from the 13th century, furnishes carefully drawn representations of a number of working tools, which may be compared with those given from the Roman slabs already mentioned; as well as other designs of great interest. Among the working tools are two set-squares, one having the longer side curved; I do not remember another instance of this form of square. A level, which takes the form of an open triangle; a trowel, and two hammers. One of these is of the ordinary form, the other is the implement referred to by our P.M. Prof. Hayter Lewis in his paper on Masonry and Masons' Marks printed in our *Transactions* (vol. iii., p. 65, etc). This claw-tool, produced a very distinct form of dressing stones. Professor Lewis considers (*Ib.* p. 66) that its use was introduced into our country in the latter end of the twelfth century. The decorations on the window include also designs for the construction of parts of a building. On a plain tracing board is the representation of a complete column, with base and capital. The base and capital are also given in the completed form including the carved ornamentation, a finished stone quite plain with rounded corners, perhaps a portion of the base of the column. Lastly, two sections of mouldings, or mould-stones. The window presents a series of pictures of a piece of ornamental work, together with the tools required for its construction. It will be noticed that the compasses are absent.

Other instances might be quoted, but the above are sufficient to show that the square and compasses conjoined, with or without the letter G, as well as other symbols well known

[1] John de Bereford et Agneys sa Premier femme gysent icy: Dieu de lour Almes eyt Mercy, qui pour l'Alme le dit John Prera vic xx jours de Pardoun Ava." (Peshall, Antiq. and Present state of the City of Oxford, 1773, app., p. 6.), John de Bereford was Mayor of Oxford in 1356-7.



in Freemasonry, are no new introduction, but on the contrary, were not uncommon, and were used with a definite meaning.

Colonel Howard Vyse (*Pyramids of Gizeh*, i. 278) during his excavations at the Great Pyramid, found in one of the chambers "many quarry-marks similar to those in the other chambers, and also several red lines crossing each other at right angles, with black equilateral triangles, described near the intersection, in order probably to obtain a right angle."

On an early Masonic jewel, upon the roll which always contained the 47th proposition of the 1st book of Euclid, a plan, or other geometrical design, like the tracing board, is seen almost the same figure. It is again the right angle, or the formation of the mason's set square, without which the workmen would be helpless to design or construct anything.

The square, it has been seen from the paper by Bro. Ball, had a very ancient esoteric meaning, and very naturally so, as also the compasses. I hope at some future time Bro. Ball will place the Lodge in possession of all the information to be obtained on this subject, as it is one of very great interest. The plumb-line and level would very suitably be associated with the square, as they both lead up to its perfection so to speak, and act in a kind of inferior capacity with the same purpose.

One of the charms, or amulets, found upon Egyptian mummies is the square, not the square of four right angles, but an ordinary set-square. The exact meaning of this emblem is not quite clear, but it is evident it had a symbolism attached to it; probably that of "act on the square," as being the perfection of their geometrical teaching. Being a fixed and invariable rule it would suit very well the Egyptian idea of truth and justice. Of the foundations of Egyptian buildings I will not say more at present than that they appear to me to be laid out on the same system as their sculptures, a canon of squares such as Bro. Purdon Clarke showed was in use in the East from very early times. It is, however, interesting to find that the Egyptian king when going to lay the foundation of a temple bears the square in his hand. To this subject I hope to refer at some future time.

The old story that the ordinary compasses, compared by the Scholiast of Aristophanes to the Greek letter Λ, were supposed to have been invented by Perdix, must not be forgotten. Also that he is said to have met his death at the hands of his uncle Dædalus, who through envy cast him over the precipice of the Athenian acropolis. Those who have studied the customs of the Compagnonnage will remember the fights and disturbances which took place on account of the particular rights of some divisions of that body to bear the compasses as an emblem.

Bro. Prof. T. Hayter Lewis has quoted an early instance of the use of a title similar to the G.A.O.T.U. The Almighty is not infrequently called Architect of the World, and a very curious instance occurs in a MS. of the 15th century, preserved at Paris, of the creation of the world being executed by means of the compass. The miniature is from the Trèsor of Brunetto Latini.



Another interesting form of a portion of the creation, taken from an Anglo-Saxon manuscript of about the date 1000, in the British Museum, will be found engraved in Mrs. Jameson's History of our Lord (vol. I., p. 72). In this picture the Deity is represented holding in his right hand a large pair of compasses, curious in form, as well as the scales. The introduction of these two emblems is owing, as Mrs. Jameson points out, to certain

verses in the Bible. The figure of the compasses is taken from the magnificent passage in the eighth chapter of Proverbs ending with these words: "When He prepared the Heavens, I was there; when he set a compass on the face of the deep." The symbol of the scales is derived from Isaiah (ch. XL.), where the prophet turns suddenly from the tenderness of the good shepherd carrying the lambs to the omnipotence of Jehovah creating the world, "who comprehended the earth in a measure, and weighed the mountain in scales, and the hills in a balance."

Keep within compass goes back to the 17th century and I doubt not earlier. In 1619 two books or tracts were issued in London, having the titles "Keep within Compasse," "Live within Compasse," of which, though the contents are not masonic, the title shows the existence of the saying.

The Square and Compasses, one or both, seem to have been attached to the position of Master-Mason, being the two principal instruments by which his labours were perfected. To this simple symbolism of the working tools, was added, I imagine, some at least of the results of the use of the implements. Geometry—a word associated with masonry—was absolutely necessary, even though only to a very small extent in the construction of the simplest buildings. As the power of building increased so the knowledge of geometry became extended, and, as I have elsewhere stated, it seems to me that the real secrets of masonry were the secrets of geometry required for the construction of different buildings.

One symbol, upon which perhaps more has been written than on any other, is the *Pentalpha* or *Pentagon*. It has been found on sarcophagi, I believe, and other carvings; no satisfactory explanation has however, so far as I am aware, ever been given of its origin. It is composed of three triangles. It has sometimes been wrongly called Solomon's Seal ✡ which was really the two interlaced triangles, now used in the Royal Arch degree. As a five-sided head-dress, of fine linen, it was supposed to represent the five senses, and was worn as a defence against demons in the act of conjuration. It was also used by magicians towards the spirits when they proved contumacious. Connected with religions and necromancy it is found in very early times, but as associated with the building art, it seems to have symbolised a very important basis of construction. It is perhaps, therefore, hardly necessary to look elsewhere for its masonic usage. Recently my friend, Mr. Edward W. Cox, has demonstrated a new masonic use of this mystical figure.

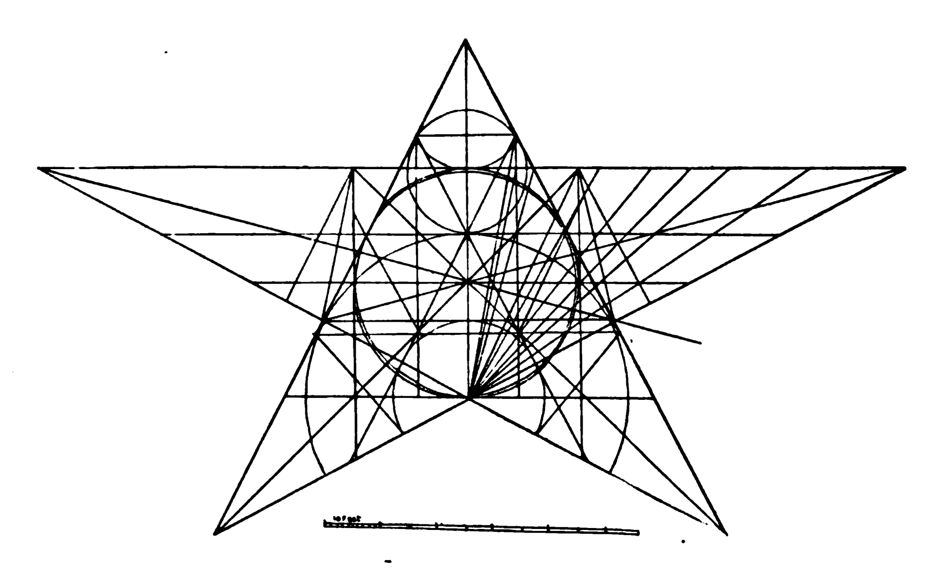
In a paper entitled "An attempt to recover the plans of Liverpool Castle from Authentic Records, etc. (*Trans. Hist. Soc. Lanc. and Chesh.*, vol. VI, N.S., 1892), Mr. Cox carefully elaborates his discovery of the geometrical bases upon which castles were constructed. I should like to reprint here a large section of this paper, in order to show clearly the system upon which Mr. Cox has worked, but the space at my disposal will not allow me to do so. I regret it, because the short abstracts it is possible to give are very far from doing justice to the great amount of labour given in the original paper, in order to elucidate and make clear the system employed by the mediæval Masons. I may mention that from but very scant materials Mr. Cox has been enabled to reconstruct the Castle, as originally built in the 13th century.

"It is probable," Mr. Cox writes (p. 235)—"indeed, almost certain—that the evolution of architectural forms from numbers was, among the earlier civilizations, in the hands of trained artizans and craftsmen, whose association for these particular operations, and whose knowledge of the laws and theories of form, held among themselves, speedily caused their arts to be regarded as mysteries by the uninitiated, whence sprung the idea of investing certain numbers and forms with sacred and symbolic meaning."

"In the previous part of the investigation it was clear that certain definite triangles laid on the radiating lines, drawn from the centres of the chapel and of the castle, marked out the relative positions of its features, their measures and distances. The completion of the plan enabled me to combine these into a regular figure, which proved to be a pentacle, or five-pointed star, of peculiar proportions. The central or upper angle is one of 55 degrees," etc., (p. 247.)

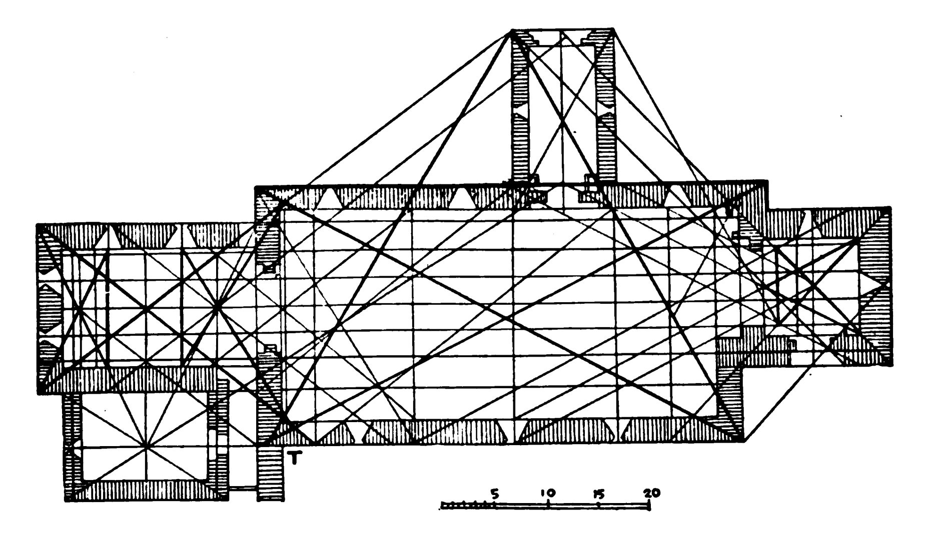
"A still further examination of this figure and its combination of various angles has revealed other of its features. It proves to be evolved from a circle, square, and a triangle, and these are harmonized in a very ingenious way; it contains, therefore, the elements of the traditional figures upon which the theory of the perfect proportion of the human frame was said to have been founded by the Greek sculptors. In this problem the circle in the innermost figure, and the triangle is not equilateral. Such previous tests as I have seen give the circle as the containing figure, and the triangle as equilateral."

Chester Castle (12th and 13th century) is based on the same plan. Mr. Cox says (*Journal Architectural, Archæological and Historic Society of Chester*, vol. v., 1895, p. 268)



"There are several centres from which these measures were originated, the chief one being the altar of the chapel, the centre of the dais, and the well in the outer court." As he points out the centres used agree with those used in the case of Liverpool Castle.

Mr. Cox in his paper on Overchurch [Norman] (*Trans. Hist. Soc. of Lanc. and Chesh.*, vol. vii. and viii., N.S., 1891-2, p. 312-13) writes: "These measurements not only confirm the conclusions arrived at from the proportions of the stones that the numbers dominating the construction of the church were five and seven; but also by carefully examining the plan, it has been possible to discover the geometrical basis from which they were evolved. This proves to be, as in the case of Liverpool Castle, a pentacle, or five-pointed star. Two of these figures are contained in the chancel. They are based on its diagonal lines, crossing at the centre, which gives angles of 77 degrees; one of these gives the measures and proportion of the Sacrarium, the other that of the Presbytery. Two pentacles similarly constructed, with



angles of 55 degrees, mark out the Nave; a fifth, with angle of 55 degrees, marks the measures and detail and position of the Tower; two larger pentacles, embracing the two in the Chancel and Nave respectively, and based upon their lines, decide both, the site and size of the chamber or sacristy, and of the porch. It will be seen from the plan on which these figures are laid down, that regular quadrilateral divisions of seven and five feet are evolved from these pentacles (which are marked on the plan in darker lines), by a series of lines drawn parallel to their sides, which give lozenge shaped spaces of 7 feet by 5 feet on their diagonals, and which bring out the quadrilateral divisions of the same area. So it will be seen that all the details of the church, its windows, doors, the width of its chancel and tower

arches, and the place of each feature in the church, are determined by these pentacles and the symmetrically arranged spaces and their diagonals. Even the deviation of the tower from the axis of the church falls into harmony and calculated proportion to the other details, by the use of the lines of its constructive pentacle. A step, therefore, has been gained since the geometrical basis of Liverpool Castle was discovered, by thus showing how these figures were used in the plans of this simple little building, and how they evolved the harmonic proportions of five and seven.

"The number 3 which prevails in other structures is here unused, its persistent absence being further proof that it was designedly omitted, and that this map presents the actual method in which the mediæval builder laid down his plan. A small deviation from complete apparent accuracy may be observed in these lines at T, also at the crossing of the diagonals of the nave, which is a few inches from the true centre. Were the axis of the nave deviated about a foot to the north, this apparent error would disappear. It is likely enough that there was actually such a deviation, which it is not at all unusual to find in ancient churches, that at Woodchurch being an example in which it is strongly marked. This inclination is said to symbolise the Saviour's position on the cross as handed down by tradition." I have copied the above description in full from its great interest, and Mr. Cox continues, in expressing an opinion which must be evident to all. "The use of so great an amount of care and patient calculation, in the design of an extremely simple structure, speaks volumes for the extent and thoroughness of high technical acquirements and knowledge current among mediæval builders. Neither major nor minor details were left to chance; but all was subject to a thoughtful and ordered system, such as modern art is too ignorant to understand, or too careless to practise."

It is not difficult to understand, associated as this symbol is with important facts in the geometrical construction of buildings, as well as intimately connected for the same purpose, with numbers, that it should become a favourite emblem among masons.

A very good reason exists why the same kind of symbolism should be attached by the Masons to the other somewhat similar figure, the double Triangle or Solomon's Seal. It has been considered as a basis of ornament by Mr. R. W. Billings. In his work "The power of form applied to Geometric Tracery," published in 1851, he has shown that from this figure may be produced endless examples of those very ornamental round windows of the Gothic period.

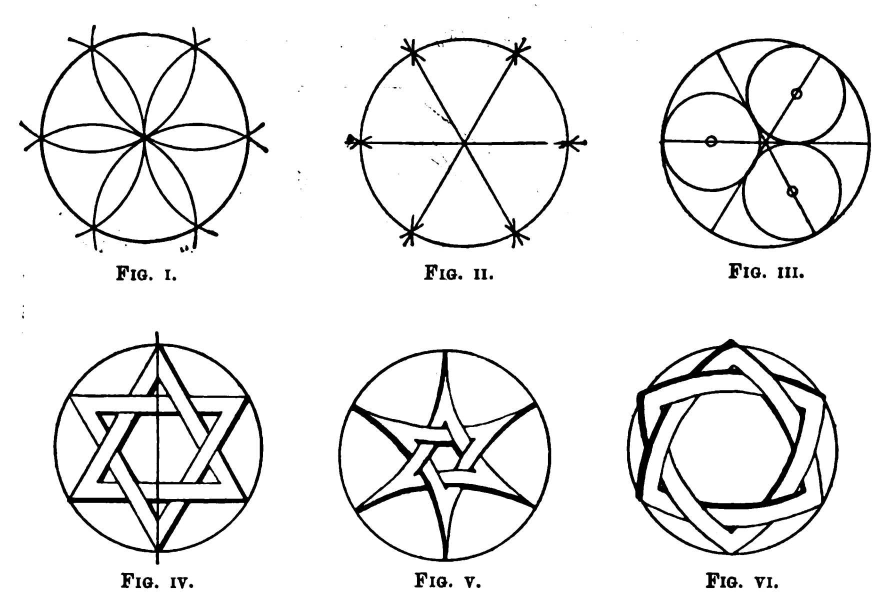


FIG. I. FIG. II. FIG. III.

FIG. IV. FIG. V. FIG. VI.

One hundred designs and their foundations resulting from the *one diagram* are given. "The diagram chosen," writes Mr. Billings (pp. 13, 14), "as the foundation of our work, contains perhaps more than any other geometric figure the power of variation, and we have by no means exhausted its fertility of change. Nay, we can hardly be said to have fairly opened out its vast, its endless powers of combination. In its primary form it will at once be universally recognized as the kite star of the schoolboy, the very first geometric figure the child produces when playing with a pair of compasses by simply striking the radius of a circle round its circumference." The second form is fig. II., and the third and complete one, fig. III.




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GASTONIS FRANCIÆ Primario Medico ΕΥΣΧΗΜΟΝΕΣΤΑΤΩ
Simbolicam hanc sui Effigiem Mediceis omnibus dotibus ac vere
suis adornatam, obseruantiæ μνημόσυνον IACOB.s CALLOT
NOBILIS LOTHARING. fecit, vouit, dicauit Nancej M.D.C.XXX.
Pinge ORBEM Medicosq; omnes Veteresq; Nouosque
VLMÆI CAPVT hoc, ORBIS ad instar erit.


D.D. CAROLO DELORME REGVM CHRISTIANISS. HENRICI
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"We have a most remarkable coincidence and matter for the consideration of the learned when we reflect that the first geometric figure, formed intuitively by the child in playing with a pair of compasses, marks in its progress a diagram, known to the initiated as embodying the profundities of Masonic mysteries, (fig. IV.) The perfections of this figure need no description, for they are evident to the most uneducated eye, but we may remind the reader that whether we regard it as formed by lines or by curves, and whether these are represented as convex or concave (figs. V. and VI.), the craft's symbol, patent over the whole world and during all time, still remains the same. Our illustrations here are sufficient, but the reader who wishes to investigate this matter further will find it fully treated of in the 7th chapter of the fifth book of Vitruvius."

"The designs . . . are not without interest to those more advanced in art, as solving much of the apparent mystery which until recently enshrouded the ramification of a principal ornament in Gothic architecture" (p. 22).

With such a use in the geometric art of building, is it necessary to look outside the ancient Masons' Craft for an explanation of the respect with which this symbol was regarded, and the Masonic mysteries with which it was supposed to be endowed ?

It is found on an engraving by Callot, dated 1630; the portrait of Charles Delorme, a distinguished physician of France. For symbolical ideas it would not be easily equalled, and the writing on the emblem itself at once brings to mind the jewel of the Royal Arch. The same symbol occurs again on the portrait of Roger Bacon—and is here, of course, the well known magical figure of the Alchemists.

The ground plans of churches possess, as is well known, a certain amount of symbolism. Baptisteries were pretty generally octagonal, imitating that of Pope Sylvester behind the Lateran, though some were polygonal and others circular. Churches were in early Christian times circular in plan, it has been said in imitation of the Holy Sepulchre of Jerusalem, and like the octagonal Baptistery, well suited to a large assemblage of persons, who could all obtain a distinct view of the ceremonies. The two forms are possibly connected with the idea of death and resurrection, but with not the slightest idea of a worship of death. In early times burials were not allowed in either buildings. A fine octagonal church, with a rose centre of eight petals, is that of St. Vitale, at Ravenna, built 526-547, by Greek builders. A curious circular church, with eight distinct arms, and necessarily an octagon centre, is the cathedral of Aix-la-Chapelle, built by our Masonic forefather Charlemagne in 796-804. The temple of Odin, near Upsala, built probably in the eighth or ninth century, was a square with four arms, forming a Latin cross. Of the same period is the chapel of the Imperial Palace of Goslar (Germany). It is in the form of a Greek cross, with equal arms rounded at the ends. From this period the plans of churches took the form of the cross, which has been continued pretty generally ever since.

The old tower of Saint Triphon, which is considered to be one of the best preserved ruins of the *castellum*, erected by the Romans (Canton de Vaud, in Switzerland), has four sides of about 30 feet in length. It is raised on a square platform so as to form a square within a lozenge, which brings to mind the mother diagrams, upon which have been based the origin of Masons' marks.

It is not necessary, for the present purpose, to quote any more examples. I have simply mentioned these to show that the square, circle, octagon, and other geometrical figures were used as ground plans, with the cross, for buildings ecclesiastical and military. The plans were based on certain diagrams, the construction of which was a secret, and at the same time contained a certain amount of symbolism.

It is clear that the Egyptians used the square as the basis of their sculptures and probably also of their buildings, as also it would appear did the early inhabitants of Babylonia and Assyria. It has been shown also by Bro. Purdon Clarke in his interesting paper (*Transactions*, vol. VI. p. 99 etc.), that the same system was employed in other eastern countries. The square of four sides, as a ground plan, had from the earliest times with regard either to its sides or angles, some very clear connexion with the four points of the compass. The sides of these squares, however, in later times were not always of exactly equal length, and to arrive at a rule for their composition would present a difficulty, and at the same time form another secret of symbolism.

In my paper on Masons' Marks, printed in the *Transactions of the Historic Society of Lancashire and Cheshire* (vol. VII. and VIII., N.S., 1891-2), the plates of which appeared in our *Transactions* (vol. VII., p. 89) I mentioned several curiously marked stones, found in different churches. As Mr. Cox was the first to discover these and point out their possible use, I asked him to add a note on the subject. He kindly did so, and it appeared in the same volume (p. 326) as follows:—"On the walls of various churches in Cheshire, and possibly elsewhere, are to be seen certain scorings, which are not Masons' marks, and for which it has hitherto been difficult to find any explanation. These consist of vertical lines, crossed by horizontal ones, and occasionally bounded by, or combined with, diagonal lines.



In some cases these are carefully incised, so as to give exact spaces, in others they are rough and inexact. Examples exist on the exterior north wall of Eastham Church, in the belfry of Backford Church, near the porch, and in the tower of Thornton-le-Moors, and at Birkenhead Priory there are traces on the wall of the Prior's house of a space that seems to have been carefully drawn, with both vertical, diagonal and horizontal lines. If the theory of the spacing of the plans of churches into proportioned rectangular figures derived from a geometrical basis, should be a correct one, a probable explanation of these curious markings is suggested. They are possibly plans for the guidance of the masons in constructing portions of the building. If the measure of each unit of space is known to the workman, it would be immaterial whether such plans were carefully or roughly drawn; they would use, in working out the masonry in hand, so many units of a known measure, according to the arrangement shown by these plans."

In writing on the church of St. Michael, Garston (13th century), Mr. Cox says: "A few words on the measurements of these details may be of value in showing the necessity of studying these symbolic or dominant numbers on which the ancient mason worked, and which will be found to pervade almost all mediæval architecture . . . By careful study of the theory of measurements adopted in mediæval buildings, together with some knowledge of their modes of construction, structural dimensions and characteristics may be worked out and recovered with much more accuracy than is commonly supposed to be possible." (*Trans., Hist. Soc. Lanc. and Chesh.*, vol. IV., N.S., 1888, pp. 135, 136.)

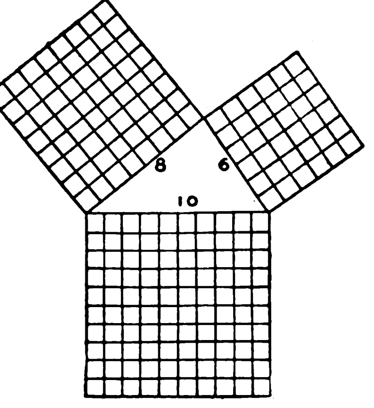
This system of squaring the ground plans of buildings forced itself upon me when examining the plans of ancient monastic buildings. It is so easy, regular, undeviating and perfect, yet at the same time it lends itself to so much variation and extension when once the canon of the squares is arranged.

The set-rule square has already been referred to, but this new light may reflect itself upon other symbols used in masonry and Freemasonry. I have no doubt the question has been put to many members present—What has the 47th proposition of the first book of Euclid to do with Freemasonry, and how do you explain it? The ordinary reply would probably be, I do not know, yet the explanation is not far to seek.

It must be remembered that so far as Freemasonry of 1716-17 is concerned, this is the earliest symbol we have on record. In the first book of Constitutions, dated 1723, though it must have been in print at the end of 1722, the frontispiece, engraved by John Pine, bears this proposition on the tiled pavement,[1] with the word *eureka* in Greek characters. In the same book, on pp. 20, 21, it is stated that: "But his scholar, the greater Pythagoras, prov'd the Author of the 47th Proposition of Euclid's first Book, which if duly observ'd, is the Foundation of all masonry, sacred, civil and military."

Here again we have a geometrical figure, the discovery of which according to the 1723 edition of the Book of Constitutions is connected with Pythagoras and the word eureka. Many examples of the solution have been advanced, Hoffman devoted a work specially to the consideration of the problem.

It is not necessary to enter into these, more than to give one, for a knowledge of which I have been indebted to Bro. Edward Conder. It is found in the "Complete Body of Architecture," etc., by Isaac Ware, London, 1767 (pl. 117, fig. 20).



$$\left.\begin{array}{l} 8 \times 8 = 64 \\ 6 \times 6 = 36 \end{array}\right\} \text{two lesser square.}$$

$$10 \times 10 = 100 \quad \text{greater square.}$$

The simplicity is a great recommendation, and will probably make the Masonic problem as clear as it does the geometrical.

I have often heard it stated that it was perhaps peculiar for the Masons to have selected this problem, instead of others which involve greater niceties of geometry. If, however, the above suggestion is considered, and Anderson's statement borne in mind, it is not difficult to see why the preference was given to a problem which so renowned a philosopher as Pythagoras, considered of no mean importance.

Anderson statement that it is "the *foundation* of all Masonry if duly observed," coupled with the fact that the problem entirely relates to the relative values of squares and triangles, and that these figures form such an important part of the geometry required in

[1] It is also found at the end of "Brother Euclid's Letter," in 1738.

the planning and construction of buildings, would seem to sufficiently explain the selection of this particular problem by the Masons as a key to their mysteries of geometry.

The tracing board plays an important part in the ornaments of the early masonic jewels, etc., the centre of it being occupied sometimes by a plan, and sometimes by the 47th proposition and other geometrical figures. A very interesting tracing board is represented in the frontispiece to Coles Engraved List of 1767; edged with the Royal Arch indentations the centre is covered with diagonal lines, forming a pavement, the letter G on a star in the centre. Another appears as borne by one of the figures in the same plate; it has no edging, but the centre is occupied by geometrical figures.

In some instances the 47th proposition is represented as a solid, forming the perfect ashlar; and often though the problem is preserved as an emblem, its meaning being disregarded, it is incorrectly represented.

Mr. Billings remarks in the work already quoted (p. 25): "Further, let it be asked, where has our still increasing store of knowledge regarding the principles of architecture sprang from, if it be not from the mere fixing of diagrams, which the result of investigation has proved to belong to ancient exemplars—which the patient searcher has proved to be the title-deeds of those vast estates of art we now possess, but whose descent to us is a mystery; for the secret working of the ancient freemasons, once patent all over Europe (as the universality of their productions declare), was utterly lost during the period of the Reformation, when the glare of new light, emanating from the lamp of religious freedom, effectually dimmed, if it did not utterly extinguish, the glimmering taper of architectural knowledge."

As I have stated elsewhere, the "Reformation" caused a general break up of the system of ruling the lodges at an earlier time. The central authorities, which in my belief existed, ceased to exist; much of the old symbolism died out as no great ecclesiastical buildings and no castle or fortress were any longer erected. That portion which did not die out remained only as a kind of shadow without the substance.

It is worthy of remark also that this is about the period when the rolls of "Old Charges," or "Constitutions," begin to increase in number, an increase which becomes greater in the seventeenth century, and finally culminates in the issue of Anderson's Constitutions by the Grand Lodge of England in 1723.

The erection of cathedrals and monastic buildings having ceased, a new period in the art of building commenced, attention being given to those extensive palaces and manor houses, of which so many examples still exist. For the construction of these buildings an entirely different system would be required, though perhaps based to some trifling extent on the more ancient.

In Anderson's Constitutions of 1738 will be found numerous references to the architecture of this period. They are very suggestive, and evidently point out what was the uppermost idea in his mind with regard to the changes made in architectural construction. A few quotations will suffice.

He speaks (*Const.*, 1738, p. 196) of Masons being "equally zealous for the *Augustan Stile*, and the *Secrets* of the antient and honourable *Fraternity*."

"But in EUROPE, even after the Devastations made by the GOTHS, and in the darkest Ages, while other parts of *Learning* were lock'd up in the *Monasteries*, ARCHITECTURE appear'd abroad, tho' in the GOTHIC *Stile*, till the AUGUSTAN *Stile* was revived in *Italy* (*ibid*).

"And the CEMENT of the *Lodge* is made so firm, that the *whole Body* resembles a *well-built* ARCH of the beautiful *Augustan Stile* (*ib.*, p. 197).

Having referred to the revival of the "Royal Art" about 1152 (1738, *Const.*, p. 49), when the "ample and compleat Use of the *Doric*, *Ionic*, *Corinthian* and *Composite* ORDERS; and so the GOTHIC STILE was wholly laid aside there, and the AUGUSTAN STILE was entirely Reviv'd" in A.D. 1400. "This *happy* Revival," etc. (*ib.*, p. 49). "After shewing in *Part* II. how the *Romans* brought the *Augustan Stile* into *Britain*, and carried it off with 'em; and how the *Gothic Stile* prevailed there, till the *Union* of the *Crowns*. I shall show how the *Augustan Stile* was revived in this Island by INIGO JONES." (*ib.*, p. 54).

"The Nobility and Gentry having divided the Spoil of the Church's Revenues, built many stately Mansions of the Ruins of Pious Houses, as was done in *England*; and the *Masons* began to imitate the *Augustan Stile*, under the Direction of several successive *Grand-Masters*." (*ib.*, p. 91).

Inigo Jones made the tour of Italy, and "was instructed in the *Royal Art* by some of the best Disciples of the famous ANDREA PALLADIO. INIGO JONES, upon his Return, laid aside the *Pencil* and took up the *Square*, *Level* and *Plumb*, and became the VITRUVIUS BRITANNICUS, the Rival of *Palladio*, and of all the *Italian* Revivers, as it soon appear'd after the UNION of the CROWNS A.D. 1603." (*ib.*, pp. 97, 98).

In the songs at the end of the same work such verses are found as (p. 206).

"We drove the rude Vandals and Goths off the stage,
Reviving the Art of Augustus' Fam'd Age."



and:—

"The noble five orders compos'd with such Art,
Will amaze the fixt Eye, and engage the whole Heart."

(p. 208).

"The Rule of *g'ometry* t'impart,
While *Wisdom*, *Strength* and *Beauty*, crown the glorious *Art*."

The concluding sentence of Bro. Euclid's letter (p. 228) runs as follows:—"May the ROYAL ART grow and prosper, and spread itself from *Pole* to *Pole*, from *East* to *West!* As it certainly now does in all polite Nations, in spite of the Ignorant and Malicious."

Throughout the book are found the loudly sung praises of the imitation Classical or Palladian Architecture, and contrasts are drawn between this and the earlier "Gothic," to the disadvantage of the latter. It appears to me that Dr. Anderson looked upon the *Revival* as dating from the introduction of the Classical style, although he admits that some good things survived from the destruction of the "Gothic."

This change commenced soon after the "Reformation," the idea of the builders seems to have taken its tone from the fashions of the times, and consequently we find during the reigns of Elizabeth and succeeding sovereigns, that certain more or less fantastic notions enter into the subject.

Renaissance architecture of the end of the sixteenth century was not generally used for religious buildings. The difference in the ground plans became more and more evident, the ancient traditions were put aside. Although the importance of the consideration of the changes made on the introduction of the "Renaissance Architecture" into England, was quite clear to me some years ago, the study of these changes and their effect on the descent of our symbols was not possible to me until the appearance of a work which I take the liberty of quoting very considerably.

In the magnificent work recently published by Mr. J. Alfred Gotch, F.S.A., F.R.I.B.A., entitled *Architecture of the Renaissance in England*, are collected many examples of what may be called the "conceits" of builders of that period, that is, between 1560 and and 1635, associated with the name of John Thorpe, a time after the disorganization of the Craft by the "Reformation." Native styles of architecture passed away and foreign importations became the fashion.

Thoughts and ideas had changed. Mr. Gotch writes (vol. I., p. 12): "When we come to examine the buildings closely we find in them a mixture of grandeur and simplicity quite characteristic of the builders."

"They show, as might indeed be expected, the same same qualities that distinguished the literature and social habits of the time. The men who delighted in the reading of *Euphues* would expect to find a strong classic flavour about their houses, nor would they be surprised if there were a spice of quaint pedantry or even a little pretentious dullness. Elizabeth herself mingled childish fancies with grave affairs of state; she had pet names for her great officers; Burghley was her "Spirit," Sir Christopher Hatton her "Lyddes," her "Sheep," her "*Pecora campi*," Walsingham was her "Moon." If men were simple enough to woo according to the stars, and order their outgoings by the mansions of the moon, they would be quite satisfied to arrange their houses, not so much by the requirements of their daily life, as by some fanciful standard that had not necessarily any connection with architecture at all. And so in many cases we find it. Longford Castle, in Wiltshire, is a triangular house, still inhabited, though modernized. At Lyveden are the remains of a house fashioned like a Greek cross. Some houses were E shaped, presumably out of compliment to the Queen, while most extravagent of all in this respect is John Thorpe's design for his own house, formed on his initials, I T Nor were practical designers singular in this respect; they had the countenance of the poets, for Spencer makes at least one of the castles in his "Faerie Queene" bow to arbitrary rules, and fashions it partly triangular, and partly on a quadrate "proportioned equally by seven and nine."[1]

[1] Mr. Cox, in his paper on Liverpool Castle, quotes these verses, from Spencer, in full (*Hist. Soc. Lanc. and Chesh.*, vi., N.S. 237:—

The frame thereof seem'd partly circulaire
  And part triangular; O work divine!
Those two the first and last proportions are;
  The one imperfect, mortal, feminine.

The other immortal, perfect masculine,
  And twixt them both a quadrate was the base,
Proportion'd equally by seven and nine;
  Nine was the circle set in heaven's place
  All which compacted made a goodly diapase.

"A marvellous verse," writes Mr. Cox, "showing in nine lines that this master of harmonious poetic metre had made considerable study of the ancient theories of proportion." It must be remembered that Spencer is here ("Faerie Queene,' book ii., canto. ix., 22) describing a castle.



"All houses," continues Mr. Gotch, "were not designed in so fanciful a manner, but they were all planned for show rather than comfort . . . . . family arms or crest or cognizance. These latter objects were very often the chief features in the chimney-pieces, though these were sometimes the houses of little statues of the Virtues, or some other abstraction, as Scientia, Arithmetica, or Geometria."

It must not be forgotten that during the 12th, 13th, and 14th century religious carvings, including a vast amount of symbolism, were much in vogue. The virtues and vices pictorially represented also appear, the vices at first in the form of horrors (12th century), then in the 13th century more skill is displayed in representing them. The liberal arts are also found upon doorways, tiles, and other ornaments.

To return to Mr. Gotch (vol ii., p. 7). South Wraxall Manor House, Wiltshire. "The Drawing Room Chimney-Piece itself is a typical example of the manner of the time, with its grotesques, its panels, bands, and foliage, and more particularly with its niches, containing such abstractions as Arithmetica and Geometria (with appropriate Latin verses inscribed beneath them), Prudentia and Justicia; not Arithmatic and Geometry, Prudence and Justice in plain English, but cast in an antique and quasi-classic mould."

The Red Lodge, Bristol (ii., 9), contains a chimney piece with statues of Religion, Charity, Justice, and Medicine.

Burton Agnes Hall, Yorkshire (ii. 31). State bedroom, chimney piece—Patientia, Veritas, Constantia, and Victoria. Frieze above—Tribulatio, Fraus, Periculum, Ratio. The screen in the hall presents a perfect gallery of disjointed, ill-modelled figure subjects, among them being the four Sybils, the Twelve Tribes, and a number of abstract conceptions (Latinized) Mensura, Pax, Diffidentia, Concordia, and so forth. There are also the Four Evangelists, etc. "It is a curious medley of things, sacred and profane, put together in a certain kind of order, one degree more puzzling than absolute confusion." The five senses appear on the frieze above the chimney-piece, Auditus, Visus, Tactus, Odoratus. "They must have been curious people who could spend so much labour and ingenuity to obtain such results as these. Either they were poking fun at us with their ludicrous rendering of solemn subjects, or else (which is more probable), they were wholly devoid of humour, and blind to the comical aspect of their handiwork." (ii. 32).

Mr. Gotch writes (p. xviii.) "In fact we may look upon Thorpe as the typical surveyor and designer of houses during the reigns of Elizabeth and James—the practical man whose work was actually carried out, who had to cope with actual facts and was not a mere visionary or dealer in abstractions like his predecessor, John Shute."

On page xix. Mr. Gotch writing on the system that the Surveyor, like Thorpe, supplied the general designs for the buildings; all the details being supplied by the masons, carpenters, plasterers and plumbers, mentions that the Surveyors obtained their style by travel in Italy and France or studied the English translations of Foreign books. The workmen however did not apparently travel abroad. With regard to the latter, "it is impossible to lay the finger on any specific place and say, Here the mason got this idea, there the joiner that. We can only see that they must all have been infected with the "spirit of the age," a very vague affair at best, and extremely difficult to materialise. The work was for the most part done by Englishmen, and not Foreigners, "but they must have learnt much from the innumerable foreigners who sought refuge in England from political and religious persecution all through the 16th century, or were attracted to it by its commercial prosperity, and particularly from those skilful foreign workmen with whom Henry VIII. surrounded himself." (p. xx.) It is only just however to repeat the saving clause, which appears on the same page. "There does not seem to have been a great number of these foreigners who were specially connected with the building trades, they were chiefly cordwainers, weavers and the like; but among them no doubt were masons and joiners who helped in the change of style, though, as already stated, very few of their names appear in building accounts of the time—at any rate in their native spelling."

The change, though slow in taking root, beginning with for the most part the French style, as one would expect, of François I. gradually affected ordinary Mason's work; and the Italian style was introduced more generally. As Mr. Gotch puts it (p xxi.) "The probable explanation of the change is that whereas in Henry's [VIII] time the Italian forms were really exotic, and were the work of foreigners, by the time of Elizabeth they had become almost naturalized, and were the work of natives" Some of the houses built upon these fanciful ground plans may be mentioned.

Referring to Thorpe's sketch book of designs Mr. Gotch writes (p. xvii) that it is composed of surveys of existing buildings, and his own designs. That these may again "be divided into those which were serious efforts and those which were merely fanciful exercises of ingenuity, though indeed the two kinds merge imperceptibly into one another." The most curious of the designs is perhaps that for his own house, the I. being occupied by the Servants offices, and the T. by the living rooms of the house. There is also the design

for a T shaped house self-contained. The plan of Montacute House [Somersetshire] has often been said to have been arranged in the shape of an E, out of compliment to the Queen; but its original form, without the screen brought from Clifton, would be rather that of an H than an E. Nevertheless Elizabethan Architects frequently adopted more fanciful *motifs* than this for their plans. (*ib.* p. 17). The screen was brought in 1760 from Clifton Maubank, near Yeovil, and was re-erected between the two wings of Montacute. The house took 21 years to build, commenced in 1580, it was completed in 1601.

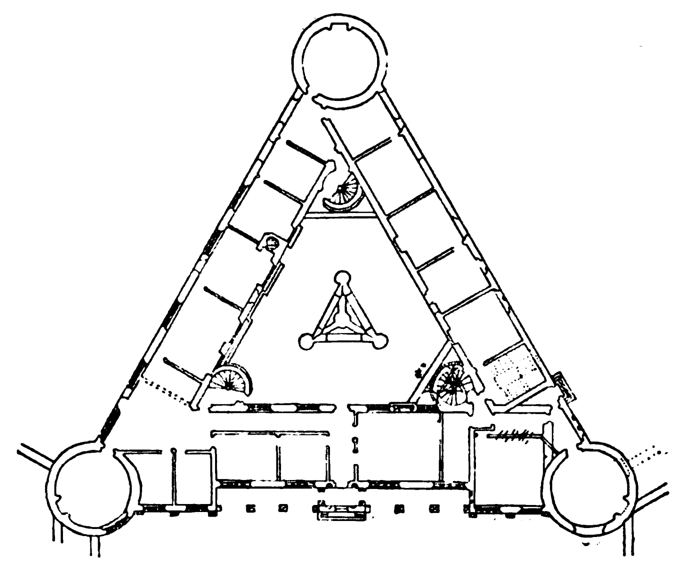
Longford Castle, in Wiltshire is perhaps the most interesting of the series. Mr. Gotch writes (*ib.* p. 19): "The desire for quaintness which was so strongly developed at the period of the early Renaissance in England hardly produced a more curious building than this. It is true that the Triangular Lodge at Rushton, in Northamptonshire, is richer in ingenious devices, but that was not meant as a serious effort. (*See plan.*)

Lyveden New Building also is full of symbolism, and was intended as a dwelling-house, but it was on a small scale. Here at Longford, however, we have a comparatively large house designed in the form of a triangle, with a tower at each angle."

"What gave rise to this idea? There is an old tradition, recorded by the Rev. Mr. Pelat,[1] chaplain to the owner of the castle in 1678 (Lord Coleraine), that the plan was copied from the castle of Uraniberg (in the Sound), built by Tycho Brahe,—for the wife of the builder was a Swede by birth. But be this so or not, John Thorpe has a plan and elevation in his book, and moreover, on adjacent folios he has two other designs based on triangles, suggesting that this idea had taken possession of his mind for a time; although there is no record that any of these triangular plans, except Longford, were ever carried out."

Sir Thomas Gorges, a favourite of Elizabeth, married the young widow of Thomas Par, Earl of Northampton, whose maiden name was Helena Snachenburg, daughter of Wolfgangus, a noble Swede. It was this lady who persuaded him to pull down the old house of the Cervingtons, and to rebuild it after the fashion of the Castle of Uraniberg. The work was begun in 1580, but the original ground plan of Thorpe was not carried out in every particular (vol. I., pp. 19, 20). Destroyed to a great extent by order of Cromwell, it was restored before 1678, when Mr. Pelat made his notes (p. 21). It was again repaired and altered in 1717, and is still occupied. "The building of Longford," writes Mr. Gotch (p. 22), "offers problems to which we may never find exact solutions; but in its plan we have at any rate an example of the quaint ideas prevalent at the time of its building."

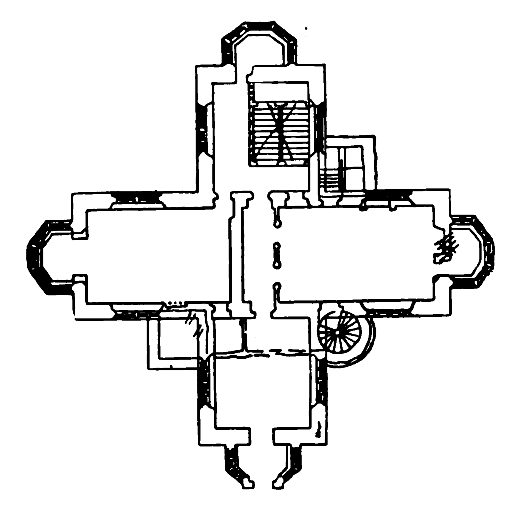
"On Thorpe's plan, in the middle of this triangular court is the Trinitarian device, with the word *Deus* in the middle, and *Pater*, *Filius* and *Spiritus Sanctus* in the outside corners. The outside words are connected with the central word by "*est*" and with each other by "*non est.*" The device, therefore, reads *Pater est Deus*, or *Filius est Deus*, etc., if taken one way, and if taken the other it reads *Filius non est Pater*, etc.



[1] See "The Modern History of South Wiltshire," by Sir Richard Colt Hoare, Bart., vol. III. Hundred of Cawden, pp. 26 *et seqq.*

Of the plain square, or other form having four right angles, there are many instances. Rushton Hall, Northamptonshire, being a good example; built in part at least probably by Thorpe. Here is found the remarkable Triangular Lodge (p. 97), of which Mr. Gotch writes (vol. i., p. 39): "It was a freak of the designer, with no more serious purpose than to symbolise the doctrine of the Trinity, but in this it has been tolerably successful, as the annexed plan and elevation will show. It casts no light upon the habits of the time, but of the spirit which pervaded much of the architecture of the period it is a striking, though exaggerated example. The desire was to build symbolically; whether a useful or beautiful building resulted from the process was a secondary consideration. The date on the chimney, 1595, shows the year of completion, while the iron stays which are fashioned in the numerals 1593, indicate that the work was some years in execution." (See Gotch, "Buildings of Sir Thomas Tresham.")

Lyveden New Building, Northamptonshire, another house erected by Thorpe for Sir Thomas Tresham, "is a more apt illustration of the spirit that moved the architectural designers of the time than the Triangular Lodge. The latter was a mere freak; Lyveden is a serious effort. In symbolism it falls a little short of its companion—just enough to have rendered it a habitable building. This Lodge symbolises the doctrine of the Trinity, Lyveden the doctrine of the Passion or Cross of Christ, not only in its ornaments and inscriptions, but in the very plan." (Vol. i., p. 40).



Gayton Manor House, on the other side of Northampton, is another instance of a cross building of earlier date, having been built in the first half of the 16th century (*ib.* p. 41). It is not so carefully and symmetrically arranged.

It must be remembered that Mr. Gotch writes as an Architect, not as a Freemason.

Bro. Speth said:—The paper just read is in my opinion, the best of the many good papers with which Bro. Rylands has favoured us. It is the first serious attempt to account for the presence of some of our symbols in a rational and natural manner, showing how they derive immediately from the very exigencies of the Masons' handicraft. It obviates any necessity for going outside our own limits in order to account for their existence, and of calling to our aid the assistance of the Rosicrucian philosophers and others, which is the prevalent solution of the question with so many writers and thinkers. The case is exactly parallel with what we see in other branches of archæology. A primitive nation is conquered and almost exterminated by a superior race. In time the conquered race becomes the subject of a species of superstitious awe, its members are accounted wizards, its heroes become gods or devils, its habitations fairy mounds, and so on. Its religious rites remain, but in a debased form and no longer recognisable to all men as part of an extinct religion, they degenerate into the superstitions of the less cultivated members of the conquering race. In religion the symbols of an extinct religion become the sacred symbols of the conquering religion, but the original meaning of them is first perverted, then forgotten, and finally new explanations are conceived. So in the case of Freemasonry. Certain forms, such as the pentalpha, were of technical importance to the Gothic masons, and may have had a consequent symbolism attached to them at that time, but of this we cannot always be sure. With the decay of active building their use was forgotten and also their esoteric meaning, but the symbols themselves remained as something mysterious, incomprehensible, and

awesome. They had degenerated into something not far removed from a fetish. Then a new system of building arose, considered superior at the time no doubt, but certainly for the moment a conquering system. The successors of the old system had to accommodate themselves to the new, the practical use of their old symbols was forgotten by them and lapsed still further into oblivion owing to continued disuse, but the symbols were all the more tenaciously clung to. Again there came another change. The bodies of builders ceased to concern themselves much with the science of building, their trade-members were only mechanical stone-cutters, but they began to be infiltrated with men of a higher and more cultivated class. These found the symbols still cherished but for unexplainable reasons, and as the Craft became more and more speculative, were forced to assign explanations to them. And so we get our present explanations of these symbols, but whether they are right or wrong is a question requiring much study. In some cases the real meaning may have been lighted on or recovered, in others, we are undoubtedly on the wrong track. Such I take to be Bro. Rylands theory, and I must confess that he has not only worked it out in a very interesting manner, but has gone a long way towards establishing in my mind the truth of it. In any case it is a new light in which to view the question, and one deserving of very close attention. I have always maintained myself that our fathers in or before 1717 found not only symbols, but verbal expressions ready to their hands which they did not understand, and that where they could not find the real explanation, they invented one; but I have not gone further than this, or attempted to discover how these matters had become involved in such darkness. Bro. Rylands has at least shown how such things might come to pass, and has therefore carried us a long step in the desired direction.

I will not particularise any part of his paper, except to state that the importance always attached to the 47th problem has never been a mystery to me. When quite a boy I was instructed in the practical use of the "rule of 3, 4, and 5" by a bricklayer. To decide whether a corner of a building was at a right angle, failing other methods, he told me it was only necessary to measure three units along one wall, four along the other, and it would be found, if the angle were a true right angle, that the distance across, or in other words the hypothenuse of the right-angled triangle, was five. It was at once evident to me that this was the 47th problem of Euclid, with which I was then struggling. Thus, 3×3 are 9; 4×4 are 16; 9 and 16 are 25, 5×5 are 25, or in other words, the squares of three and four combined are equal to the square of five. Small wonder the builders held the problem as a secret symbol, seeing it enabled them to test the truth of their most important instrument, the set-square. But our ritual makers, forgetting this, have left us no explanation of the symbol, though still retaining it and giving it a prominent place, so that I have even heard unreflective Masons assert that the 47th problem is the symbol of a Past Master, confusing the words symbol and badge.

I beg to propose a hearty vote of thanks to Bro. Rylands for his highly interesting and instructive paper, and I am sure it will be carried with great heartiness.

Bro. Rev. J. W. Horsley said that he hoped nothing in the interesting and most suggestive paper would be taken to detract from the real value of right symbolism. There were four types of mind, the Traditional, the Practical, the Progressive, and the Mystic, living respectively in the Past, the Present, the Future, and Within. The whole of human thought and action, and the best, could not be represented if the natural yearning for symbolism, for seeing the spirit of things, had not its right place and influence. Especially in view of the absorbing activities and materialism of the day, the symbolism dear to the poetic or mystic mind was a useful corrective or balancing power. Papers such as this, and the existence of the Lodge, made Masonry possible, or a hearty and continuous interest in it probable, to those who had no desire to be what had been called mere knife and fork Masons. The symbolism, as well as other antiquities of our ritual or history, would be a mine that could be worked for long. Personally, his study of the symbolism of S. Augustine, of Hrabanus Maurus, of Durandus and Durantus, of Dr. Mason Neale in his commentary on the Psalms, and of De Bouillerie, late Bishop of Carcasonne, had been of interest and of use. When after the Reformation men tried to ignore or to banish the symbolism of the Church, the innate need for something of the sort came out in the quaint architectural conceits mentioned and illustrated in Bro. Rylands' paper. The more our life drifted perforce into practical and utilitarian work, the more should we keep in touch with what symbolism suggested or represented. With regard to tombs bearing the incised symbols of various Crafts, he recommended a visit to the Priory Church at Brecon, which was full of remarkable specimens. The six-pointed star in a circle was produced in various coloured berries by peasants in the primæval forest of Blean, in which he was born, some fifty years ago, though perhaps not now, and was called an Epiphany Star. Solomon's Seal (*Convallaria majus*), was just coming up in his churchyard and he would note later on, whether anything in a section of bud or flower or stem would present a geometrical figure to account for its old

English name. He had always heard the origin of the cry Eureka ascribed to Archimedes in his bath, not to Pythagoras and the 47th problem. The illustration of the creation of the world by compasses represented not the G.A.O.T.U. in His Unity as the agent, but the Second Person, as was shown by the cruciferous halo.

The vote of thanks was carried by acclamation, and Bro. Rylands returned thanks.

ADDITIONAL NOTES.

I regret that I was not able to attend in time to hear the paper read. A hasty perusal of the proof has given me much pleasure, and I wish that I could add to the interesting information. Of course many of the buildings described are known to architects and all who have studied the old buildings of this country. I agree with Bro. Rylands that much nonsense has been written on symbolism, but "Didron's Christian Iconography" gives common sense views on many debateable points. Is it possible that the diagonal scorings on the ashlar were intended to form a key for a thin coat of plaster to take mural decorations. —Henry Lovegrove, P.M., P.Z.

The publication of Bro. W. H. Rylands' article seems to me to rank among the greatest services that our Lodge has rendered to the Craft. Lucid in its method, convincing in its argument, and accurate in its erudition, the paper leaves nothing to be added in the way of direct proof. But it forces on us indirect illustrations and conclusions that will modify current conceptions of the intellectual equipment and functions of the Mediæval Master Builders. Already we have good reason for holding that the anonymous Master Mason was the true Architect, and that the Ecclesiastical Patron was but the figure-head. It is worth while, then, to follow up Bro. Rylands, and ascertain what were the mathematical appliances at the Master Mason's disposal.

The first conclusion forced upon us by Bro. Rylands' paper is that the scientific basis of Mediæval Architecture rests upon Geometry, and not upon any other branch of mathematics known at the time. This view is amply corroborated by the early chroniclers of the Craft, and is faithfully reproduced by Anderson, Pennell, and their long line of copyists. With them, Geometry and Masonry are convertible terms.

Unaware of the solid foundation for this traditional representation of the scientific side of Architecture, some of our recent historians have been inclined to err in the opposite direction, and attribute the prominence of Geometry to the inadvertence or misconception of their predecessors.

The instances carefully collected and skilfully marshalled by Bro. Rylands seem to prove his case so completely by direct argument, as to leave little room for any, save indirect, auxiliary inferences.

One such additional consideration seems to me of great weight, and may be stated in some such way as the following. When a Master Mason set about planning some great ecclesiastical or castellated structure, he had none of the facilities which are at hand for the modern architect, who can go to his books of reference and find general formulæ worked out in marvellous detail by generations of able forerunners. The strains and stresses, the pitch of the roof, the due position of the buttresses, and the height of the parapet; all conceivable details have been worked out to a nicety, and his invention and imagination are left free to deal with the general proportions of the edifice.

No Tables of Construction or Handbooks of Architecture were available for the Mediæval Architect. He had to work out his own plans for himself; and the only methods at his disposal were Geometrical.

Our modern brethren hardly realise the difficulty, or rather the impossibility, of performing even simple arithmetical operations during the Middle Ages. We are so accustomed to work sums in the Arabic notation, that we forget how recent is the introduction of that system, and how wonderful is the facility added by the use of cipher or zero.

I have no intention of entering on an arid disquisition, but I think it worth while to illustrate the position by a concrete example.

Bro. Rylands has shown how widespread, or rather how universal, was the employment of the Pythagorean proposition (Euclid, Bk. i., 47), and its geometrical corollaries, by the Mediæval builders.

Every reader of these lines knows how simple is the practical application of that principle by transferring the units, from the plan to the building, on some definite scale. All that is necessary is to preserve the due proportion of the units.

Now, supposing the Mediæval builder was minded to work out the same proposition by any of the Mathematical methods, other than Geometrical, which were open to him in the Middle Ages, he had before him a task almost appalling in its difficulty. There were three



systems of notation known to the Western world. The first of these, in point of time, was the Greek method, of which there were two variations. Both of these were cumbrous in the extreme, and required characters and symbols interlarded amongst Greek letters, in order to express even the digital numbers. Any reader who cares to follow up this system, will find it lucidly explained, with an example worked out, in the great *Dictionnaire des Antiquités, par MM. Ch. Daremberg et Edm. Saglio: Paris*, 1877. But the Greek method may be left out of the question. In the West, the memory of Greek science had vanished in the Dark Ages, and even the names of the Greek letters were unknown.

The second system of notation, which might conceivably have been employed, was that of Boethius, a Roman Mathematician, who died in 526, A.D. He used for some of the nine digits arbitrary symbols, apparently introduced in order to meet the ignorance of Greek characters. But his notation was in no other way an improvement on the Greek, and was never of practical utility. Boethius, however, wrote a textbook on *Arithmetic and Geometry*, which became a sort of University Manual of the subjects, until the New Learning swept away the old futilities. His textbook merely mentions the notation, which has never got beyond the stage of a literary curiosity. His idea of Arithmetic, though it comprised all that was known between 400 A.D. and 1400 A.D., was confined to ridiculously elementary operations, intended only as handmaids to Geometry, into which he threw his whole strength.

There remains only the Roman system of notation, with which we are all, more or less, acquainted, owing to its partial survival to our own day in dates, and such like.

We may safely assume that any calculation entered on by a Mediæval Architect, must have been couched in Roman numerals; for we know that he kept his accounts in them. Not only so, but ecclesiastical accounts were kept in the same numerals in England until the Dissolution of the Monasteries, as were also the accounts of the great commercial houses of Western Europe, till even a later date.

We must remember that there was no provision in any of these systems for a character to represent zero or nought; consequently, all the operations of which they were susceptible could have been performed by writing down the names of the numbers instead of their symbols, and the only gain in using the notation lay in the abbreviation of the labour of writing, and the greater facility of seeing at a glance the numbers written down.

We now propose to take an easy example of the kind which must have frequently presented itself in connection with buildings of which the construction necessitated the use of the Pythagorean proposition, and to find a number of which the square shall be equal to the sum of the squares of V. and XII. In the solution we assume that the architect was acquainted with the fundamental propositions of Geometry and Arithmetic as laid down in Boethius, the only accessible textbook of the period. We assume also that he knew his multiplication table, and could supplement it, if necessary, with the abacus, or calculating frame, so familiar in our infant schools. Lastly, we assume that he was well acquainted with Latin, for the expression of the processes lay beyond any European vernacular of the Dark Ages.

QUAESTIO.

Find a number whose square is equal to the sum of the squares of V. and XII.

SOLVITUR.

The square of V. is equal to V. times V., that is to XXV., or two tens and five.

The square of XII. is equal to XII. times XII., that is to ten and two multiplied by ten and two. But this product expanded becomes ten times ten and two times ten, and two times ten and two times two, or one hundred, and four tens, and four.

The sum of the squares of V. and XII. is therefore equal to one hundred, and six tens, and nine, or CLXIX. To find the number whose square is CLXIX, we must use the principle that the square of any number consisting of two parts is equal to the sum of the squares of the parts, together with twice the product of the parts. If now one of the parts of the required number (*i.e.*, that whose square is CLXIX) be assumed as X, and if we subtract the square of this part from CLXIX, the remainder is twice the product of the two parts together with the square of the other part. Performing this subtraction, we have left six tens and nine. If this remainder be divided by twice the first part, the quotient must be a number nearly equal to the second part. But six tens and nine divided by two tens give three, approximately. Assuming three as the second part, the complete number whose square is CLXIX, is XIII. This is then verified by multiplication, as when squaring XII.

In order to shorten the process, as well as to illustrate all possible means that lay within the scope of the Mediæval Brother, two distinct modes of multiplication have been used to get the numbers required. Of course, it is not logically correct to employ the formula



for squaring a binomial in the last step of the above process, while ignoring it in the squaring of XII. But the longer method of obtaining the latter quantity has been adopted in order to show the complicated nature of ordinary multiplication when confined to these numerical symbols. The principle was undoubtedly in common use in the Geometry of the period, and would very likely be employed in such a case.

The schema of the above reasoning is as follows:—

$$\begin{aligned}
\text{V squared} &= \text{V} \times \text{V} = \text{XXV} = \text{two X's} + \text{V} \\
\text{XII squared} &= \text{XII} \times \text{XII} = (\text{X} + \text{II}) \times (\text{X} + \text{II}) \\
&= \text{X} \times \text{X} + \text{II} \times \text{X} + \text{II} \times \text{X} + \text{II} \times \text{II} \\
&= \text{C} + \text{four X's} + \text{IV} \\
\therefore (\text{V})^2 + (\text{XII})^2 &= \text{C} + \text{six X's} + \text{IX} = \text{CLXIX} \\
\text{CLXIX} - (\text{X})^2 &= \text{six X's} + \text{IX}. \quad \text{This divided by 2 X's} \\
\text{gives III} \quad \therefore (\text{V})^2 &+ (\text{XII})^2 = (\text{XIII})^2
\end{aligned}$$

Not that our Master Mason could have written down such a schema as the above: he had not the means. As late as the tenth century, when a professed Mathematician, not a mere Mechanical person, wanted to multiply five by four hundred, he did it by doing what was equivalent to putting a hundred strokes, and counting them four × five times over. He was quite proud of this, and well he might be, for his fellow Mathematicians despised this new-fangled abbreviation and wanted to put down four hundred strokes. They were annoyed when he proved by the use of the Abacus, that their result was the same as his. The signs and symbols used in the schema are long subsequent to the time of our supposed Master Builder. The very sign of equality on which the perspicuity of the arrangement turns, was not invented by Robert Recorde till 1557, and the signs + and × were not the common property of Mathematicians, much less of Master Builders, till after 1630.

When the Arithmetical processes at the Master Mason's disposal were of such a nature, he might well be excused for holding Geometry to be the basis of Architecture.

Further food for reflection will be found in the consideration that the nature and method of the Secret Instruction given within the Lodge, necessitates Symbolism, for the purpose of condensing and conveying the practical knowledge from the Master Mason to his coadjutors or his succcessors. It is inconceivable that each Master should have to work out, either by rule of thumb, or by Graphical Statics, the mechanical formulæ involved. These scientific Secrets must have been communicated by means of mentally conjoining each to some material object, following the Law of Mental Association. The circumstances of the Dark Ages preclude the possibility of the Craft Secrets being handed on in writing. Here, then, we have a set of Secrets such as no other Craft possessed, and a necessity for universally understood Symbolism such as existed in no other Craft.

It is well to note that there is no connection between the Pythagorean proposition (Euclid, Bk. i., prop. 47) and the Greek word *eureka*. The classical authors, who have perpetuated the Pythagorean traditions for us, never mention the word. They relate that when Pythagoras discovered the solution of the proposition, he was so overjoyed that he sacrificed a hecatomb as a thank-offering to the Olympians. The Gods of antiquity displayed a disconcerting fondness for the smell of burnt fat. The word *eureka* was used by Archimedes, of Syracuse, on a very different occasion, when he had discovered a most important problem in Hydrostatics. The fact that Bro. Anderson placed the geometrical diagram and the *eureka* word in juxtaposition on his Frontispiece, has led to confusion. Some Symbolologists, assuming that the *euresis*, or *inventio*, or Discovery, must relate to some episode in the truncated legend now known as that of the Third Degree, have been sore put to it to find the episode, and have cried *eureka* over most heterogeneous substances, ranging from a sprig of Acacia, to the corpse of the Sun-god.—W. J. Chetwode Crawley.

Bro. Chetwode Crawley's additional notes suggest to me that this would be a fitting place to call attention to a matter which I puzzled out three or four years ago, but which I have hitherto had no opportunity of bringing before the Lodge. It is distinctly pertinent to the paper read by Bro. Rylands, and shows clearly how geometrical methods were made to suffice for the more exact arithmetrical calculations of to-day by our medieval forefathers.

The well-known work by Carl Heideloff on the Masons Lodge of the Middle ages in Germany (*Die Bauhuette des Mittelalters in Deutchland, Nurnberg*, 1844), contains a great deal of interesting information, documentary and historical, and not the least important and interesting are two appendices, which take the form of reprints of two old books on

Geometry clearly designed for the use of builders, and dated respectively 1472 and 1486. The one is "Geometria deutsch," by Hans Hosch of Gmünd: the other is "Das Reissbüchlein der Massbretter" by Matthias Roritzer, Dommeister (Master at the Cathedral) of Regensburg. The title might be roughly translated as "Little Book of Sketches for the Tracing Board," and consists of architectural designs, showing how they are evolved from very simple geometrical constituents. An English translation of either of these would greatly support Bro. Rylands' theories. At page 15 of Heideloff's book is a footnote, giving instruction of some sort in very old and difficult German, which runs as follows.

Was in Stain-Kunst zu sehen ist
Dass kein jrr noch Abweg ist
Sonder schnur recht, ein Linial
Durchzogen den Cirkel vberall
So findst du Drey, in viere stehn
Und also, durch eins, ins Centrum gehn,
Auch wieder auss dem Centro in drey
Durch die vier, im Cirkel ganz frey.
Des Stainwerks kunst vnd all die Ding,
Zu forschen macht das lehren gring
Ein punct der in den Cirkel geht,
Der im Quadrat vnd drey angel steht,
Trefft ihr den Punkt, so habt ihr gar
Vnd kommt aus Noth Angst vnd Gefahr
Hie mit habt ihr die ganze Kunst,
Versteht ihrs nit, so ists vmbsonst
Alles was ihr gelernt hab,
Das klagt euch bald, damit fahrt ab.

Our late Bro. Woodford puzzled over this doggrel assiduously, but was unable satisfactorily to solve it, and he remained till his death impressed with the misleading idea that it was mystical, led thereto by the curious jumble of triangles, squares and point within a circle. I believe it is merely a rough and ready method of geometrically squaring the circle, an operation of the greatest utility to masons, and naturally altogether impossible for them by the use of the algebraical π formula. It gives results about 4 per cent. out of truth,[1] which was doubtless near enough for their purposes. The directions are, omitting repetitions and clumsy phrases, "That which is to be seen in Mason-craft, without any mistake or deviation draw a line through the circle all round (*i.e.*, step off the radius round the circle); thus you find three (that is, by omitting every second point and joining up the others, you obtain an equilateral triangle within the circle): let it stand on four (that is, on one of the sides build up a square)." It will be found that this square is almost of the same superficies as the circle. "The learning of this makes Masons craft and science easy. A point which goes in the circle and stands in the square and triangle. If you have that point, (*i.e.*, the radius), you are all right and saved from anxiety and danger. Here you have the whole science, if you do not understand it all else you have learnt is of no use. Bewail your fate and get you hence."

If my reading of the lines be right, and of this I have little doubt, then we have here another instance of the medieval use of geometrical construction, quite sufficient to account for a circle, triangle and square becoming revered symbols and tokens for the craftsman.—G. W. Speth.

ADDITIONAL NOTE.

Highfield Rock Ferry,
12th June, 1895.

Dear Mr. Rylands,

I have to thank you for the opportunity so kindly afforded me of adding a few remarks to your very valuable paper on the practical origin of some Masonic Symbols. Since my imperfect investigations of the plans of Liverpool Castle, Garston and Overchurch Churches, the further researches that I have been able to make have shown me that the former contains much that is superfluous, and I have been able in some degree to simplify, as well as to extend, the methods upon which the tracing boards of some few ancient buildings have been laid down. I am convinced that we are only as yet in the most elementary stage of the re-discovery of the theories of ancient modes of construction, and that the scales and

[1] Two squares, the one measuring 10-feet on each side, and the other 9-feet 10-inches, would differ by about 4%, *i.e.*, one would contain 100 square feet and the other 96 and a fraction.



proportions applied vertically to the designs, as well as to the ground plans, and were, as one may express it, cubed for all the capacities of a building.

Your paper, however, enters less into constructional geometry than into its symbolic application. It is now an ascertained fact that the plans and directions of Egyptian and Greek temples were influenced to a large extent by a system of orientation, governed by those heavenly bodies which were considered sacred to the divinities to which they were held sacred.

It was not surprising to find that the tracing boards of those mediæval buildings I have more recently examined were based on orientation. The Castles of Dyganwy and Dyserth seem to prove this in a very convincing way. A large tract of ground to be defended by the former castle, at least one and a-half miles in length and one in breadth, has been laid out by marking a line due north of the centre of the castle, and upon this is set a compass near the middle of the ground. (At Dyserth the compass is set in a definite centre of the castle.) The points at Dyganwy were marked by large upright stones, mostly still existing, set in the ground, and hitherto supposed to have been British Maenhirion or Memorial stones. It is evident that all buildings cannot be set to the cardinal points; a line is therefore set out from the Northern point, marking the required deviation, and upon this the whole tract is divided into large squares, the Castle itself being set in the three south-western ones, which are subdivided into minor squares, governing, together with other geometrical forms, the construction of the castle.

The marking stones are nearly all indicated in the six inch ordnance survey, so that the the influence of orientation on this plan is easily worked out. The squares have an inclination to the west. In Dyserth Castle, built at the same period, early in the 13th century, the squares of the tracing board are laid down upon the cardinal points, with which one portion of the Castle coincides. The remainder of the buildings are ruled by a line deviated to the west. In both these Castles, as well as in Liverpool and Chester, definite centres are fixed. Chester, being practically two castles, an earlier and a later one added, had two centres. From these centres the circle largely influences the measurements. In Dyserth this is most clearly seen, the measures from this centre of 44 feet, 66 feet, and 132 feet are very numerous, and these prevail in other parts of the castle. In the case of Dyserth also, the pentacle and its proportionate measures are very plainly visible, as its main angle is formed by the north and south line, and by the line of deviation from that direction, the apex of that angle being placed, as at Chester, at the outer end of the drawbridge, and the points mark distinct measures of the building. In forming these tracing boards, it is evident that there is a system of harmonizing the squares and measures of the tracing board with the geometrical figures used; that of the circle I have just referred to, the pentacle at Dyserth, is found to form, by one of the sides, a diagonal to a paralellogram, formed of three of the larger squares. A second side similarly cuts an oblong, formed of nine squares, arising from the diagonal intersections of the larger squares; a third divides a quadrateral figure of five half squares. The other two sides run with the sides of the squares.

In view of the fact that Egyptian and Greek temples had their open doors so orientated as to enable the light of the star or luminary of the tutelary deity to fall upon the shrine, and in order to effect this the deviation from the cardinal points had to be most carefully calculated, it is extremely suggestive to find the tracing boards of mediæval buildings have had the points of the compass marked and the deviations of their lines systematically calculated, and even more so, that in so many cases the central line dividing the main angle of the pentacle on which they were laid down, is in so many cases a main gate or doorway; also that the geometrical figure is star-shaped. How far these coincidences may be survivals of very ancient symbolism derived from the astronomically adjusted plans of ancient temples, this discovery is too recent and my own experience too narrow to do more than offer the suggestion that this might be the origin of the practice. It is equally possible that the pre-Christian use of the form of the cross, so often used in extremely ancient architecture and decoration, may originate in the figure formed by the preliminary setting of the cardinal points for the plans and the tracing boards. The setting of the compass for a mediæval plan is not essential, it could with less trouble be set up on arbitrary lines, yet it seems always to have been found in use where it has been sought for in such plans, and was doubtless always used.

The traditional use of the square, the circle and the angle or triangle, for determining codes of proportion, descends to us from a remote antiquity and always subject to a mystery as to their conjunctions, and applications to design. The Pentalpha appears to be evolved from all the plans I have tested, yet I have not discovered the principles ruling its evolution, although the adjustment of its points, more especially its main angle, to a gate, or door, or an altar, seem to indicate that these must be sought, at all events in their first origin, in the astronomical alignments of very early temples, and that this was one of the

secret and symbolic figures that contained the mystery in which the theories of design and proportion were shrouded. Although the Pentalpha is evolved from all the tracing boards tested, as well as the circle, the angle and the square, I know of no symbolic representation of these forms that delineates the first directly in combination with the other three.

As regards the symbolism of the tracing board in speculative masonry, I am informed that its representation in England, is drawn in squares, in France the diagonal lines are used, but in the schemes extracted from ancient buildings, both systems are always combined, conjoined with one of graduated diagonals, produced by taking a series of squares forming an oblong. These facts lead me to the supposition that each mason was most likely furnished with a small tablet containing a copy of one of the major squares of the tracing board, on which was marked, on a reduced scale, all the subdivisions and diagonals, and angles intended to be used, and from which he could understand the proportions and theory of his work. Such units would, when set together, form the whole tracing board. The scorings having the appearance of tracing boards or portions of them, found in many buildings, would thus be available for directions to the workmen, although in most cases rough, and not measured, the correct measures would be contained in the unit tablets held by the workmen. I cannot accept the suggestion that such scorings have any constructive use in themselves, such as forming a key for plaistering. They are mostly fine markings, mere scratches, such as are used in Mason marks, with which they are often associated. They are placed very commonly in the room of a tower below the belfry, and frequently on the exterior of buildings, and these places show no traces of plaistering. Moreover, if they did, the scorings would be entirely useless for the purpose suggested; they, like Mason Marks, are always on a good piece of stone. At Heswell one stone contains such a diagram and 14 Mason Marks; at Eastham one exists at the foot of a buttress, with several square and some diagonal lines; at Thornton there are two, outside the south aisle, and one within the tower; at Birkenhead one stone apparently has been entirely covered with horizontal, vertical, and diagonal lines, but much is obliterated by weathering. Although these scorings are not tool marks due to the working, being always cut on a smoothed stone, there are in many church towers, and especially in the room under the belfry, and at the stair heads, certain choice stones covered with elaborate tooling, often of an ornamental character, cut in herring bone, trellis, and other patterns. No doubt such stones have a special significance. The work is fancy tooling, and has none of the character that is found in the diagrams. As these stones are found frequently in tower chambers, on the eastern part of the south wall, also near the doors, and on the stair heads, they probably have a symbolic meaning. As also may the figure of a plough, found cut over the lintels of doors in several instances, in the same apartments, but the significations of these two latter features has still to be sought. I proffer the theories I have commented on with due reserve, having to confess that I feel more willing to learn than able to instruct as to their origin and meaning.

If the contents of this note are value for your paper, pray use any of them you may desire. I am, sincerely yours, EDW. W. COX.

P.S.—In the Grosvenor Museum, Chester, are several Roman tombstones on which are depicted Mason's and fossors tools, the hammer, axe, mattock and spade, and on one of them is a set square. These are cut in relief and on the edge of the stone and apparently do not form any part of the memorial to the deceased, but a separate symbolism of the erector of the tomb, or its maker. Circular ornaments, with the six and eight pointed star enclosed, usually with curved lines, are very common on these tombs, and these latter occur on stones to men of the second auxiliary legion, that left Britain before the end of the 1st century.

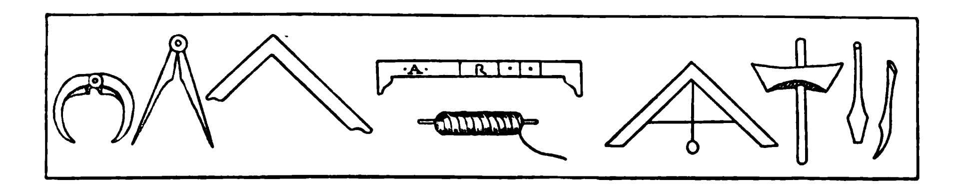
One or two other points may be noted in Albrecht Durer's engraving "Melancholia," in itself a mass of symbolism, is represented a solid, apparently a stone formed with pentagonal facets.

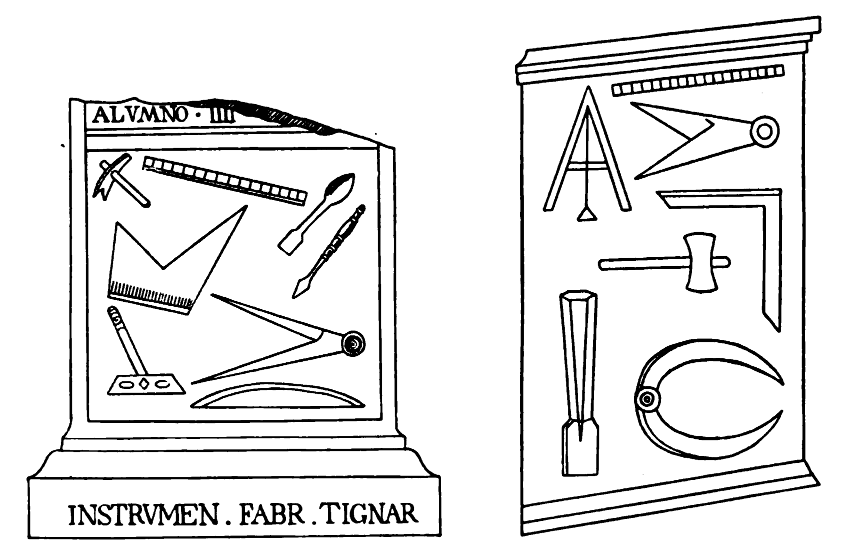
The E and H shaped houses have a much earlier origin than the reign of Elizabeth; the former may be a derivation from some Romano-Gaulish and Romano-British houses, which occupied three sides of a court.

In the drawing-room of Levens Hall, Westmoreland, is a finely carved oak mantel-piece with symbolic figures, whose meanings are expressed by the following verse, which I quote from memory:—

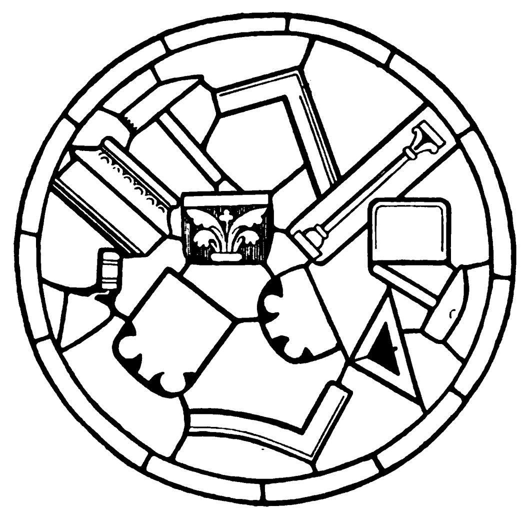
See the five senses stand portrayed here,
The elements four, and seasons of the yeare,
Hercules supports the one as if in rage,
The other Sampson, in like equipage.

The figures of Hercules and Sampson finely wrought are caryatids forming flanks to the hearth. In mediæval manor houses and halls the metrical and geometrical system prevails. The Renaissance took up the classical details formed on a different code from the building they were used in, and by their arbitrary and promiscuous use obscured the old theories.





WORKING TOOLS OF BUILDERS FROM ROMAN TOMBS.



TOOLS OF MASONS, Etc.
WINDOW, CHARTRES CATHEDRAL, XIII. CENTURY.

I must express my regret that it was quite impossible for me to have my paper in type before the meeting. Our Secretary however, endeavoured to correct this unfortunate circumstance by circulating proofs at a later period, and I must thank those Brethren who, both at the Lodge and afterwards so kindly expressed their opinions.

Bros. Speth and Crawley have to a large extent realized the position I wish to take up, and I may add a few notes in extension of my suggestion. Masonry existed as a Craft; there might or might not exist at any time a moral symbolism, attached to all or some of the symbols. The first and all important object to the working mason, of these geometrical symbols was however their use in his trade, for use in the construction of the buildings which the masons were, from their occupation expected to produce for those who commanded them. If we find a legitimate trade explanation for certain figures, it follows therefore that this was probably the primary object of their selection by the Masons. They would never begin at the other end. The moral teaching would naturally follow the operative use, and no doubt from time to time, moral or fanciful explanations were added, having no connexion, necessarily, with the original use of the forms employed.

Of the early moral teaching, little or nothing is known. That of a later period, is most confused, a confusion which I would suggest, was largely introduced, when the fanciful ideas of the Renaissance period of architecture took hold upon the minds of builders and others, operatives and speculatives; many of the ancient purposes, objects and meanings of certain symbols being neglected and forgotten.

The brass square found when taking down Baal's Bridge, Limerick, in 1830, may be mentioned. A description of it will be found, quoted from *Kneph* in the *Freemason's Chronicle*, 5th May, 1883. The fact that both the arms of the square measure four and a half inches outside, is perhaps singular for the date it bears. The inscription runs as follows:—

I · WILL · STRIUE · TO · LIUE
1517
WITH · LOUE · & · CARE
UPON · YE · LEUL
BY · YE · SQUARE

If this inscription and date are genuine, personally before expressing an opinion, I should like to see the original, it presents an interesting example of moral teaching connected with the working tools.

The printer's mark employed by Guillaume Faques, the printer, 1499-1511, has been mentioned as probably Masonic. It is composed of the interlaced triangles bearing the mottoes:—Melius est modicum iusto, super divitias peccatorum multas (Ps. xxxvii., 16)—and—Melior est patiens viro forti: et qui dominat [ur animo suo expugnatore urbium] (Prov., xvi, 32). Within this ✡ is an ornamental letter G, apparently containing a letter L and pierced by an arrow. The G, I imagine, is the initial of his name Guillam, and the additions in some form a rebus on his name Faques. Neither mottoes nor monogram have any connexion with Masonry, though the use of the interlaced triangles is worth notice.

We are on much safer ground with regard to the very interesting 15inch ruling scale preserved at York, which bears the names of William Baron, John Drake and John Baron, dated 1663. The names are divided by the same symbol, the "hexagon," or "Solomon's seal" (*Freemason*, 15th March, 25th October, 1884).

In more modern times still, another stage arrived, when a regular system of cohesion was arranged. Many new symbols were added, and made to fit one with another in order to make the sequence and arrangement complete. Thus in my opinion is to be explained the elaborate system of symbols and their explanation we possess at the present time, evolved perhaps by natural progression, but in late times largely by tinkering.

I quite agree with Bro. Horsley that Symbolism is an absolute necessity, in fact, the statement requires no argument. In bringing my paper before the Lodge I had no wish to cast discredit on Symbolism, my sole object was the endeavour to show, how the Craft may have legitimately inherited some of its symbols, and how little by little the explanations of them were extended, and in some cases perverted. Such an examination must always be interesting, as it gives food for thought, and if there is a right and a wrong explanation of anything it is as well to have the right one.

I fear I did not make myself clear about the word *Eureka* and the 47th proposition. I had no intention of connecting them any more than is done by Anderson on the frontispiece of the 1723 edition of the Constitutions.

The painting of the creation of the world by the compass, though the cruciform halo is not in early art confined to the Second Person of the Trinity, I am inclined to think with Bro. Horsley, that the Son is intended—the express image of the Father, as the outward and visible manifestation of God.

I can only agree with the very kind remarks of Bro. Crawley; many difficulties such as he brings forward presented themselves to the mason and builder up to a late period. They had as he points out no "manuals," but were thrown on their own resources, and dependent entirely upon the geometrical teaching they received in the Lodges and perhaps elsewhere. A Master Mason of old was required to possess very much more learning than is easily realized at the present time. The squaring of stones was only a very small portion of his early education. A very interesting series of articles appeared in the *Builder* some years ago from the pen of Bro. W. H. White, the Secretary of the Royal Institute of British Architects. They deal with the Abbey of Cluny and its schools, and will well repay perusal.

The verses which Bro. Speth now translates for the first time have exercised my mind for some years, and I thank him for his translation and explanation. It is, I think, impossible to find with Bro. Woodford anything mystical in them, more than the confusion in the manner of expressing a secret, the learning of which "makes Mason's craft and science easy."

My friend Mr. Cox has very kindly in a letter to myself, more clearly expressed his arrangement of the ground plans of buildings, than my knowledge of the subject would allow me. He has quite recently mapped out the plan of Dyserth Castle, the original drawing of which I now have in my possession, and I can only say that it appears to me to be the best diagram in corroboration of his theory he has attempted.

In the endeavour to properly express my appreciation of the remarks added to my paper, I fear my own remarks have extended to greater length than was perhaps necessary; I have, however, little more to say.

The beautiful tomb of Libergier from a drawing by M. Paul Durand, is not mentioned in the text; I have added it, as it is the finest mason's tomb that has come under my notice. It again attributes the square and compasses more particularly to the master mason whose skill enabled him to plan and direct the work. The tomb resembles in arrangement, to some extent that of William of Croyland already mentioned; both figures are represented as standing in a niche. William of Croyland bears the square and compasses in his hands, Libergier has them at his feet, and carries the model of a church, as well as the geometrical scale of an architect.

Other tombs might be mentioned, but they will more suitably take their places in connexion with another subject which I hope at some future time to lay before the Lodge.





TOMB OF MAITRE HUES LIBERGIER.

ARCHITECT OF THE CHURCH OF SAINT NICAISE AT REIMS.

DIED IN 1263.

St. John's in Harvest.

MONDAY, JUNE 24th, 1895.



HE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. H. Rylands, A.G.D.C., P.M., in the Chair; R. F. Gould, P.G.D., D.C., as I.P.M.; E. Macbean, S.W.; C. Kupferschmidt, J.W.; G. W. Speth, Secretary; C. Purdon Clarke, S.D.; S. T. Klein, J.D.; and Dr. W. J. Chetwode Crawley, G.D. Ireland. Also the following members of the Correspondence Circle:—Bros. Friedhelm Convent; Robert Roy; C. F. Hogard, P.G.St.B.; W. Perkins; C. B. Barnes as I.G.; J. W. Barnes; W. C. Barnes; C. H. Barnes; Christopher Wren; Sir Norman Pringle, Bart.; G. W. Capel; Rev. R. H. Pring; J. A. Gartley; G. J. Taylor; General John C. Smith, P.G.M. Illinois; W. Darley-Hartley; W. F. Stauffer; F. Dowse; W. J. Songhurst; G. Greiner; E. Glaeser; Rev. A. G. Lennox-Robertson; Dr. E. Lloyd Tuckey; G. W. Stevens; R. A. Gowan; Thomas Cohu; H. B. Chamberlin; Dr. R. W. Cooper; Thomas Adams; W. A. Tharp; C. Trevor Mold; and Max Mendelssohn. Also the following visitors:—Bros. G. W. Millar, P.M. No. 271, New York; Alex. Findlater, J.W. No. 134; E. L Horne, P.M. No. 227; J. Franz, Lodge Ernest, Coburg; Samuel Lloyd, P.M. No. 2398; and C. E. Wells, No. 19.

The Past Grand Master of Illinois having been saluted in due form, Brother General J. C. Smith expressed in eloquent words the delight he felt at being once more among his brethren of the Quatuor Coronati.

The D.C. announced that since the last meeting, Bro. Walter Besant, one of the founders of the Lodge, had been knighted: that Bro. John Lane had been appointed by the M.W.G.M. the Prince of Wales, a Past Assistant Grand Director of Ceremonies, and that the Board of General Purposes had presented him with full suits of Grand Lodge Clothing; and that a member of the Correspondence Circle, Sir Alexander E. Miller, had been made a Companion of the Order of the Star of India. He felt sure that the brethren would rejoice with their distinguished colleagues and desire to congratulate them, and he moved that the Secretary be instructed to do so on their behalf. This was seconded by the S.W. and carried by acclamation.

Five Lodges and fifty-three brethren were admitted to the membership of the Correspondence Circle.

A donation of Ten Guineas was voted to be placed on the List of Bro. Sir Charles Warren, as Steward at the Festival of the Royal Masonic Institution for Girls.

A letter from H.R.H. the M.W.G.M. acknowledging the receipt of and accepting two volumes of the publications of the Lodge, and thanking the brethren for the expression of their loyalty, was read and ordered to be entered on the minutes.

The Secretary drew attention to the following exhibits.

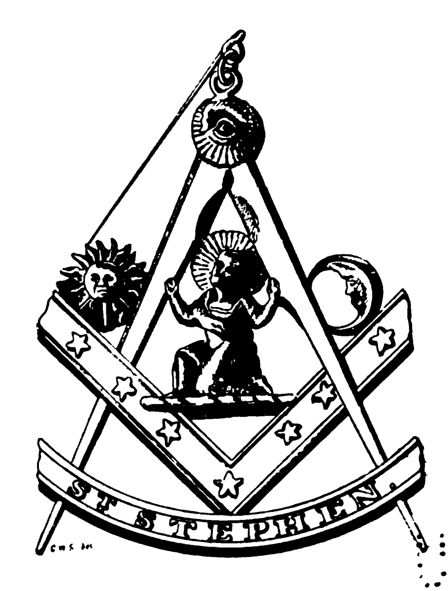
Three jewels in illustration of the paper by Bro. Chetwode Crawley.

The former Master's jewel of the Lodge of St. Stephen No. 145, in Edinburgh, used in the last century, of which a full size drawing is shown herewith.

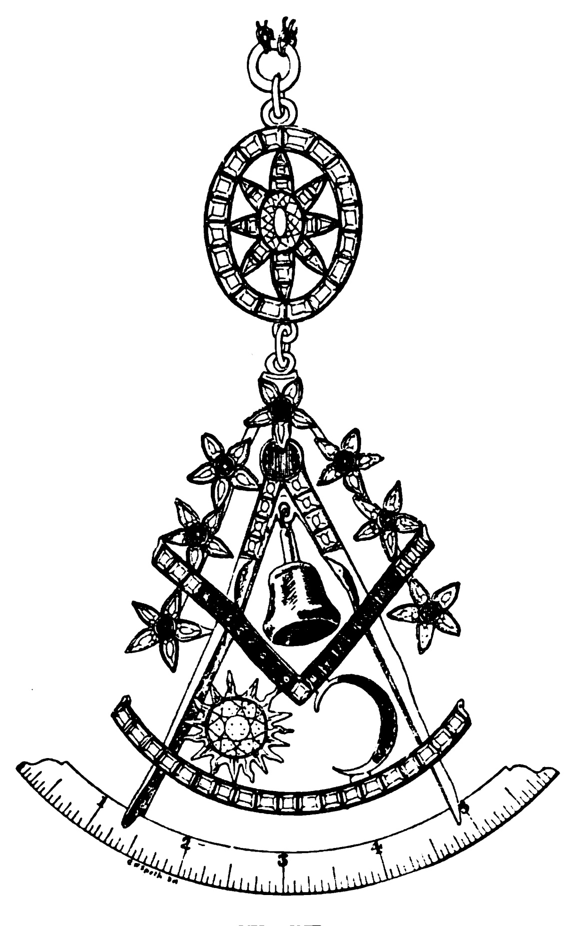
The Master's jewel of the same Lodge, now in use; the drawing of which, on the next page, is only half the size of the original. It dates from the beginning of this century; is in silver; the stones being white, ruby, emerald and yellow, are represented after the heraldic manner in the cut.

A white silk, hand-painted apron, bearing the usual R.A. and Craft symbols and on the flap the Prince of Wales' Feathers within the compasses. These two jewels and the apron were lent for the purpose of exhibition by Bro. W. Ivison Macadam, of Edinburgh.

A somewhat extraordinary Apron of large size with a St. Andrew's Cross in black right across it, the black lines being relieved by a row of gold diamonds all along them made of gold paper. It was exhibited by Bro. Vernon of Kelso, who procured it from the village of Yetholm in the Cheviots, and wrote: "There used to be a Lodge there from 1745 down to 1820, during which time meetings were held pretty regularly; but from the 27th December of the latter year to the 27th December 1833, no meetings were



recorded and this last date seems to have been the final meeting of the Beaumont Lodge as it was called. The apron belonged to the last master, and is remarkable for its amplitude and its ornamentation. It reminded me of the tinsel crown of Esther Faa Blythe, the late Queen of the Gypsies, which she showed me when I paid her a visit at Kirk Yetholm, and naturally I associated the one with the other, coming from the same locality."



The following paper and the remarks thereon by Bro. Hughan were taken as read.

NOTES ON IRISH FREEMASONRY.

BY BRO. W. J. CHETWODE CRAWLEY, LL.D., D.C.L.

Senior Grand Deacon, Ireland.

No. III.

SOME IRISH MASONIC MEDALS.

THE subject of Irish Masonic Medals has not yet attracted the attention of our antiquarian brethren. Indeed, the materials for treating it, with any attempt at completeness, are not yet at their disposal. No systematic collection of these medals has been made, and such examples as exist are to be found scattered among the private cabinets of *virtuosi*, who regard them only as accidental adjuncts to general collections of coins and medals. Our English brethren must take into account, too, that the use of Masonic medals or distinctive Badges has never obtained in the Irish Jurisdiction as widely as under other Grand Lodges. For instance, during the last quarter of a century only one jewel or decoration (other than jewels of office) has been sanctioned by the Grand Lodge of Ireland. We allude to the jewel prescribed for the constituent members of the Grand Lodge of Instruction, to whom the Grand Lodge of Ireland has entrusted the guardianship of the esoteric ritual. As these constituent members, including the Grand Master and the Grand

Wardens, amount to only twenty-one in number, the jewel must be ranked among the rarest and the most highly prized of Masonic distinctions. Again, many of our readers will be surprised to learn that the Grand Lodge of Ireland has authorized only one centenary jewel, that of the Grand Master's Lodge. This Lodge, founded in 1749, was originally designed for the Grand Master's personal friends, and at one time the Grand Officers were recruited exclusively from its ranks. It was, in origin, distinctively an Irish production, or rather an Irish creation, for nothing of the kind had previously existed. As a matter of course, it was faithfully copied by our Irish Brother, Laurence Dermott, in the organization of the Grand Lodge of the Antients. The centenary medals of the Grand Master's Lodge are very rare, though some five specimens are to be met with in England, notably in the collection of Bro. G. E. Shackles, of Hull.

The Masonic Medals, or Badges, worn in Ireland during the last century divide themselves into two classes, quite distinct in the methods of manufacture. One class consists of enamelled Jewels, bearing inlaid representations of our Symbols. These are often of great beauty, and show that artistic workmanship of a high order has been employed in their manufacture. Some of our brethren may remember the duplicate of the Lady Freemason's Jewel which was exhibited in illustration of papers recently read before the Quatuor Coronati Lodge, and which was an admirable specimen of the enameller's art.

The other class consists of circular or oval discs, usually of silver, with Masonic emblems moulded or engraved on both sides. The oval shape is the more common, and recourse was naturally had to engraving as a much handier process than moulding or embossing. The emblems were selected so as to indicate the degrees which had been conferred on the wearer. In most instances, when the owner had proceeded beyond the degree of Master Mason, the obverse was devoted to Craft symbols, and on the reverse were depicted the emblems of the Royal Arch and the Excellent and Super-excellent Degrees that were embodied in our Chapter ritual. These are frequently intermingled among Templar emblems, when the wearer had attained the dignity of H.K.T., the culmination of the Irish Rite in the last century.

Most of the Irish Medals are without dates, and we can arrive at their periods only by external evidence. The instances in which we can determine the dates are of double value, because, in addition to their own evidential importance, they form a basis of comparison by which we can approximate to the dates of the other specimens. The following examples have been selected as possessing sufficient general interest to warrant their introduction into our *Transactions*.



I.—CRAFT MEDAL, 1763.



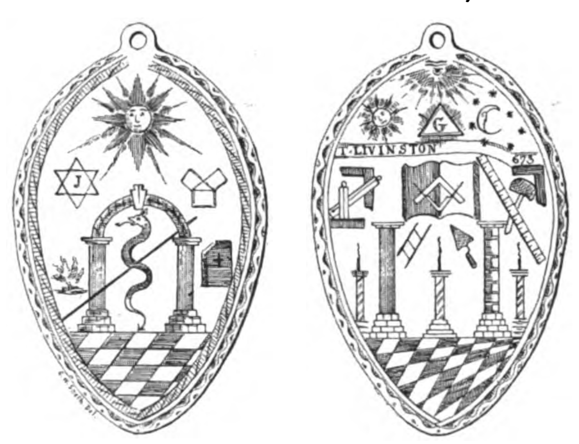
This medal is an embossed silver-gilt circular disc, bearing on both sides Craft emblems almost identical in design. The inscription on the rim on one side, presumably the obverse, is *Amor*, *Honor*, *et Justitia*, together with the cardinal Points. On the other side is the versicle, *Sit Lux et Lux fuit*, with the date *A.M.* 5763. This meagre information we can supplement by tradition. The Medal came into the present writer's possession from that of Bro. D. Milsom, P.M. Lodge No. 126, I.C., who stated that it was known in his family as "Lord Muskerry's Jewel." It had originally come from the collection of the uncle of the present Lord Muskerry (who is himself a Mason), and was reputed to have been the property of the Rt. Hon. Robert Deane, who was created Baron Muskerry in 1781, and who was elected Grand Master of Ireland in 1783. Certainly, the fact that a jewel, known to have been originally designed in silver, should have been subsequently gilt, looks as if the wearer had been raised to Grand office after he had first become its owner.

Another specimen of this Medal in silver has been presented to the Museum of the Quatuor Coronati Lodge by Bro. W. E. Larter, of Glasgow Kilwinning No. 4, S.C., and one side will be found figured on page 145, vol. vii., *A.Q.C.* But the specimen has suffered a good deal

from wear and tear, and the date was so illegible as to have been read 1768 instead of 1763. This specimen differs from the present in having the Pythagorean proposition incised upon it. This did not stand part of the original design, and shows that the addition was necessary to fit the jewel for use in a Jurisdiction where that symbol was current. As we have elsewhere pointed out the Pythagorean proposition rarely occurs among Craft symbols in Ireland.

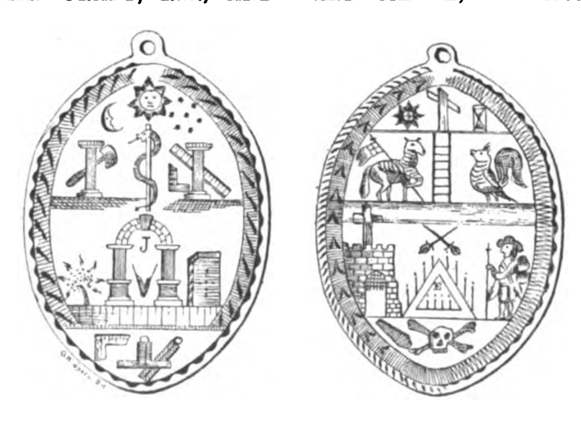
Nor are the foregoing the only circumstances of interest relating to this Jewel. In a paper recently laid before this Lodge,[1] the present writer had occasion to point out that the Masonry taught to the Inverness Lodge, No. 6, S.C., by Capt. John Grigor, was Irish Masonry he had learned in an Irish Military Lodge, prior to his retirement from the Army in 1764. When the Inverness Lodge presented him with a jewel in acknowledgment of "his great ability and strength in Masonry," it naturally selected a design current under the Irish Jurisdiction. Capt. Grigor's jewel is figured by that most accurate of Antiquaries, Bro. W. H. Rylands, F.S.A., on page 89, vol. vii., *A.Q.C.* It will be found to be a reproduction in gold of the jewel we have been describing, with just sufficient variation in detail to show that the design had been carefully considered.

II.—CRAFT AND ROYAL ARCH MEDAL, *circa* 1800.



This Medal is silver in material and oval in shape. On the obverse are engraved the usual Craft symbols, and on the reverse those of the Royal Arch, and it is amongst these latter that the Pythagorean proposition occurs. The owner's name and lodge are fortunately added, so that a close approximation to the date of the jewel can be obtained. Bro. Thomas Livingston was admitted to Lodge No. 673 on 23rd June, 1799, evidently so as to be in time for the Annual Feast on St. John the Baptist's Day. This Lodge had been Warranted 14th June, 1787, to work at Rockcorry, an insignificant village in Co. Monaghan. The warrant was among those cancelled by Grand Lodge on 1st July, 1815, and the Lodge seems to have ceased working some years before.

III.—CRAFT, R.A., AND H.K.T. MEDAL, *circa* 1805.



[1] *A.Q.C.* "Three Lost Lodges," *ante*, p. 79.

In process of time, Bro. Thomas Livingston was dubbed H.K.T., presumably in his own Lodge, for the Royal Arch and Templar Degrees were then worked throughout Ireland as appendages to the Craft Warrant. As a consequence, Bro. Livingston purchased another Jewel or Badge, embodying the Templar emblems in addition to those on the former badge. It will be observed that the space for the owner's name is a blank; another name had been there, but it is so thoroughly burnished out that it has left a groove. There is no date on the Medal, but as it must have been procured by Bro. Livingston subsequently to the previous jewel, and while the Lodge was still at work, we may take 1805 as the approximate date of his wearing it. In point of manufacture, the jewel is probably from ten to twenty years earlier.

Another specimen of these Irish Jewels will be found figured as No. 3, on the plate facing page 86, vol. vii., of our *Transactions*. Bro. J. MacNaught Campbell, in whose collection it occurs, is evidently unaware of the type to which it belongs, but shows the acuteness of the true antiquary in rejecting as insufficient the evidence for its Scottish origin. None of the emblems on Bro. MacNaught Campbell's Jewel are Rosicrucian; they are confined to Craft, R.A., and H.K.T., as in the case of other Irish Jewels of the period. As we have intimated above, the Irish Rite, prior to 1807, contemplated no degrees beyond the Templar.[1]

I take a great interest in Masonic Medals of all kinds, particularly those of last century, pierced, engraved, or struck from dies.

The No. I. referred to by Dr. Chetwode Crawley is an old friend, the design being often used, but never, I believe, *before* 1763, the date of his choice specimen. This one would seem to be a *bona fide* Medal, being struck from a die. Sometimes the field is cut out, as Bro. Marvin's LXI. of "A.M., 5763," which once belonged to the celebrated Henry Price, of Boston, U.S.A. Another is preserved at Leeds, a sketch of which was sent me lately by Bro. A. Scarth. It is dated "A.M., 5766," and my lamented friend, T. Lamb Smith, of Worcester, had also one in his possession. There are excellent specimens of 5763, in the famous Masonic collection at Worcester, and in the Museum of the Grand Lodge; and of later date there is a fine example in Grand Lodge of "A.M., 5796," the legends of which are most interesting. Occasionally, the emblems vary a little, but of whatever date, they may all be traced back to 1763, of which there are several extant in England, Ireland, and America.

Dr. Crawley's No. II. and No. III. belong to the same class, which originated in the latter half of last century; the Craft portion, however, being an arrangement of an earlier period. I have drawings of the *obverse* of No. II., and the *reverse* of No. III., representing a jewel which belonged—with others of the series—to the late Bro. Michael Furnell, Provincial Grand Master of North Munster. Bro. M. C. Peck, of Hull, in his extensive collection of prints and drawings of medals, and likewise of actual medals, has a beautiful specimen of the No. II., which is almost alike throughout. A curved band on each side reads "LENOX LODGE, No. 165," and "—— 5801." The Lodge is now No. 123, and was warranted in 1763 at Richmond, Yorkshire. This accords with the period suggested by Dr. Crawley.

Bro. Peck has a little gem, which agrees with Dr. Crawley's *reverse* of No. III., and mainly with the *obverse*. Bro. Larter's, also, duly noted by my friend, is another instance of a similar design.

I have sketches or particulars of considerably over a thousand medals, but even now the number is nothing like exhausted. Bro. G. L. Shackles should bring out a work on British and Irish Masonic Medals, based upon his magnificent cabinets of invaluable curios, and add illustrations of the chief pieces.—W. J. Hughan.

Bro. Gould read the following paper:

[1] We desire to convey our thanks to Bro. G. W. Speth for the skill with which he has drawn the Medals in question; without his kindly aid the paper could not have been laid before the Lodge.

MASONIC CELEBRITIES:

No. VI.—THE DUKE OF WHARTON, G.M., 1722-23;

WITH WHICH IS COMBINED

THE TRUE HISTORY OF THE GORMOGONS.

BY BRO. R. F. GOULD.



IT is greatly to be wondered at, that no adequate memoir has ever been compiled of the remarkable man whose literary portrait I am now about to unveil. Before, however, proceeding with my task, let me hasten to state, that a faint outline of the real Duke of Wharton is all that I shall lay claim to have presented, and that my ambition will be fully satisfied should I succeed in dissipating a portion of the gloom by which the annals of his Grand Mastership have hitherto been surrounded. The evidence I am about to lay before you may also tend to explain the singular behaviour of the Duke on his ceasing to be the ruler of our Society, in 1724, and at the same time supply to a great extent a key, to the mystery that has always enveloped the history of those early rivals of the Freemasons—the Gormogons.

Whenever practicable, throughout the series of which the present is the sixth instalment, I have endeavoured to give, in the first instance, a sketch of the *man*, and to wind up with a description of his career as a *Freemason*. On this occasion, however, a different method will be adopted, as the actions of the Duke at particular periods, will be found on a close view, to supply links in a chain, with which at a more remote glance, they have no apparent connection; and the discrepant statements which are on record with respect to his election as Grand Master, can only be sifted and compared, with any approach to correctness, by carefully considering the dates when they were severally published, together with the circumstances which in either case may be legitimately supposed to have influenced the minds or intentions of the writers who were responsible for them.

It is indeed possible that by this mode of treatment, I may lose two sets of readers, each of which, would under ordinary conditions, skip *one* division of the narrative, whereas they may now pass over *both*. But the story I have to tell, cannot, at least in my own judgment, be properly related in any other way, and those brethren whose patience and indulgence last out to the end, will find (or at least I shall venture to hope so) that whatever materials have been collected for the purposes of this sketch, are presented in a form which will involve the least possible labour in a judicial appraisement of them as a whole.

Philip, first and only Duke of Wharton, was the son of Thomas, the first Marquis, by Lucy his second wife. The Marchioness of Wharton was thus celebrated as a toast by the Kit-Cat Club in 1698:

When Jove to Ida did the Gods invite,
And in immortal toastings pass'd the night
With more than bowls of nectar were they blest,
For Venus was the Wharton of the Feast.

The Duke and both his parents are included in Horace Walpole's *Catalogue of Royal and Noble Authors.* Thomas, the father—son of a previous Philip, Lord Wharton—was created Viscount Winchenden and Earl of Wharton in 1706, advanced by George I. to the title of Marquis of Wharton and Malmsbury in 1714, and died in the following year. He took part in negotiating the Union with Scotland, and for two years held the post of Lord Lieutenant of Ireland. During this period he mortally offended Jonathan Swift by declining to have anything whatever to do with him, which neglect so rankled in the mind of the future Dean, as to cause him to satirize the Lord Lieutenant with a skill and malignity that have left their influence on all subsequent estimates of his character.[1]

Lord Wharton, however, was a complete statesman, a principal promoter of the revolution, zealous for the Hanover Settlement, of great sagacity, elocution, and spirit.[2] Dr. Percy attributes to him the Irish ballad of "Lilliburlero," and though the rhymes are slight and insignificant, "they had once," he observes, "a more powerful effect than the Phillippics of Demosthenes or Cicero, and contributed not a little towards the Revolution of 1688."[3] If we may credit Horace Walpole, Lord Wharton's well-known ballad of "Lilli-

[1] *A Short Character of Thomas, Earl of Wharton*, London, 1710.
[2] Bolton, *Extinct Peerage*, 302.
[3] *Reliques of English Poetry*, ii. 376; Burnet, *History of His Own Times*, iii.

burlero" was occasioned by the appointment of General Talbot, newly created Earl of Tyrconnel to the government of Ireland in 1687, on account of his being a Papist. The tune it may be remembered by the readers of *Tristam Shandy*, was a favourite rhetorical succedaneum with "Uncle Toby."[1] Lilliburlero and Bullen-a-lah, are said to have been the words of distinction used by the Irish Papists in their massacre of the Protestants in 1641.

Thomas Lord Wharton, appears to have trained his son Philip—born in December, 1698—for the position that was in store for him, with all the care and solicitude that were displayed at a later period of the eighteenth century, in the somewhat parallel case of the elder and the younger Pitt. But the resemblance can be carried no farther, as, after committing an imprudent marriage, and thereby, it is said, breaking the heart of one parent and completely ruining the happiness of the other, the young Marquis of Wharton, as he had now become, set out upon his travels, and in the beginning of 1716, being then about seventeen years of age, commenced the series of adventures which are associated with his name.

According to one of his biographers, the blaze of rank that burst upon him, so turned his brain, that he never afterwards was the same man for twelve hours together.[2]

The Marquis proceeded to the Continent for the purpose of completing his education, but abruptly quitted his tutor at Geneva, leaving a bear's cub "as the most suitable companion in the world, that could be picked out for him." The wayward youth then went to Avignon, where the Chevalier de St. George, better known as the Old Pretender, conferred upon him the title of Duke of Northumberland. He next paid his court to Mary of Modena, widow of James II., at St. Germain's, from whom he borrowed £2000—raised, it is said, by pawning her jewels—which he soon squandered in Paris.

During his stay in the French capital, a number of anecdotes are related of him, but one alone of these need be reproduced in this paper. An English gentleman of distinction expostulating with him, at having swerved so much from the principles of his whole family —the Marquis replied, "That he had pawned his principles to Gordon, the Pretender's Banker, for a considerable sum, and till he had the money to repay him, he must be a Jacobite, but as soon as he had redeemed them, he should be a Whig again."

Arriving in England at the close of 1716, he soon afterwards repaired to Ireland, in which kingdom he was allowed to take his seat in the House of Lords, though under age, on August 27th, 1717, "which," Mr. Budgell writes (from Ireland) to Mr. Secretary Addison, "is the highest compliment that could have been paid him."[3]

In this assembly we find the Marquis favouring quite a different interest to that which he had so lately espoused, for he at once distinguished himself as a violent partisan on the side of the Ministry, and both in his public and private life evinced the warmest loyalty to the throne.

A dukedom was his reward, and the preamble to the patent by which he was advanced to this high dignity, affords such an ample testimony of his extraordinary merit, abilities, and capacity, as estimated at the time, that an extract from it will be permissible:—

"When we see the Son of that Great Man [Thomas, the 1st Marquis] forming himself by so worthy an Example, and in every Action exhibiting a lively Resemblance of his Father; when we consider the Eloquence which he has exerted with so much Applause in the Parliament of Ireland, and his Turn and Application, even in early Youth, to the serious and weighty Affairs of the Publick, we willingly decree him Honours, which are neither superior to his Merits, nor earlier than the Expectations of our good Subjects."

When he became a duke—January 20th, 1718—Wharton was still a minor, but on attaining his majority, he took his seat in the English House of Lords, where, however, the hopeful anticipations which had been formed with respect to the exercise of his undoubted talents in a wider sphere, were speedily and for ever laid at rest.

Among other puzzles, the gift by the Duke of Wharton, of £1183 to an Oxford College, has been much debated. "Why," it has been asked, "should the famous libertine have given such a large contribution to the buildings of All Souls? He had nothing to do with the College, was not the man to spend money in such a work, and was hopelessly in debt."[4] The answer is supplied by Dr. Johnson in his *Lives of the Poets*—"The Duke's regard for Young [author of the *Night Thoughts*], added to his lust of praise, secured to All Souls' College a donation which is not forgotten in the Dedication of *The Revenge*. In this Dedication (1722) Young says of Wharton, "My present fortune is his bounty." So that this brilliant, versatile, and profligate nobleman did for the world at least something which outlived his own reputation. Young has been blamed for stooping to be patronised by such a

[1] *Catalogue of Royal and Noble Authors*, edit. Park, iv. 66.
[2] Granger, *Biographical History*, continued by Noble, iii. 26.
[3] Aiken, *Life of Addison*, ii. 207.
[4] M. Burrows, *History of All Souls'* (1874), 393, 396.



man, but the extraordinary character of this most curious of all human compounds must be remembered. He deceived his friends and foes alike; and led everyone to expect that his character would develop in the direction they desired.[1]

The Dedication was suppressed by Dr. Young in later editions of *The Revenge*, a circumstance upon which I shall again remark, but for present purposes it will be sufficient to add that, from a letter dated August 4th, 1720, it would appear that the duke's benefaction "was owing to his desire to obtain a doctor's degree and stand well with the University."[2]

1721.—Up to this point, the authority on which I have mainly relied, has been a brief account of the Duke's short and troubled career, published almost immediately after his death. This will be found in the works below cited, to each or nearly each of which it is introductory. It covers 34 pages in some instances, and 54 in others. Both versions are apparently summarized from the same original, and differ only in length. The *Memoirs* convey the impression of having been written by a "friendly" as well as "by an Impartial hand."[3] But the stage has now been reached when the writings of other persons who were contemporaries of the Duke may also be laid under contribution, together with some newspaper files of about the same date, and a few waifs and strays, drawn from all sources, which may bear either directly or indirectly upon the inquiry we are pursuing.

For a very brief period, the conduct of the Duke of Wharton as a member of the legislature, amply fulfilled the expectations of his true friends, but early in 1721 he again changed sides, opposed the Court, and ran counter to all the schemes of the Ministry. There was an inquiry into the proceedings of the South Sea Company, and the House of Lords had ordered five of the Directors to be taken into custody. "On February 4th, in that year, the House continuing their examinations, a vehement philippic was delivered by the Duke of Wharton. This young nobleman [says Lord Mahon] was endowed with splendid talents, but had early plunged into the wildest excesses, and professed the most Godless doctrines; and his declamations against the 'villanous scheme,' or on public virtue, came a little strangely from the President of the Hell-Fire-Club. On this occasion he launched forth into a general attack upon the whole conduct of the administration, and more than hinted that Lord Stanhope had fomented the late dissension between the King and the Prince of Wales. 'Look to his parallel,' he cried, in 'Sejanus, that evil and too powerful minister, who made a division in the Imperial family, and rendered the reign of Tiberius hateful to the Romans!' Stanhope rose with much passion to reply, but the transport of anger, however just, was fatal to his health. He was supported home much indisposed, and died the next day."

The same writer tells us—"On the 29th of April [1721] the King issued a proclamation against the Hell-Fire-Club. Wharton thereupon played a strange farce; he went to the House of Lords, declared that he was not, as was thought, a 'patron of blasphemy,' and pulling out an old family Bible, proceeded with a sanctified air to quote several texts."[4] Our Bro. Rylands, in a paper which he read before the Lodge on October 3rd, 1890, told us that three secret associations under the name of Hell-fire-Clubs, to which about forty persons of both sexes belonged, existed in London in 1721. Also, that their tendencies and mummeries were believed to be similar to those of the Mohocks forbidden under high penalties in 1711.[5] The King's Proclamation suppressing "certain scandalous clubs or societies, who in the most impious and blasphemous manner insult the most sacred principles of our holy religion, and corrupt the minds and morals of one another," etc., was dated April 20th, 1721. A copy of it appeared in the *Freemasons' Magazine* of June 16th, 1858.

Though the intrigues which had for their object the restoration of the Stuart dynasty will form the subject of a later study, a casual reference to this topic will be best presented at the point we have now reached.

"In the reign of George I. a newspaper called *Mist's Journal* was notorious as the organ of the Jacobite faction. A passage full of the most impudent longings for the Pretender's restoration having been laid before the House of Commons, it was resolved, May 28th, 1721, 'That the said paper is a false, malicious, infamous, and traitorous libel.' They went on after this resolution to commit the printer Mist to Newgate, and to address the King that the authors and publishers of the libel might be prosecuted."[6]

[1] M. Burrows, *History of All Souls'* (1874), 393, 396. [2] *Ibid*, 399.

[3] Philip, Duke of Wharton, *Memoirs of the Life of, by an Impartial Hand*, London, 1731; *Select and Authentic Pieces*, written by, Boulogne [Lond.] Printed by J. Wolfe, at the Duke of Wharton's Head, 1731; *Poetical Works of*, London [1731]; *Life and Writings of*, London, 1732; *Works of*, London, 3rd edit., 1740.

[4] Lord Mahon, *History of England*, 2nd edit., ii. 27, 28.

[5] *A.Q.C.*; iii. 142, citing Townshend's *Manual of Dates*.

[6] Hallam, *Constitutional History of England*, ii. 441; *Parliamentary History*, vii. 803.





PHILIP DUKE OF WHARTON



PHILIP, DUKE OF WHARTON,

BORN DECEMBER, 1698—DIED 31st MAY, 1731.

FROM THE ENGRAVING BY G. VERTUE AFTER CAR. JERVIS.


UNIV.
OF
MICH

1722.—In this year, the Duke of Wharton succeeded the Duke of Montagu as Grand Master of our Society, and as the account given by Dr. James Anderson in the second edition of his *Book of Constitutions* (1738) of the event, is at variance with those of other chroniclers, it will be convenient if all the statements bearing upon the matter in dispute, are considered in strict order of their priority as written or printed narrations.

To begin with, Dr. Stukely tells us in his *Diary*, that on May 25th (the whole of this section is taken up with the year 1722), he met three noblemen at the Fountain Tavern Lodge, "to consider of Feast on St. Johns.[1]"

Next, there is a paragraph in the *London Journal* of June 16th, which has been discovered quite recently by Bro. Henry Sadler, and published by him in the *Freemason*[2] :—

"A few days ago, a select Body of the Society of Free Masons waited on the Right Honourable the Lord Viscount Townshend, one of His Majesty's Principal Secretaries of State, to signify to his Lordship, That being obliged by their Constitutions, to hold a General meeting now at Midsummer, according to annual custom, they hoped the Administration would take no Umbrage at that Convention, as they were all zealously affected to his Majesty's Person and Government. His Lordship received the Intimation in a very affable manner; telling them, he believed they need not be apprehensive of any Molestation from the Government, so long as they went on nothing more dangerous than the ancient Secrets of the Society; which must be of a very harmless nature, because, as much as mankind love Mischief, no Body ever betray'd them."

The following extracts tell their own story.

Daily Post, June 20th.—"All belonging to the Society of Freemasons who design to be at Stationers' Hall on the 25th inst., are desired to take out tickets before next Friday, and all those noblemen and gentlemen that have took tickets, and do not appear at the hall, will be look'd upon as false brothers."

Weekly Journal, or British Gazetteer, June 23rd.—"On Monday next, being the 25th inst., will be kept at Stationers' Hall, the Grand meeting of the most noble and Ancient Fraternity of Free-Masons, as usual, and in which Society there is some peculiar word or signal given, so that if one of them walks by, or is drinking by any Edifice Building of Stone, they all come down immediately from their Work, and wait upon him with Great Respect."

Daily Post, June 27th.—"On Monday last was kept at Stationers' Hall, the usual Annual Grand meeting of the most noble and Ancient Fraternity of Free-Masons (when there was a noble appearance of persons of distinction), at which meeting they are obliged by their Orders to elect a Grand and Deputy Master, in pursuance whereof they have accordingly chosen His Grace the Duke of Wharton their Grand Master, in the room of the Duke of Montagu, and Dr. Desaguliers Deputy Master, in the room of Dr. Beal for the year ensuing."

Weekly Journal or British Gazetteer, June 30th.—"On Monday last the Grand Meeting of the Most Noble and Ancient Fraternity of Freemasons was kept at Stationers' Hall, where they had a most sumptious Feast, several of the nobility who are members of the Society being present; and his Grace the Duke of Wharton was then unanimously chosen Governor of the said Fraternity."

Weekly Journal or Saturday's Post, June 30th.—"On Monday last the Ancient Society of Free Masons held their annual meeting at Stationers' Hall, and, as we hear, chose the Duke of Wharton for their Governour."

To revert to the *Diary* of Dr. Stukeley, we meet with under "Nov. 3 [1722]. The Duke of Wharton & Ld Dalkeith visited our Lodge at the Fountain."

Robert Samber, author of *Ebrietatis Encomium*, or *The Praise of Drunkenness*, throws a little more light on the proceedings of the London Masons on June 25th, 1722, and his book, though printed in 1723, may be quoted from with greater convenience, by way of winding up the evidence under the previous year. This writer, after saying that the Freemasons "are very great Friends to the Vintners," continues—"An Eye-witness of this was I myself, at their late General Meeting at *Stationer's* Hall, who having learn'd some of their Catechism, pass'd my Examination, paid my Five Shillings, and took my Place accordingly. We had a good dinner, and to their eternal Honour, the Brotherhood laid about them very valiantly. But whether, after a very disedifying Manner their demolishing huge Walls of Venison Pastry, be building up a Spiritual House, I leave to Brother *Eugenius Philalethes* to determine. However to do them Justice, I must own, there was no mention made of Politics or Religion, so well do they seem to follow the Advice of that Author. And when the Music began to play, *Let the King enjoy his own again,* they were immediately reprimanded by a Person of great Gravity and Science.

[1] *A.Q.C.*, vi. 130, 142. [2] May 11th, 1895.



The Bottle, in the meanwhile, went merrily about, and the following Healths were begun by a Great Man, the King, Prince and Princess, and the Royal Family; the Churches by Law established; Prosperity to old *England* under the present Administration; and Love, Liberty, and Science, which were unanimously pledged in full Bumpers, attended with loud Huzzas."[1]

At a later period (1738) we meet with a great many statements by Dr. James Anderson, that are completely negatived by the newspaper and other accounts, published contemporaneously, or nearly so, with the occurrences to which they relate. The Freemasons certainly did not delay to prepare for the Annual Feast. It is quite impossible, in the face of Samber's description of the dinner, to believe that it was preceded by the proclamation of the Duke of Wharton as Grand Master "without the usual decent ceremonials."[2]

The nobility did not disown "Wharton's authority" as Grand Master, and the visit paid by the Duke in company with the Earl of Dalketh (his successor in the Grand Mastership) to Dr. Stukeley's Lodge on November 3rd, 1722,[3] is not without significance in this connection. Lastly, if the Duke appointed no Deputy until January 17th, 1723, as Anderson affirms[4] (though the contrary is expressed in the public journals of June, 1722), then, all that need be said is (at least for the moment), that judging from the "Dedication" prefixed to the *Constitutions* approved on that date, Dr. Desaguliers must have entered upon the active discharge of his duties as D.G.M., considerably in advance of his appointment to that office by the Grand Master.

1723.—The most remarkable event in the History of Freemasonry, was the publication, by authority, of *The Constitutions of the Free-Masons*, 4to., *London*, 1723. It contains:

I.—A Frontispiece, which is generally understood to depict the Duke of Montagu, G.M., 1721-2, in the act of presenting a roll of the *Constitutions*, with the Compasses, to the Duke of Wharton, G.M., 1722-3. Behind each peer are three figures, representing, it is believed, their respective Deputies and Grand Wardens, who in the one instance were Dr. Beal (D.G.M.), Josiah Villeneau and Thomas Morrice; and in the other, Dr. Desaguliers (D.G.M.), Joshua Timson, and William Hawkins.

II.—A Dedication to the Duke of Montagu, from the pen of Dr. Desaguliers,—"By Order of his Grace the Duke of Wharton, the present . . . . . Grand Master of the Free-Masons, and as his Deputy."

III.—"The Constitution, History," etc., "of the Accepted Free Masons, collected from their General Records and faithful traditions" (pp. 1-48).

The expression "Master Mason" only occurs in this section of the book, and is invariably applied by Anderson to denote (*a*) a person holding the position of a Grand Master (*Grand*, or *General Master Mason*), for example, Moses, Nebuchadnezzar, Zerubbabel, and Prince Edwin (pp. 8, 16, 19, 32); or (*b*) a Master of Work, such as Inigo Jones and Nicholas Stone (p. 39). The highest Masonic *degree* that could have been present to the author's mind in 1723, is however very plainly revealed in a passage relating to the secrets of the Ancient Lodges:—"But neither what was convey'd, nor the Manner how, can be communicated by writing; as no Man indeed can understand it without the Key of a FELLOW CRAFT." (p. 29).

IV.—"The Charges of a Free-Mason" (pp. 49-57).[5]

First Article,—"But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves."

Fourth Article,—"Of Masters, Wardens, Fellows, and Apprentices."

The Apprentice is to be duly made a Fellow-Craft, that he may attain the honour of being the Warden, and afterwards Master of the Lodge, Grand Warden, and at length Grand Master, according to his merit. "No Brother can be a Warden until he has pass'd the part of a Fellow-Craft . . . Nor Grand Master unless he has been a Fellow-Craft before his Election."

The fifth Article enjoins,—"When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows."

V.—The "*General Regulations*, compiled first by Mr. George Payne, Anno. 1720" (pp. 58-72).

Article 13. "Apprentices must be admitted Masters and Fellow-Craft only here [*i.e.*, in the Grand Lodge], unless by a dispensation . . . The Treasurer and Secretary shall

[1] Chap. xv. [2] *Constitutions*, 1738; *Q.C.A.*, vii. 114.
[3] *A.Q.C.*, vi. 130. [4] *Constitutions*, 1738.
[5] Called in the second edition (1738) "The Old Charges of the Free and Accepted Masons." For which reason I have already suggested that the use of the same title to describe their unadulterated originals, the Manuscript Constitutions, should be discontinued. *cf. A.Q.C.*, v. 203.



each have a Clerk, who must be a Brother and Fellow Craft . . . Another Brother (who must be a Fellow-Craft) should be appointed to look after the Door of the Grand Lodge."

Article 18. "If the Deputy G.M. is sick or absent, the Grand Master may choose any Fellow-Craft he pleases to be his Deputy *pro tempore.*"

Article 25. "One experienced and discreet Fellow-Craft" from each Lodge is to serve on the Committee at the Grand Feast; and after dinner (Art. 37) "the Grand Master shall allow any Brother, Fellow-Craft, or Apprentice to speak."

VI.—"The manner of constituting a New Lodge, as practis'd by His Grace the Duke of Wharton . . . Grand Master."

"The Candidates, or the New Master and Wardens," are described as "being yet among the Fellow-Craft (p. 71). Of the New Master, we read further that, "The Grand Master shall, by certain significant Ceremonies and ancient Usages, install him; also, that the New Master, then "calling forth two Fellow Craft, shall, in due Form, install them" as Wardens (p. 72).

VII.—The *Approbation* (73, 4) states, *inter alia*, that the author had "submitted the whole to the Perusal and Corrections of the *late* and *present* deputy Grand-Masters, and the Duke of Montagu, and his Grace order'd the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the Press during his Mastership." The signatures are appended of the Duke of Wharton, G.M.; Dr. Desaguliers, D.G.M.; Joshua Timson and William Hawkins, Grand Wardens; and the representatives of twenty Lodges.

VIII.—Then follow (pp. 75-90) (a) The Master's Song; (b) The Warden's Song, "Compos'd since the most noble Prince Philip Duke of Wharton was chosen Grand-Master. By the Author;"—

"And with *Geometry* in skilful Hand,
Due Homage pay,
Without Delay,
To Wharton's *noble* Duke our Master Grand:
He rules the *Free-born Sons* of ART,
By Love and Friendship, Hand and Heart."—v., xiii.

The Third (c) is the "Fellow Craft's"; and the fourth (d) The "Enter'd 'Prentice" Song.

IX.—On the last page of the book (91), and forming the last entry in it, except the word *Finis* at the bottom, there appears:—

"London, this 17th Day of *January*, 172$\frac{2}{3}$.

At the *Quarterly Communication*, This Book, which was undertaken at the Command of His GRACE the DUKE of MONTAGU, our late **Grand Master**, having been regularly approved in Manuscript by the GRAND LODGE, was this Day produced here in Print, and approved by the SOCIETY. Wherefore we do hereby Order the same to be Published, and recommend it for the Use of the *Lodges*.

PHILIP DUKE OF WHARTON, **Grand Master.**

I. T. *Desaguliers*, DEPUTY **Grand Master.**"

It will be observed that every presumption is in favour of the first *Book of Constitutions* having been presented in its existing printed form on January 17th, 1723, and may add, that it was publicly advertised as being for sale, in the *Post-boy*, No. 5243, from February 26th to February 28th, in the same year, and it is possible at a still earlier date.

The figures in the *Frontispiece* were almost certainly engraved in 1722. No one will suppose for a moment that the *Dedication* was written by Dr. Desaguliers on the evening of his appointment as "Deputy." The statement that the Coustitutions were not quite ready for the press during the Mastership of the Duke of Montagu clearly implies that he went out of office in 1722, though the Rev. Dr. Anderson assures us in his later work, that the self same peer acted as Grand Master "by summoning the Grand Lodge to meet" on the 17th of January, 1723.[1]

The songs, it should be observed, are four in number, corresponding with the classes of brethren enumerated in the fourth article of the "Charges of a Free-Mason." If there had been a higher *degree* than that of Fellow Craft, doubtless there would have been a fifth song. The name of the Duke of Wharton, in the last verse of the "Warden's Song," is allowed to drop out in the *Constitutions* of 1738—and for very similar reasons, it may be supposed, to those that influenced the author of *The Revenge*, when he suppressed in later editions the glowing eulogium on that nobleman, which appeared in the original Dedication of 1722.

[1] *Constitutions*, 1738.

Lastly, as the entire book was *in print* on January 17th, 1723, the original Manuscript must have had an earlier existence. Otherwise, indeed, the signature of William Hawkins to the "Approbation" (p. 74) would have given place to that of Dr. James Anderson, by whom he was in a sense superseded as Junior Grand Warden, on the above date.

The other extracts from the "First Book of Constitutions," which point to the degrees of Masonry as then unequivocally referred to, I have thought it incumbent upon me to introduce. No Memoir of the Duke of Wharton would be complete without a notice of the *Constitutions* approved by him as Grand Master. Nor could the first authorized versions of the History, Charges, and Regulations of the Freemasons, be summarized ever so briefly in the paper of this evening, without inviting attention to these passages in the book that may be considered material with regard to the number of Masonic degrees known and recognized as such in 1723.

These were two in number, Entered Apprentice and Fellow Craft; the former combining the degrees of E.A. and F.C.; and the latter being that of M.M., *as we now have them*. The first step in those days was called the "Apprentice Part," and the second or final step, the "Master's Part." By keeping this in mind, the passage at p. 61 (article 13) of the book—"Apprentices must be admitted Masters and Fellow-Craft only here"—is at once explained and reconciled with the context.

That only two degrees were recognized by the Grand Lodge of England in 1723, may, indeed, be considered to have been placed beyond doubt by the subsequent legislation of 1725—to be cited under that year, and afterwards compared with the garbled and falsified version of the same which appears in the Constitutions of 1738.

Lord Macaulay tells us,—"The spirit of the Jacobites had been cowed by the events of 1715. It revived in 1721. An insurrection was planned. The Duke of Orleans, regent of France, put the English Government on its guard. Some of the chief malcontents were committed to prison; and among them was Atterbury, bishop of Rochester. A bill of pains and penalties was introduced into Parliament, and it passed the Commons with little difficulty. In the Lords the contest was sharp. The young Duke of Wharton, distinguished by his parts, his dissoluteness, and his versability, spoke for Atterbury with great effect.[1]

"The pretended King," observes Hallam, "for some years after his competitor's accession, had fair hopes from different powers of Europe,—France, Sweden, Russia, Spain, Austria—(each of whom, in its turn, was ready to make use of this instrument,) and from the powerful faction who panted for his restoration. But a conspiracy for an invasion from Spain and a simultaneous rising was detected in 1722.[2]

Atterbury, who had been in direct correspondence with the Pretender from August 15th, 1717, was arrested August 24th, 1722, and went into involuntary exile in June 1723.[3]

The Duke of Wharton's celebrated speech on his behalf, was delivered on the 15th of May, 1723. Of what political tergiversations the volatile peer had been guilty, since his public life was discussed in the present paper under the year 1721, I cannot say. But the Duke's defence of Atterbury, as related by Horace Walpole, shows very clearly, that to whatever extent the former had then intrigued against the Government, there was every disposition on their part to afford him a *locus pœnitentiæ*. According to this authority:—"His Grace, then in opposition to the Court, went to Chelsea the day before the last debate on that prelate's affair, where acting contrition, he professed being determined to work out his pardon at Court, by speaking against the bishop, in order to which he begged some hints. The minister was deceived, and went through the whole cause with him, pointing out where the strength of the argument lay, and where its weakness. The Duke was very thankful, returned to town, passed the night in drinking, and without going to bed, went to the House of Lords, where he spoke for the bishop, recapitulating in the most masterly manner, and answering all that had been urged against him."[4]

But the speech itself was a masterpiece, and one who knew the speaker well, Dr. William King, the friend of the Chevalier Ramsay, has left on record his opinion of it. "The late Duke of Wharton," he remarks, "had very bright parts, a great vivacity, a quick apprehension, a ready wit, and a natural eloquence, and all improved by an excellent education. His speech in defence of Dr. Atterbury, was heard with universal applause and admiration, and was indeed not unworthy of the oldest and most accomplished senator, or the most able and eloquent lawyer in either House of Parliament. So that he might have promised himself the first employments in the Kingdom; and he had no small share of ambition. But he defeated his own designs. He had no prudence or economy; and he

[1] *Biographies, Francis Atterbury.*
[2] *Constitutional History of England*, ii. 414.
[3] *Stuart Papers*, edit. by J. H. Glover, i. 1, 66.
[4] *Catalogue of Royal and Noble Authors*, iv. 121-32.

wanted personal courage. The last however, he would probably have concealed, if he had been a sober man. But he drank immoderately, and was very abusive, and sometimes very mischievous in his wine; so that he drew on himself frequent challenges, which he would never answer."[1]

This feature of the Duke's character, has also been animadverted upon, though more epigrammatically, by Horace Walpole, in the work[2] to which I have already more than once referred, —"If Julius Cæsar," he observes, "had only rioted with Catiline, he had never been emperor of the world. Indeed the Duke of Wharton was not made for conquest; he was not equally formed for a round-house and Pharsalia. In one of his ballads he has bantered his own want of heroism; it was in a song he made on being seized by the guard in St. James's Park, for singing the Jacobite air, 'The King shall have his own again':—

'The Duke he drew out half his sword,
——— the guard drew out the rest.'"

But though the examples on record are numerous, of our second "Noble Grand Master" having summarily backed out of quarrels which he had done his utmost to provoke, it must be recollected of this extraordinary man, that his character was made up of conflicting elements, and the want of personal courage which has been imputed to him, reads very strangely, when compared with his coolness and contempt of danger—approaching to fool-hardiness—at the Siege of Gibraltar in 1727.

The immediate occasion, however, of the lines having been written by the Duke, upon which Horace Walpole has fastened as above, namely the arrest of the former for singing a Jacobite air, demands a little further notice. The music of the same song or ditty—an evident favourite of Wharton's—is referred to by Robert Samber, as having been played at the Annual Feast of the Freemasons in June 1722, and some interesting speculation must arise both with regard to the possible share of the Grand Master in such proceeding, and as to the identity of the "Person of Great Gravity and Science," by whom the brethren—who apparently gave the air a warm reception—were "immediately reprimanded."

According to Dr. Anderson, in the *Constitutions* of 1738, on April 25th, 1723, "Wharton *Grand Master* proposed for his Successor the Earl of *Dalkeith Master* of a *Lodge*, who was unanimously approv'd and duly selected as *Grand Master Elect.*"

This statement, however, does not quite agree with the proceedings of the Grand Lodge of England, as recorded in the earliest existing Minute of that body. This begins on the 24th of June, 1723, when there were present, the Duke of Wharton G. Master; the Rev. J. T. Desaguliers, D.G.M.; and Joshua Timson and the Rev. Mr. James Anderson, G. Wardens:—

"The Grand Master being desired to name his Successor, and declining to do so, but referring the Nomination to the Lodge,

"The Right Honble. The Earl of Dalkeith was proposed to be put in Nomination as GRAND MASTER for the ensuing year.

The Lodge was also acquainted *That* in case of his Election, he had nominated D^r^. Desaguliers for his Deputy.

Then, the Question was proposed and put by the Grand Master, That the Deputy nominated by the Earl of Dalkeith be approved. There was a Division of the Lodge, and two Brethren appointed Tellers.

Ayes, 43; Noes, 42;

As the Tellers reported the Numbers.

After Dinner the Earl of Dalkeith was declared GRAND MASTER.

The late Grand Master, declaring he had some doubt upon the above mentioned Division in the Grand Lodge before Dinner, whether the Majority was for approving Dr. Desaguliers, or whether the Tellers had truly reported the Numbers; proposed the said Question to be put again in the General Lodge.

And accordingly insisting on the said Question being now put, and putting the same, his Worship and several Brethren withdrew out of the Hall as dividing against approving Dr. Desaguliers.

And being so withdrawn,

Brother Robinson, producing a written Authority from the Earl of Dalkeith for that purpose, did declare in his Name, That his Worship had, agreeably to the Regulation in that behalf, Appointed and did Appoint Dr. Desaguliers his Deputy, and Brothers Sorrel and Sorex Grand Wardens. And also Brother Robinson did, in his said Worship's Name and on behalf of the whole Fraternity, protest against the above proceedings of the late Grand

[1] King, *Political and Literary Anecdotes of his own Times*, 34.

[2] iv. 121.



Master in first putting the Question of Approbation, and what followed thereon, as unprecedented, unwarrantable, and Irregular, and tending to introduce into the Society a Breach of Harmony, with the utmost disorder and confusion.

Then the said late Grand Master and those who withdrew with him being returned into the Hall, and acquainted with the foresaid Declaration of Brother Robinson,

The late Grand Master went away from the Hall without Ceremony."[1]

In connection with the foregoing, of which a fuller account will be found in my *History of Freemasonry*,[2] the circumstance should be accorded its full weight, that if but a single brother from among the number who voted with the *Ayes* had thrown in his lot with the *Noes*, the majority would have been the other way. Or—to put the case even more strongly, if the winning side had been weaker by one man, the casting vote of the Grand Master would have given the victory to their opponents.

This tends to prove, that at the date we are now upon, the Freemasons, like all other classes of Englishmen, regarded the duke with very mixed feelings. If he had bitter enemies, and no doubt his behaviour in the chair of Grand Lodge, on January 24th, 1723, must have estranged the sympathies of many then present, on the other hand he seems to have retained a considerable following, even on that untoward occasion; while in the region of politics, from the King downwards, he appears to have been treated by the Court party with an amount of kindness and forbearance, for which history supplies no parallel, until he finally closed the door of mercy on himself in 1728, by an act of supreme folly and ingratitude—to be related in its proper place.

In his legislative capacity, indeed, the eccentric peer appears to have been a determined foe to the ministry, and to quote once more from the *Life*—"The Duke of Wharton did not confine this Spirit of Opposition to the House of Lords, but exerted it both in City and Country, promoting in all kinds of Elections, such Persons as were supposed to be no Favourites of the Court. He even pushed himself into the City of *London*, invested himself with the Rights and Privileges of a Citizen, and was received a Member of the *Wax Chandlers* Company; by virtue of which he appeared at all Meetings, charmed all Societies, and voted in his own Right upon all Occasions. Nevertheless his Grace's turning himself on all Sides, and exercising his uncommon Talent to all Ranks of Men, was not so sufficient as he desired, to infuse the same Spirit into every one; he could not be in all Places, and in all Companies at once. As much an Orator as he was, he could not talk to the whole Nation; therefore he printed his Thoughts twice a Week, in a Paper call'd *The True Briton*, several thousands of which being dispersed Weekly, the Duke was pleased to find the whole Kingdom giving Attention to him, and admiring his fine Style and Writing."[3]

Seventy-four numbers in all appeared of *The True Briton*, which began June 3rd, 1723, and ended—somewhat disastrously—February 17th, 1724.

The demise of the Duke's literary organ is very clearly explained by the following:—"On Monday, the 24th of February [1724], at the Sittings in the King's Bench at Guildhall, Mr. Payne was try'd for printing[4] and publishing a Paper, entituled the *True Briton*, upon Four Several Informations, *viz.*, for No. 3, 4, 5, and 6, which were much more scandalous (as the Court observ'd) than common Libels, because they not only insulted every Branch of the Legislature, but manifestly tended to make the Constitution itself odious to the People."[5]

On May 18th, 1724, Mr. Payne was sentenced to pay a fine of £400, *viz.*, £100, on each Information, to suffer one year's imprisonment, and find sureties for his good behaviour during life. For a similar offence, a libel against the Government in his *Journal* of June 28th, 1723, *Mr. Mist*, (who had also been tried on February 24th), received a like sentence, except that he escaped with a fine of £100.[6]

The circumstance should not be lost sight of, that the first six numbers of the *True Briton* (June 3, 7, 10, 14, 17, and 21), had been printed and widely read, *before* the Meeting of Grand Lodge on June 24th, 1723.

1724.—A few extracts from Newspapers of the period will now usher in the opening history of the Gormogons.

Daily Post, August 22.—"Amsterdam, Aug. 20. The Treaty that was concluded on the 8th of July last between the Ottoman Porte and the Emperor of Russia, contains six articles. . . . By the fourth article, the Porte consents to acknowledge Prince Tachmas in quality of King when he shall be settled on the Throne of the Sophy his Father."

Daily Courant, September 8.—"Constantinople, Aug. 1. Miriweys is acknowledged a sovereign Prince both by the Porte and the Czar . . . and retains on his hands the government of the Kingdom of Persia during the minority of the young Sophi."

[1] *Grand Lodge Minutes.* [2] ii. 373. [3] *Memoirs*, 1731.

[4] It is said that the actual printer was Samuel Richardson, and that the character of Lovelace in "Clarissa," was meant by him to represent the Duke of Wharton.—Seward, *Anecdotes*, ii. 327.

[5] *Political State of Great Britain*, xxvii. 205. [6] *Ibid*, 533.



Dublin Gazette, September 8.—"Constantinople, Aug. 1. The Grand Vizier delivered a project of an accommodation between his Czarish Majesty and Meriweys, but the Russian Minister answer'd, That he durst not send it his Master, because of the vast Disproportion there is between so great a Monarch, and a Rebel that deserves exemplary Punishment."

British Journal, September 12.—"'Tis said that the Grand Seignior was so sensible of his obligations to Meriweis, that he absolutely refused to sign any Treaty in which he was not included."

Daily Courant, September 28.—"Constantinople, Aug. 12. The Ambassadours of Miriweys, who are still here, have great Regard and Honour paid to them."

Daily Post, January 4, 1725.—"Petersburgh, Dec. 8 [1724]. The Czar's Resident at Constantinople has received certain advice that the Usurper Mire-Weys keeps a secret correspondence with the Arabians."

When these paragraphs appeared, the political state of Persia—as will be more particularly referred to under the year 1728—was one of great confusion. The "Sophy" or head of the "Sufawi" dynasty, had been deposed by an Affghan Chief, son of "Meer Vais," who, inheriting his father's power, seems also to have been called by his name in the English newspapers. Prince Tahmasp (or Thaumas), the rightful heir, or "Young Sophy," exercised a precarious sovereignty over a small number only, of the aggregate of provinces which, down to 1722, had constituted the Kingdom of the captive Shah, his father.

The situation, therefore, of the Persian Crown Prince, with a usurper in possession of his capital (Ispahan), seems to have afforded the Jacobite faction in England, or at all events certain of their number, who for one reason or another were desirous of turning into ridicule the proceedings of the Freemasons, with some of the texture for an allegory, which it will become my next duty to unfold.

The following notification appeared in the *Daily Post* of September 3, 1724:—

"Whereas the truly ANTIENT NOBLE ORDER of the Gormogons, instituted by Chin-Quaw Ky-po, the first Emperor of China (according to their account), many thousand years before Adam, and of which the great philosopher Confucius was Œcumenical Volgee, has lately been brought into England by a Mandarin, and he having admitted several Gentlemen of Honour into the Mystery of that most illustrious order, they have determined to hold a Chapter at the Castle Tavern in Fleet Street, at the particular Request of several persons of Quality. This is to inform the public, that there will be no drawn Sword at the Door, nor Ladder in a dark Room, nor will any Mason be receiv'd as a Member till he has renounced his Novel Order and been properly degraded. N.B.—The Grand Mogul, the Czar of Muscovy, and Prince Tochmas are enter'd into this Hon. Society; but it has been refused to the Rebel Meriweys, to his great Mortification. The Mandarin will shortly set out for Rome, having a particular Commission to make a Present of the Antient Order to his Holiness, and it is believ'd the whole Sacred College of Cardinals will commence Gormogons. Notice will be given in the Gazette the Day the Chapter will be held."

Let me next quote from an article in the *Plain Dealer*, the writer of which—September 14, 1724—observes:—

"I will not be so partial to our Worshipful Society of FREE *and* ACCEPTED MASONS, as to forbear reproving them, on this Occasion, for the unaccountable Pother and Noise they have lately made in the World. What Stories have been told to amuse, and engage the *Credulous?* What Reflections, What Reproach, have they brought upon That ANCIENT ORDER, by making Proselytes, in so cheap and so prostituted a Manner? It affects me sensibly, when I see Coxcombs introduc'd into our *Lodges*, and made privy to our *Secrets.* I have often enter'd my Protest against this Abuse, in private Society; and must use the Freedom to offer this Memorial, in my publick Character. 'Tis my Opinion, that the late Prostitution of our *Order* is in some Measure, the betraying it. The weak heads of *Vintners*, *Drawers*, *Wig-makers*, *Weavers*, &c., admitted into our *Fraternity*, have not only brought Contempt upon the Institution, but do very much endanger it. And I have heard it ask'd, Why we don't admit *Women*, as well as *Taylors*, into our *Lodges?* ∴ ∴ ∴ ∴ Alarming Reports, and Stories of LADDERS, HALTERS, DRAWN SWORDS, and DARK ROOMS, have spread Confusion and Terror ∴ ∴ Unless the GRAND MASTER puts a Stop to these Proceedings, by a peremptory Charge to the BROTHERHOOD, I wish I cou'd honourably enter into ANOTHER.

AND, now I have hinted at ANOTHER *Order*, I must entertain my Readers with Two Letters; the first address'd to my self, and the last written from *Rome*, to the Author of the first.

HANG CHI *to the* British PLAIN-DEALER: *Health.*

Sage SIR

BY the Help of my *Secretary* and *Interpreter* I peruse your Lucubrations; and write this Epistle, to assure you of my Esteem.



I am inform'd, that you have taken Notice of the *Advertisement* I caused to be publish'd in the News-Papers; and that you call'd at the *Castle*, to be satisfy'd of the Truth of my Arrival in this Place. Your Enquiry, and the Conversation you had with my Secretary, give me Occasion to gratify you farther; and I am proud to have it in my Power to distinguish one of your Merit in the Manner I intend.

The *Laws* and *Constitutions* of the most ancient and illustrious *Order*, of the GORMOGONS oblige us to be *cautious* and frugal, in admitting *new Members*. Remarkable *Virtues* have always recommended the Candidates. No Rank, Station, or Condition of Life, intitles a Person to be of our *Fraternity*. We know neither *Prejudice*, nor *Partiality*, in conferring this Honour; and all the *Interest* in the World to procure it, would be fruitless, without *Merit*.

My Residence here will be short. It cannot therefore be expected, that I shou'd invite many worthy Persons to enter into our *Order*; nor dare I render it cheap and contemptible, by admitting every Pretender; But I know several who deserve to be received, and to whom I have promis'd the Distinction.

I shall consider it as an Ornament to our *most ancient* and illustrious ORDER, which is the Honour and Ornament of all its Members, if you *Sage Sir*, will be pleas'd to accept the Privileges that I am empower'd to bestow on the *Deserving*. I confess, you must first be DEGRADED, as our Laws require, and renounce, and abandon, the Society of *False-Builders*. But, as your great Judgment must distinguish the Excellence of our *Order*, I hope you will prefer being a *Fellow* with *Us*. Nothing would more sensibly concern me, when I leave *London*, than not be able to transmit your Name in the List, that I must send to the OECUMENICAL VOLGEE in *China*.

I am, *Sage* SIR
Your Affectionate Friend
HANG CHI

SHIN SHAW, *to* HANG CHI
at London: *Health*:
Most Illustrious Brother and Friend.

I CONGRATULATE you on the speedy Progress you have made from the Court of the *Young* SOPHY, and your Safe Arrival in the *Isle* of Britain. Your Presence is earnestly expected at ROME. The Father of High Priests is fond of our *Order*, and the CARDINALS have an Emulation to be distinguish'd. Our Excellent Brother GORMOGON, *Mandarin* CHAN FUE, is well, and salutes you. Since my last, I had Advices from *Pekin*, which confirm former Accounts, that our new Emperor is an open Enemy to the *Jesuits*: But I pray, their Disgrace in *China* may not provoke the *Europeans* to use *Us* ill. Take care of your Health. Farewell.

SHIN SHAW.

The writer of the article in the *Plain Dealer*, concludes his remarks by declining to be "Degraded," but acknowledges the Honour done him by HANG CHI, and expresses his best wishes for the prosperity of the Order.

The story is continued in the *Weekly Journal*, or *Saturday Post*, of October 17, 1724. —"We hear another ancient Society is started up in Town, of GORMOGONS, of much greater Antiquity and Reputation than the FREE MASONS; for whereas the latter can deduce their Original but from the Building of Babel, the former derive theirs some thousand years before Adam. The Order was lately brought over from China by a Mandarin, who is now departed for Rome, to establish a Lodge in that City, as he has done in London. We are informed a great many eminent Free-Masons have degraded themselves, and come over to this Society, and several others rejected, for want of Qualification."

But the fullest account of the Order is given in an appendix to the second edition of the *Grand Mystery of the Freemasons Discovered*, published October 28th, in the same year. This contains "Two Letters to a Friend,—the first, concerning the Society of FREE MASONS; the second, giving an Account of the most Ancient Order of GORMOGONS." In the latter, Verus Commodus (whose signature is attached to both) draws his principal inspiration from the *Plain Dealer*, and reproduces nearly the whole of the article from which extracts have been already presented.

In the letter, however, from SHIN SHAW to HANG CHI *in London*, he makes the Emperor of China "an open Enemy to the *Missionary* Jesuits," and not to the Jesuits at large, as appears in the text of the *Plain Dealer*. Verus Commodus also states (of the Gormogons):—"I must needs confess, That as their only Boast is not their *Antiquity*, but that they chiefly aim to establish their Order on the MERIT of their Members; they bid fair

totally to eclipse the other Society, which, without any other Regards than the Entrance-Fine, and consequential Gluttony, and Ebriety, promiscuously, and without Distinction, admits the Worthy and the Unworthy ∴ ∴ This Order, it seems, as well as the other, has a SECRET, and, as I am inform'd, it is of a very extraordinary Nature; but what, I am well assur'd, is neither shocking to *Decency*, to *Humanity*, or to *Morals*. ∴ ∴ The only Point of Conversation which is expressly prohibited, is that of the Politicks of their own Country ∵ ∴ You will also have the greater Opinion even of their SECRET, tho' 'tis past the Comprehension of the *Vulgar World*, inasmuch as you will observe, that they put on no affected Grimaces, in order to palm upon the Publick, the most *insignificant Trifles* for the *profoundest Mysteries*; nor do they treat *real* and *venerable Mysteries* as *Trifles*. ∴ ∴ [Verus Commodus then refers to the notice in the *Daily Post* of September 3rd,—*supra*—and continues] I am informed, that this Order was begun in England long before, and several Worthy Gentlemen had form'd themselves into a Body, under the *Auspices* of the *Mandarin* HANG CHI; and did not intend to make Publick their Institution. But, it seems, some *over-busy* Persons having got a knowledge of a few Particulars, which were made no *Secret* of, and that the Assembly was held at the *Castle Tavern*, in Fleet Street, they being minded to rally the *Free-Masons* at the same time, published the Advertisement [of September 3rd, 1724, printed above].

I cannot guess why so excellent and laudable a Society as this of the GORMOGONS, should think it worth their while to make it an Article to exclude the *Free-Masons*. ∴ ∴ Except there be any Truth in what I have heard reported ∴ The Report is this, That the *Mandarin* [Hang Chi] has declared, that many years since, Two unhappy busy persons who were *Masons* [*Anderson* and *Desaguliers*], having obtruded their idle Notions [*Book of Constitutions*] among the *Vulgar Chineze*, of *Adam*, and *Solomon*, and *Hiram* ∴ being Crafts-men of their Order; and having besides, deflower'd a venerable OLD Gentlewoman, [taken unwarrantable liberties with the Operative Charges and Regulations], under the Notion of making her an *European* HIRAMITE (as they call'd it) ∴ ∴ they were hang'd Back to Back, on a Gibbet ∴ ∴ And ever since, it has been an Article among the *Gormogons*, to exclude the Members of that Society, without they first undergo a solemn *Degradation* ∴ Tho' methinks, the Business of the OLD Gentlewoman affords, as our Weekly Politicians say, Matter of Speculation; and at the worst, I hope the inraged Matron went too far in her Evidence, and was rather *saluted* than *violated*.

But however this be; the Good Order and Regulations of the Society of *Gormogons*, have so much alarm'd the *Masons*, and convinc'd them of the Necessity of correcting the Abuses which have crept into their Fraternity, that we soon after had the Pleasure to read the following Advertisement, suppos'd to be published by them in the *Daily Journal*,—

'On *Michaelmas Day*, being the 29th of this Instant *September* [1724], a *New Lodge* will be open'd, at the *St. Alban's Tavern*, in *St. Alban's Street*, for regulating the *Modern Abuses*, which have crept into the *Ancient Fraternity* of *Free-Masons;* where 'tis desired, that all the *old real Masons* will be present, to accompany their Founders, viz., *Jabel*, *Jubel*, *Tubal Cain*, and their Sister *Nahama*, also *Nineveh*, *Marcus*, *Gracchus*, *Euclid*, *Hierom*, *Charles Martin*, *Athelstone*, and their good Friend St. *Alban*, who *loved Masonry well*.

'Tis desired, that all *Fathers*, *Masters*, and *Wardens of Lodges*, who have discover'd no *Secrets* but to the *Brotherhood*, will be present. None under *Seven* will be admitted, and such as come, are to enter the *Lodge* on the *bare Hand* and *Knee*, as usual.'

Thus, Sir, have I given you all I know, or can collect, relating to this Affair; and if ever you hear from me again on this Subject, it will be in a few REMARKS on that empty Book called, *The Constitutions*, &c., *of the Free-Masons*, written, as I am told, by a *Presbyterian Teacher*, and pompously recommended by a certain Reverend *Orthodox*, Tho' *Mathematical* Divine. In the meantime, I remain, Sir, Your very Humble Servant,

VERUS COMMODUS."

There is also a Postscript, in which *Gormogon* is stated to be "a *Compound Word* in the *Chineze* Tongue, signifying, A Person made Illustrious by *Social Love*, by the *Excellency* of his *Genius*, and by the *Antiquity* of his *Descent*." It concludes by describing the Freemasons as drunkards, and as being "the *standing Jest* of the *Vulgar*, and the *Derision* of *Men of* Sense."

The several printed notices of the Gormogons formed the subject of an interesting study by Dr. Kloss, for the particulars of which I am indebted to the linguistic ability and untiring kindness of Bro. Speth. Three conjectures are advanced by the doctor:—I. That the Œumenical Volgi was no less than the Chevalier Ramsay, then at Rome in attendance upon the Young Pretender; II. That the movement was a deeply laid scheme on the part of the Jesuits to attain certain ends; and III. That in the Gormogons we meet with the precursors of the Schismatic Masons, or "Ancients."[1]

[1] *Geschichte dei Freimaurerei, England, Irland, Schottland*, 90.

The first and last of these suppositions may be passed over, but the second is more plausible, especially if for "Jesuits" we read "Roman Catholics."

This, however, will be more conveniently handled at a later stage, when certain evidence with which Kloss was unfamiliar has been laid before the reader, and after one further extract from the Newspapers, which points with the utmost directness to the Duke of Wharton, I shall invite your attention while I endeavour to relate the adventures of this nobleman during the voluntary expatriation commencing in 1725, and ending with his death in 1731.

The *British Journal* of December 12, 1724, has the following:—"We hear that a Peer of the first Rank, a noted Member of the Society of *Free-Masons*, hath suffered himself to be degraded as a member of that Society, and his Leather Apron and Gloves to be burnt, and thereupon enter'd himself as a Member of the Society of Gormogons, at the *Castle*-Tavern in *Fleet Street*."

1725.—Before following the Duke on his travels, as an avowed adherent of the Pretender, there is an incident of his parliamentary life, which though apparently resting on somewhat slender authority, I shall nevertheless venture to introduce—*Quantum valeat*—yet as at least coinciding with his well known readiness in debate, and the utter recklessness of his disposition.

A certain Bishop in the House of Lords rose to speak, and announced that he should divide what he had to say into twelve parts; when the Duke of Wharton interrupted him, and begged he might be indulged a few minutes, as he had a story which he could only introduce at that moment. "A drunken fellow was passing by St. Paul's at night, and heard the clock slowly chiming twelve. He counted the strokes, and when it was finished, looked towards the clock and said, 'd——n you; why could you not give us all that at once?'" There was an end of the Bishop's story![1]

The first, and alas, the only volume of the *Stuart Papers*,[2] throws a flood of light on the proceedings of the Jacobites during the year upon which we have now entered. After 1725, however, this fount becomes dried up, so I shall hasten to extract what appears to me germane to the investigation we are pursuing.

James (the Old Pretender) writes to Atterbury—then at Paris in his employment—April 17th, "I am very glad you were to send into England . . . . for everybody is not so active as Lord Wharton, who writes to me often and wants no spurr."[3]

The Duke of Wharton left England for Vienna at the end of June, and according to the Hon. John Hay, titular Earl of Inverness, and Secretary of State, "had only waited for the King's leave to bring him abroad."[4]

The Duke wrote to the Chevalier on the 3rd of March, and again on the 1st of May, relative to his then contemplated journey. The first of these letters has not been found; but an expression in the other fully corroborates Hay's assertion—for he observes, "I propose as soon as I have your Majesty's leave, to go abroad for some time, but I shall not stir in that or any other point of life without waiting for your commands."[5]

There are several letters from Atterbury to Wharton, and these appear to have come into James' possession with many other Papers relating to his affairs, on the Duke's death.[6]

Wharton's business at Vienna was to arrive at a good understanding with the Emperor, and in this he seems to have fully succeeded. Atterbury writes of him July 16th, "He has all the talent requisite to dive into the intentions of those he deals with; and an extraordinary degree of application, when he pleases, and is intent upon compassing any point. He will be at a distance from all that company which misled him sometimes into frolics at home; and will, I hope, have no starts of that kind in a foreign country and a grave court.[7]

It may be observed, that although James seemed to be quite alive to the importance of attaching a person of the Duke's rank and talents to his cause, he could never, entirely, free himself from certain misgivings which the Duke's well known habits had generally produced. Hay in a great measure, shared these feelings with the Chevalier, and, however he may attempt to disguise it, it is but too apparent that Atterbury himself was not altogether free from fear on this point.[8]

Indeed, Hay writing to the Bishop of Rochester, on July 25th, suggests that a son of Sir Nicholas Giraldin should be sent for some time to Vienna—"He can take a cup with the Duke, and perhaps divert him from any excess, which I take to be the Duke of Wharton's greatest failing."[9]

[1] Croake James, *Curiosities of Law and Lawyers*, 229,—citing *Greville Memoirs*, i. 357.

[2] *Letters of Francis Atterbury, to the Chevalier de St. George.* Edit. by J. H. Glover, Queen's Librarian, 1847. [3] *Ib.* 144. [4] *Ib.* 217. [5] *Ib.* 223.

[6] *Ib.* 219. [7] *Letter to* James. [8] *Stuart Papers*, i. 227.—Editorial Note.

[9] *Ib.* 232.

Atterbury had a very delicate way of advising the Duke not to indulge in his frequent and unrestrained potations. "Will you give me leave to put you in mind," he writes August 26th, "that your success will, in great measure, depend upon the coolness of mind in which you shall preserve yourself," and the Bishop on this and other occasions, seeks to point a moral under cover of some happily chosen quotations from the ancient writers.[1]

On September 15th, the Duke was still at Vienna, where in the same month a treaty was concluded between Spain and the Empire, which not only caused much alarm to George I., but also excited the commercial jealousy of England, France, and Holland. These States formed with Sweden, Denmark, and Prussia, a counter-league at Hanover. The result was a collision, of which the chief circumstance was the siege of Gibraltar (1727).[2]

The Quarterly Communication of the Grand Lodge, held November 27th, 1725, was attended by the officers of forty-nine lodges, a number vastly in excess of any previous record of a similar character, and which does not again reach the same figures until the November meeting of 1732. At this meeting: "A Motion being made that such part of the 13th Article of the Gen^{ll}. Regulations relating to the making of Ma^{sts} only at a Quarterly Court may be repealed, and that the Mast. of Each Lodge, with the consent of his Wardens and the Majority of the Brethren, being Ma^{sts}., may make Ma^{sts} at their discretion. Agreed, *Nem. Con.*"[3]

In a Manuscript "List of the Regular Constituted Lodges . . . as by account deliver'd" on the same date, November 27th, which is still preserved in the archives of the Grand Lodge, and has been minutely described by Bro. John Lane,[4] the names are given of the members of the Lodge at the King's Arms, St. Paul's Churchyard:—"His Grace the Duke of Wharton, M^{r}.; Sir Tho. Mackworth, Bart." and the Hon. Jno. Trevor," Wardens; "Ch Hodges, Richd Macdoughell, Bartw. Tate, Jno. Deale, Tho Dunckley, Wm. Western, Esq^{rs}.; Capt. Backwell," and 19 others, total 29. As the Duke left England in June, the above list can only be regarded, I think, as pointing out that at the date from which it speaks, the members of the Lodge at the King's Arms, must have been content, that their former Master, though an absentee, should be re-elected to the office which they doubtless considered he had honoured them by accepting.

1726.—The duke's extravagance had been so great that the Court of Chancery, after making a provision of £1200 a year for his subsistence, took possession of his family estates with a view to the payment of his debts. The sum allowed him he deemed to be insufficient to support his position with suitable dignity, and therefore determined to remain abroad for some years, until his means had partly recovered from the severe strain he had put upon them. For an account of his subsequent behaviour, let us first of all listen to Lord Mahon, who tells us,—"Another incident did great disservice to James's cause in England [he is here alluding to the Old Pretender]. Lord North and the Duke of Wharton had lately gone abroad, and openly attached themselves to the Pretender's party, and now each separately, renounced the Protestant and embraced the Roman Catholic faith. This led to a general belief in England, that their motive was only to please their new Master; and that there was no such sure road to his confidence as by professing his religion."[5]

The English mock-monarch held his court at Rome under the protection of the Pope, and thither Wharton repaired on leaving Vienna, where he had executed the very delicate mission with which he was entrusted, to the entire satisfaction of the Pretender.

The order of the Garter and the ducal titles of Wharton and Northumberland were then conferred upon, and he was sent as ambassador to Spain, arriving at Madrid in April 1726.[6]

His behaviour there was most indiscreet. According to Mr. (afterwards Sir Benjamin) Keene, then British Consul,—"The Duke of Wharton has not been sober, or scarce had a pipe out of his mouth, since he came back from his expedition to St. Ildefonso. He mentioned great things from Muscovy, and talked so much nonsense and contradictions, that it was neither worth my while to remember, nor yours to read them. I used him very cavalierly, upon which he was affronted; sword and pistol next day; but before I slept, a gentleman was sent to desire everything might be forgot.[7]

Shortly afterwards, a letter was delivered to him, under the Privy Seal, commanding him, on his allegiance, to return to England forthwith, and threatening outlawry in case of a refusal. The duke, however, as we are told, "treated the solemn Order with much Indignity, and endeavoured to stir up the Spanish Court, not only against the Person that

[1] *Stuart Papers*, i. 273, 284. [2] Chepmell, *Short Course of History*, 306.
[3] *Grand Lodge Minutes*.
[4] *Masonic Records*, Supplement; *Handy Book to the Lists of Lodges*, 174.
[5] *History of England*, ii. 139. [6] *Ibid*.
[7] *Letter to Mr. Robinson*, April 5th, 1726, cited by Lord Mahon, ii. 140.

delivered the Warrant, but against the Court of Great Britain itself, for exercising an Act of Power, as he was pleased to call it, within the Jurisdiction of his Catholic Majesty's Kingdom."[1]

By the death of his first wife—April 14th, 1726—Wharton had been left a widower, but before leaving Spain he married a Mademoiselle Obern, the daughter of an Irish Colonel in the Spanish service, and one of the Maids of Honour to the Queen."[2]

1727.—After this the newly married pair passed some time at Rome, where for a while the duke maintained himself in high favour, but soon "ran into his usual excesses; which being taken amiss, without falling into actual Disgrace, it was thought advisable for him to remove from that City for the present."[3]

Accordingly he left Rome and went by sea to Barcelona, where hearing that the trenches were being opened before Gibraltar, he wrote a letter to the King of Spain, asking permission to assist at the Siege as a Volunteer. This was granted and the Spanish Commander appointed him his *Aide de Camp*. In this novel employment the Duke seems to have greatly distinguished himself, and to have displayed an amount of personal intrepidity, which in any other man possessed of the same antecedents, might be deemed strange, but was in thorough keeping with the character of one whose curiously assorted medley of good and evil, power and incapacity, courage and pusillanimity, has been so forcibly depicted by Pope in his well known lines,[4] concluding with,

Nature well known, no prodigies remain,
Comets are regular, and Wharton plain.

One evening the Jacobite Peer very nearly threw away his life, by advancing close to the walls of the fortress, and either daring, or threatening the soldiers of the garrison. They asked who he was, and he readily answered "the Duke of Wharton," but though appearing as a rebel in arms, and aggravating that offence by the use of most intemperate language, not a shot was fired at him, and he was permitted to return to the trenches.[5]

It was on this occasion, observes another of his biographers, "when he arrived at the height of his extravagance; not only in serving against his country at Gibraltar, but by facing the British cannon balls, as if he had known himself to be invulnerable."[6]

After the siege the King of Spain appointed him as "Colonel Aggregate," to one of the Irish Regiments, called *Hibernia*, which was commanded by the Marquis de Castelar."[7]

1728.—The Minutes of the Grand Lodge under the date of April 17th, in this year, inform us:—"The Deputy Grand Master acquainted the Brethren that he had received a Letter from several Masons at a Lodge at Madrid in Spain, which he read to them, and the Grand Lodge unanimously agreed to what was pray'd for in their Letter, which is as follows:—

Right Worshipful Master

We here undersigned Masons, free and accepted, residing at present in Madrid, and other places, of the Kingdom of Spain, take the Liberty of this Letter, as our Duty oblige us, to acquaint our Most Right and Worshipful Grand Master, his Worthy Deputy, the Grand Wardens, and all the Lodges of Masons now constituted in England, that having been always very desireous, to see our Ancient Society propogated, its true and virtious designes encouraged, and the Craft flourish, in every place, where our affairs have called us; Resolved accordingly to propogate it in this kingdom—wherever it could be done in a lawful manner. And as we had sometime agoe, the Opportunity of the Presence of his Grace the Duke of Wharton, We petitioned him to Constitute a Lodge in this Town, the which he readily granted and executed and after our Lodge was formed we accepted and also made Masons, three persons here undermentioned, and Just after it was Resolved unanimously to acquaint with our Proceedings our Grand Master, and the General Officers in England, to all which his Grace submitts himself intirely, having acted in this occasion as a second Deputy.

Be pleased therefore to acquaint our Grand-Master and all the Lodges in General at the next Quarterly Communication with the Contents of this Letter, and we expect the favour to be inserted in the Book under the Name of the Madrid Lodge, Our Meetings being fixed at present on the first Sunday in every Month. We hope to send at the Quarterly Communication that shall be held about St. John Baptist's Day of this present Year, a longer List of Members of our Lodge, and a Copy of such By-Laws, as we Resolve upon, as they are thought proper for the Country wherein we are at present for the Union amongst us, and the Charity to the poor, so much recommended & exercised in Our Ancient Society,

[1] *Memoirs*, 1731. [2] *Ibid.* [3] *Ibid.*
[4] *Moral Essays*, Ep. I., *ll.* 174-209. [5] *Memoirs.* [6] Granger, iii. 27. [7] *Memoirs.*

upon which in General we pray God Almighty to shed his most precions ffavours and Blessings. We are

Sr And Right Worshipful Master

Your Most dutiful Brethren
and humble Servants

Dated in our Lodge at Madrid
This 15th ffebruary, 1728. N.S.

By his Grace's Orders
Philip Duke of Wharton &c. Depty G. Master

Six Subscribers

Charles De Labelye Master
Richards Senr Warden
Thomas Halton, Junr Warden } pro tempore

Eldridge Dinsdale
Andrew Gallwey

Then the Grand Lodge drank prosperity to the Brethren of the Lodge at Madrid, and desired the Grand Master to write them word of their being acknowledged and received as Brethren, or in what manner he shall think proper."

This was the first Lodge in foreign parts which obtained a place on the roll of the Grand Lodge of England, and in the "Manner of Constituting" it, the Duke of Wharton no doubt followed (as closely as was possible under the circumstances), the method "practis'd" by himself, when "Grand Master," as laid down in the *Constituiions* of 1723.

Later, the Duke, growing weary of Madrid, wrote to the Pretender, signifying a desire to return to his Court. But James advised him rather to draw nearer to England than make a tour to Rome, by which means he would be better enabled to look after his estates in the United Kingdom.

In the spring, however, of this year, we find him in Italy, still professing the utmost loyalty to the Pretender, with whom he had an interview at Parma.[1] Yet, only a month afterwards (June 28th, 1728), he wrote from Lyons to Horatio Walpole, English Ambassador at Paris, to protest that "Since his present Majesty's accession to the throne, I have absolutely refused to be concerned with the Pretender or any of his affairs. . . . I was forced to go to Italy to get out of Spain. . . . I am coming to Paris to put myself entirely under your Excellency's protection, and hope that Sir Robert Walpole's good nature will prompt him to save a family which his generosity induced him to spare." The letter concludes by requesting H. Walpole to become the writer's advocate with his Majesty, to grant him "his most gracious pardon."[2]

Arrived in Paris, Wharton called on the Ambassador, who received him very kindly, and was not a little surprised when the duke told him he was going to dine with the Bishop of Rochester, but merely replied that if his Grace had a design to make that prelate a visit, there was no manner of reason for making his Britannic Majesty's Minister acquainted with it.[3]

The duke then took up his residence at Rouen, without any further thought of the business which had brought him to France, and indulged in his usual excesses.

An indictment for High Treason was about this time preferred against him; the crime laid to his charge being his conduct at the siege of Gibraltar. During the legal vacation, however, the proceedings were at a stand-still, and the Prime Minister, Sir Robert Walpole, sent two special messengers to Rouen, one of whom besides being a member of Parliament, was intimately acquainted with the Duke and his affairs, and also "enjoyed the sun-shine of Court favour."

These two gentlemen assured the exile that by writing a letter to the King or the Ministry, he could return to England and the free control of his estates, which would have yielded him £6,000 a year. Wharton, however, with an amazing infatuation, declined to do anything of the kind, saying "he would only accept a Pardon, or a *Supersedeas* of the proceedings against him." Whereupon, the envoys went to the utmost limit of mediation; and entreated the duke to permit his *valet-de-chambre* to write in his name to the Minister. But all in vain. So after a stay at Rouen of ten days, the two gentlemen finding the subject of their mission bent upon his ruin, returned to England.[4]

The indictment for High Treason ran its course, and the trustees of the Wharton Estates were unable to remit any further funds to the absentee owner, whose behaviour at this crisis of his affairs will now be related at some length.

[1] Lord Mahon.
[2] Coxe, *Memoirs of Horatio, Lord Walpole*; *Catalogue of Royal and Noble Authors.*
[3] *Memoirs*, 1731. [4] *Ibid.*



But before proceeding with the allegory, begun in the *Daily Post*, *Plain Dealer*, and other publications of 1724; and continued by the Duke of Wharton, through the medium of *Mist's Journal*, in 1728; a few extracts from approved writers on the History of Persia, will afford my hearers (or readers), a fuller grasp of the factors in a problem, to which I trust the present paper, combined with the subsequent discussion, may serve to some extent as a key.

According to Sir John Malcolm, *Meer Vais*, hereditary Chief of a large branch of the Ghiljee tribe, having defeated the Persians, became the undisputed master of the entire province of Candahar, which he erected into an independent Kingdom. He had cherished hopes of attaining still greater power, but died before his plans could be carried into execution. Mahmood, the eldest son of *Meer Vais*, being only eighteen years of age, his Uncle Meer Abdâllah assumed the reins of Government, but was very soon afterwards slain by Mahmood, who then took up the position vacated by his father's death, without any further opposition. Abdâllah left a son—Ashrâff.

Mahmood conquered Persia, and the crown was resigned to him by the King (Shah or Sultan) Hussein, in October, 1722. *Tâmâsp*, the son of Hussein, then assumed the title of King, and endeavoured, at different periods, to negotiate with both the Turkish and Russian Courts. So little consideration, however, appears to have been given either to the power of Mahmood, or to the pretensions of *Tâmâsp*, that a treaty for the partition of some of the finest Persian provinces was concluded between Russia and Turkey. This arrangement, we are told, was brought about through the mediation of the French Ambassador at the Porte.

Ashrâff, cousin to Mahmood, had been chosen by the Afghans as their ruler, with the reversion of the Persian Crown—to which he succeeded, on the assassination of Mahmood, in 1725. Before this he had invited *Tâmâsp* to Ispahan. The Persian prince advanced towards the capital, but warned in time, again retreated and escaped the fate that was intended for him. *Ashrâff*, however, put to death the few remaining nobles at Ispahan, on the pretext that they were in correspondence with his enemies.

Ashrâff was ultimately overcome (1729) by Nadir Kooli—the general of *Tâmâsp*—at a later period Nadir Shah, who after triumphing over the enemies of his country, first usurped the power, and afterwards the title of the monarch of Persia.[1]

A chronicler of earlier date informs us,—"The Affghans invaded Persia, and Mahmud Khan, the son of Mîr Vaez, took the capital thereof, Isfahan, making Shah Sultan Hussein prisoner, with all his sons, which were twenty-three, excepting *Thamas Mirza*, after *Shah Thamas*, who made his escape during the siege ∴ ∴ The Affghans, under Mîr Vaez's son, had taken Isfahan, and reduced the South-East Parts of Persia to their obedience. The Turks had entered the Western Parts, and taken most of them; and the Muscovites had taken possession of Gilan (the ancient Hyrcania) and other Places bordering on the Caspian Sea. *Shah Thamas*, therefore, had only two or three Provinces left to him, and was surrounded by enemies on all sides."[2]

Turning to a more recent authority, we meet with the following:—"The Affghans were able in 1722 to defeat the Persians at the battle of Goolnabad, and take Ispahan. Then it was that Shah Hussein was driven from his throne, and Meer Mahmoud, the Affghan chieftian, took his place. Three years after this he was assassinated, and *Ashrâff* succeeded. He also was an Affghan, and reigned four years. Meanwhile, the son of Hussein, *Tahmasp*, was in exile, and was then joined by a Khorassan robber, or perhaps we ought to say, 'a soldier of fortune,' who offered to help him to regain his throne. This was Nadir Kooli, afterwards Nadir Shah, by whose aid Shah *Tahmasp* gained the throne in 1729."[3]

Lastly, it must be narrated that "Shah Ismail Sufy, the founder of the Sufawi dynasty, restored a native monarchy in Persia after it had been overrun for 850 years by the hordes of Turan, and by Arab, Turkish, and Mongol conquerors. His successor was Tahmasp I., in whose reign arrived an envoy from Queen Elizabeth (1561). With the exception of Abbas the Great (1585-1628) whose reign is a splendid era in Persian history, he was followed for nearly a century by a line of degenerate monarchs, ending with Shah Sultan Husain, who was defeated (1722) under the walls of Ispahan, and deprived of his crown by Mahmud, Chief of the Affghans."[4]

[1] *History of Persia*, (1829) ii. *passim*.
[2] James Fraser, *History of Nadir Shah*, 2nd edit. (1742), 70, 83.
[3] John Piggott, *Persia, Ancient and Modern*, (1874), 46.
[4] *Globe Encyclopædia*, v. 54.



The following appeared in *Mist's Journal* of August 24th, 1728, and was reprinted in "*Select and Authentic Pieces written by the Duke of Wharton.* Boulogne [London], 1731."[1]

"Mr. Mist,

I have long desired an opportunity of corresponding with you, but was prevented from it by the Fear I had of disobliging a certain *Norfolk* Steward, who has lately been drowned in a Well of his own contriving . . . .

I have liv'd for some years in *Persia*, and consequently have been Witness of all the Miseries that Usurpation has introduced into that unfortunate Empire.

I have formerly read so many Paragraphs in your Paper, which have given a true Character of the old Usurper *Meryweis*, that I will not trouble you with needless Repetitions.

Upon his Death, *Esreff*, the present Usurper, ascended the Throne. This *Esreff* would fain pass for the son of his Predecessor: but those who know the History of *Meryweis's* Family, which before it ascended the Throne was inconsiderable, and little regarded, maintain the contrary; and what is certain, is, that the old Man, some Time before his Death, left two Writings, the one in the Hands of the High-Priest, and the other in the Possession of his Favourite Concubine, declaring the Illegitimacy of his pretended Son. But the Chief Scribe, who knew this important Secret, imparted it to *Esreff* . . . The Priest was soon terrified to betray his Trust . . . The Concubine, who had hoarded up Heaps of Treasure, while she was Mistress of him who was Master of the *Persian* Empire, and had been the Object of *Esreff's* Hatred, wanted no other Bribe to induce her to a servile Compliance, but a Security to preserve her vast Estate in this unforeseen Turn of Affairs.

[Comparing the "young *Sophi*" with the "Tyrant *Esreff*," the writer proceeds]. The *Sophi*, in his Person and Deportment, resembles his Father and his Uncle, whose Pictures I have seen. His Sufferings have added Experience and Patience to those endearing Qualities, in order to compleat the greatest Character that ever Eastern Monarch bore . . . This Prince has no *Seraglio*, but has taken to his Arms one Princess . . . God has bless'd them with two Princes . . . .

Esreff's Character is the reverse of the *Sophi's*; he is covetous to the Extent of Avarice . . . . he is despised by all that approach him . . . . *Esreff* has many Women in his *Seraglio*, but his first *Sultana* bears an absolute Sway over his weak Mind, and disposes of the Empire at her Will . . . . . .

The Chief Scribe is the great Director of publick Affairs . . . . . but what added to his Power was the immense Treasure he had bestowed on the Favourite *Sultana* . . . . . .

It was Meryweis that begun the Destruction of *Persia*, and . . . . rendered it difficult for the young *Sophi* to Strike the Blow upon his Death, and remount his Father's Throne; but well he knew that *Esreff* would soon lose the few Friends that were attach'd to his pretended Father's Fortune . . . . . *Esreff's* Ministers were ignorant of all foreign Affairs, and the Aga that he sent as his Agent to *Constantinople*, had travelled about *Persia* to divert the Nobility of that Country, as a Buffoon, which Character both his Person and his Parts entitled him to perform. The Reign of Iniquity in that Country, according to our last Advices from thence, seems to draw towards a Conclusion; the Grand Seignior appears to slacken in his Resolution to support the Usurpation, and to listen to the Advice of his Favourite Mufti, a Person of Great Honour and known Humanity. The Mufti, whose chief View is to prevent a War, and consequently the Effusion of Blood, must see, that so long as the *Ottoman* Port shall continue to favour the Interest of *Esreff*, there will be friends in *Asia*; for the Spirit of Loyalty that adorns the *Persians* will never abate. The *Grand Mogul* and the Czar of *Muscovy* will certainly support the young *Sophi* . . . . . .

Amos Dudge."

It will be observed that in this curious apologue, the noble writer has encased his satirical remarks in the same historical frame-work with which we have already become familiar by the Gormogon literature of 1724. But in the interval, George I. had been succeeded to the English Throne by George II., and the son of Meer Vais (*Meryweis*) as Shah at Ispahan, by his cousin Ashraff (*Esreff*). The *dramatis personæ*, therefore, in Wharton's lampoon, or certainly the leading characters, are very easily identified. *Meryweis* and the *Young Sophi*, represent George I. and the Pretender, respectively, as in the *Daily Post* and *Plain Dealer* of 1724. Esreff (*Ashraff*) is George II.; the Chief Scribe, Sir Robert Walpole; the first Sultana, Queen Caroline; The Grand Seignior, the King of France; his

[1] Containing: i., Speech on the passing of the Bill to inflict Pains and Penalties on Francis, Lord Bishop of Rochester; ii., Protest on that occasion, with the previous Protests of the other Lords; iii., Letter to the Bishop in the Tower; iv., Letter in *Mist's Journal*, August 24th, 1728; v., Reasons for leaving his native country, and espousing the cause of his royal master, King James III.; vi., Letter from Wolfe the printer to Sir Robert Walpole.



Favourite Mufti, Cardinal Fleury; and the Aga who before going to Constantinople had travelled about Persia as a buffoon, Horatio Walpole, British Minister in Paris.

But if any doubt on the subject existed, it would be dispelled by a Letter from Wolfe the Printer to Sir Robert Walpole, which is reprinted in the same volume with the Article in *Mist's Journal* of August 24th, 1728.[1] The writer complains that he has been prosecuted contrary to Law or common charity, and while affecting to cavil at the action of the Grand Jury of Westminster "that presented the Paper as a Traytorous Libel," goes on to heap further insults of a very gross character on the reigning family. The letter concludes with a plea of guilty to a portion of the indictment, which, however, is merely another way of bringing in the end of it, a glowing panegyric on the Stuart dynasty:—"The Virtues Mr. *Dudge* gives to the *Sophi*, you seem to declare, must mean the *Pretender* and his Family. I have no defence to this Article; such is the Number of Witnesses to support it."

Presentments of the article as a scandalous libel were made by at least three Grand Juries in 1728,[2] and Wharton having succeeded in cutting off every hope of reconciliation with the English Court, once more openly renewed his connection with the Jacobites, and his profession of the Roman Catholic religion.[3] Yet in his heart he despised the unfortunate, weak prince, whose cause he espoused and even openly ridiculed him.[4] Indeed, of the article in *Mist's Journal*, his candid though not unfriendly biographer of 1731, observes,—"What could possibly be the Duke's View in writing this unpardonable Paper, we shall not pretend to determine; and we believe it would puzzle his very best Friends to account for it, since it could be of no manner of Service, even to the Interest he was then engaged in."[5]

There are two copies of *Mist's Journal* for August 24th in the British Museum, and at the foot of one of them appears in somewhat faded characters:—"For writing this Journal, Warrants were issued against Mist, but he fortunately escaped to Brussells." But the Paper, under the thin disguise of *Fogg's Journal*, re-appeared, with an appropriate letter from Mr. Mist on the front page of the first number, September 28th, 1728.

The Duke's violent attack on the reigning family was much discussed in other newspapers of the day, *e.g.*,

The Weekly Journal or British Gazetteer, September 7:—"I that pretend to some Distinction of Styles, and having the Writings of most Authors rang'd in their proper Classes ever before me, could almost swear to whom the Propriety of this belongs, and will venture to affirm that it came from the Pen of a disgusted *Mandarine*, who being degraded from his Rank of Nobility for turning Wax-Chandler, Skulks now in the confines of *Normania* and writes Penny Garlands and Transcripts for Subsistence."

The Same, September 14:—The writer, who describes the Pretender as "Jacob Esreff," and George II. as the "August Sophi," observes of the former:—"He wholly depends upon the Charity of the ARCH MUFTI. Its pleasant to behold JACOB, the Theatrical Prince of the Circle making a tour round his State-Room, with a *Tinsel* Crown, a Patch-work *Mantle*, and a *Lath Sword* carried before him, followed by a Train of mock *Mandarines*, with parti-colour'd Favours, and the Procession closed by a Chorus of Priests singing devoutedly in an unknown Tongue."

At the time these paragraphs appeared, Wharton was in Rouen (*Normania*), and some of the allusions appear to point to the *personnel* of the Order or Society which we last met with under the year 1724. Indeed, there is room for a plausible conjecture, that the writer of the earlier one (*W.J.* September 7th) was a Freemason, who used the words "Mandarin" and "degraded," in order to assail a "false brother" by means of a selection from what with good show of reason, was deemed to be a vocabulary of his own making. But leaving this for what it is worth, it is not a little curious that following as it were, closely on the heels of the duke's lampoon, there should have occurred a revival of the public notifications of the Gormogons.

The *Daily Journal* in its issues of October 29th and 30th, 1728, has the following:—

"BY COMMAND OF THE VOLGI."

"A General Chapter of the most August and Ancient Order GORMOGON will be held in the Castle Tavern in Fleet Street on Thursday next, the 31st Instant, to commence at 12 o'clock; of which the several Graduates and Licentiates are to take Notice, and give their Attendance."

Whether, indeed, any similar notifications were printed in 1725, 1726, 1727, and the first eight months of 1728, I am not in a position either to positively affirm or to deny. I do not think they did, and have vainly searched the newspaper files at the British Museum

[1] See the last note.
[2] *Political State of Great Britain*, vol. xxxvii.
[3] Lord Mahon, *loc cit.*
[4] Granger, iii. 27.
[5] *Memoirs.*



library in what seemed to me the most natural channels for such advertisements to appear. But a thoroughly exhaustive scrutiny of all the newspapers in our great National Repository from January 1725 to August 1728, has been beyond my power to accomplish. Nor would the element of doubt have been eliminated by ever so patient a search among these materials, as the collection, though probably the finest in the world, contains only a fragment of the newspaper literature of the last century, and many events in the general history of our Society would be made clearer to us, were the journals now accessible in which they were commented upon at the period of their occurrence.

There may therefore exist some signs of activity among the Gormogons during the years last alluded to which the future will reveal to us. I incline, however, to the opinion, that the departure of Hang Chi, the Mandarin, for Rome, coincided with that of Philip Wharton, for the same destination; also that the Gormogon Order,—evidently a Jacobite Club—and not improbably in its inception a mere junto of Whartonians, slumbered quietly from the latter part of 1724, until after the revival and continuation of the Persian apologue in the columns of *Mist's Journal*, August 24th, 1728.

However this may be, there is the independent testimony of the joint editors of *Hogarth's Works* (Nichols and Stevens, edit. 1810),[1] that the "Order" was frequently advertised, "By Command of the Volgi," between October 1728, and 1730.

I may here conveniently state, that it is said there were no less than fifty Jacobites in the Parliament of 1728.[2]

By this time the duke had squandered all his available funds in the wildest extravagance, and a purse of £2,000 which he received from the Pretender, was exhausted in a month or two. Being then without money or clothes, except an old Spanish regimental suit, an opportunity of replenishing his wardrobe occurred, of which he was not slow to avail himself. An Irish gentleman, who was a Knight of the Portuguese Order of Christ, invited him to a Festival of that Order, the custom being for all present to appear in suits of black velvet. The duke said, he did not know any tailor to have recourse to. "I'll send you mine," answered the Knight. The clothes were made, and worn by the duke. A week afterwards the tailor called with his bill, his Grace asked what it was for? He answered, "for a black velvet suit." "Honest Friend," says the Duke to the Taylor, "You mistake the Matter very much; you are to carry the Bill to Sir Peter R—; for be pleased to know, that whenever I put on another Man's Livery, my Master always pays for the Cloaths, and Sir Peter was obliged to discharge the Bill accordingly."[3]

1729.—"Not long after a Whim took his Grace to go into a Convent, in order to prepare for Easter; and he behaved himself so well there, and discoursed so well upon all Points of Religion, that the good Fathers beheld him with Admiration. Mankind were for some time in suspence, what would be the End of this new Course of Life the Duke had embraced; but he soon put them out of doubt, by tumbling again into the World, and running headlong into as bad a Round of Vice, Folly, and Extravagance, as ever he had before."[4]

In the meantime he had been outlawed by judgment of the Coroner of Middlesex, on April 3rd, for not appearing to answer an indictment for High Treason. The duke's plight on quitting the Convent, is described by a gentleman who was with him as companion, and for whom he had a great esteem, in a letter dated from Paris, June 1st, 1729.

"The Pilot of the Ship I embarked in, who industriously run upon every Rock, has at last split the Vessel, and so much of a sudden, that the whole Crew, I mean his Domesticks, are all left to swim for their Lives, without one friendly Plank to help carry them a-shore. . . . .

However, notwithstanding what I have suffer'd, and what my Brother Madman has done to undo himself, and every Body who was so unlucky as to have the least Concern with him, I could not help being sensibly moved at so extraordinary a Vicissitude of Fortune, to see a Great Man fallen from that shining Light, in which I have beheld him in the House of Lords, to such a degree of Obscurity, that I have observed the meanest Commoner here decline his Company; and the Jew he would sometimes fasten on, grow tired of it; for you know he is but a bad Orator in his Cups, and of late he has been but seldom sober."[5]

Swift supposes in his *Inquiry* that the duke would not have given a shilling to have had it in his choice, whether he should be represented to future ages as an Atticus or a Catiline; but this, it is presumed, is rather wittily than wisely said, for after leaving Paris, and reaching Bilboa, on his way to rejoin his Spanish regiment, Wharton sent his manuscript

[1] In connection with the Plate, "The Mystery of Masonry brought to Light by the Gormogons."
[2] Hallam, *Constitutional History of England*, ii. 415.
[3] *Memoirs.* [4] *Ibid.* [5] *Ibid.*

tragedy of Mary, Queen of Scots, as a present to a friend, accompanied by a letter which concludes with these beautiful lines of Dryden to Congreve :—

"Be kind to my remains, and oh, defend,
Against your judgment, your departed friend,
Let not the insulting foe my fame pursue,
But shade those laurels that descend to you."[1]

I have elsewhere[2] remarked on the fact, that while the Engraved List of 1725 shows that sixty-four Lodges were in existence in that year, the same annual for 1729 reveals that the number had then fallen to forty-four. The bonds of discipline forged in 1723 proved unequal to the strain which was imposed upon them. Among the Craft there was much dissatisfaction, and not to speak of the fulminations of the Gormogons, many publications appeared in which the *Book of Constitutions* and its author were openly derided.[3] As a consequence—though by others it may be merely deemed a coincidence—we find that Dr. Anderson was not present at any meeting of the Grand Lodge between St. John's Day (in harvest), 1724, and the recurrence of that festival in 1731.

As a sequel to the Masonic activity of the Duke of Wharton in February, 1728, the Minute Book of the Grand Lodge under March 27th, 1729, has the following :—

"The Master of the Lodge at Madrid stood up and represented, that his Lodge had never been regularly constituted by the Authority of the Grand Master, Deputy Grand Master and Grand Wardens in England, and therefore humbly prayed a Deputation for that purpose.

ORDERED

THAT the Secretary do likewise prepare a Deputation to Impower Charles Labelle Master of the said Lodge to constitute them, with such other Instructions as is likewise necessary for that purpose."

The Lodge at Madrid, then No. 27, was struck off the English roll on January 27th, 1768; but in the *Boletin Oficial* of the National Grand Orient of Spain—April 30th, 1895, I find under "Madrid,"—"I. Logia Matritense.

(15 Febrero, 1728.)"

Before entering upon another year, room must be found for a poetical effusion[4] by Henry Carey, author of the ballad of "Sally in our Alley."[5] It is styled, "The MODERATOR Between the FREE-MASONS and GORMOGONS."

"The MASONS and the GORMOGONS
Are laughing at one another ;
While all Mankind are laughing at them ;
Then why do they make such a pother ?

They bait their Hook for simple Gulls,
And Truth with Bam they smother ;
But when they've taken in their Culls,
Why then 'tis . . Welcome Brother !"

1730.—The *Weekly Journal or British Gazetteer*, of April 18, has,— "On Saturday last, at the Prince William Tavern, at Charing +, Mr. Dennis, the famous poet and critick, was admitted a Free and Accepted Mason, at a lodge then held there, *having renounced the Society of the Gormogons*, of which he had been a member for many years."

"The Mystery of Free-Masonry," a catechism which professes to reveal the Secrets of the Craft, was printed in the *Daily Journal* of August 15th. On the 20th of the same month, according to the Minutes of Grand Lodge, "Dr. Desaguliers stood up and taking notice of [the same] recommended the Resolution . . . for preventing any false brethren being admitted into regular Lodges, and such as call themselves Honorary Masons."

Returning to the *Daily Journal*, we meet with at the under mentioned dates :

Oct. 20. "This day is Published ... MASONRY DISSECTED"

„ 23. „ „ „ „ ... THE SECOND EDITION, OF MASONRY DISSECTED

„ 26. "By Command of the VOL-GI.

A General Chapter of the most August and Ancient order GOR-MO-GON, will be held at the Castle Tavern in Fleet Street, on Saturday the 31st Inst., to commence at 12 o'clock; of which the several Graduates and Licentiates are to take Notice, and give their Attendance.

P.W.T."

[1] Granger, *Biographical History*, iii. 26. [2] *History of England*, ii. 382.
[3] *The Free-Masons, an Hudibrastic Poém*, 1723; *The Secret History of the Freemasons* (2nd edit.), 1724; *The Freemason's Accusation and Defence*, 1726: see also *History of Freemasonry*, ii. 381; *A.Q.C.*, iv. 34, vi. 142
[4] *Poems on Several Occasions.* The third edition, London (1729), 206. [5] *Ibid*, 127.

Oct. 31. "This day is Published, The THIRD EDITION OF MASONRY DISSECTED."

In the preface, or introduction to the pamphlet last cited (3rd edition) there appears:

"From the Accepted Masons sprang the Real Masons, from both sprang the *Gormogons*, whose Grand-Master the *Volgi*, deduces his Original from the *Chinese*, whose Writings, if it be credited, maintain the *Hypothesis* of the *Præ-Adamites*, and consequently must be more antique than MASONRY."

This passage will not be found in the first or original edition of *Masonry Dissected*, which was reprinted in *Read's Weekly Journal or British Gazetteer*, Oct. 24th, 1730, and quite recently by Bro. E. T. Carson of Ohio.[1] The second edition I have not seen, but the allusion to the Gormogons in the third, would seem to have been inspired, either by the Notification in the *Daily Journal* of October 26th *(supra)*, or as I think with even greater probability, by a chain of circumstances, in which the quotations to be next given may prove to be an important link.

Grand Lodge Minutes, April 21,—"The Petition of Brother Anthony Sayer, formerly Grand Master, was read, setting forth his misfortunes and great poverty, and praying Relief . . . It was agreed that he should have £15, on acc^t^ of his having been Grand Master."

December 15,—"A paper, signed by the Master and Wardens of the Lodge at the Queen's Head in Knave's Acre, was presented and read, complaining of great irregularities having been committed by B^ro^ Anthony Sayer, notwithstanding the great ffavours he hath lately received by order of the Grand Lodge."

"Bro. Sayer attended to answer the complaint made against him, and after hearing both parties, and some of the Brethren being of opinion that what he had done was clandestine, others that it was irregular—the Question was put whether what was done was clandestine, or irregular only, and the Lodge was of opinion that it was irregular only—whereupon the Deputy Grand Master told Bro. Sayer that he was acquitted of the charge against him, *and recommended it to him to do nothing so irregular for the future!*"

The precise offence committed by the earliest of "Grand Masters" cannot indeed be determined with exactitude, but the evidence clearly points to his having allied himself with the opponents of our Society; and it is therefore just possible that he may have been concerned with Hogarth in an undertaking, which though postponed for a time, owing to the cautionary language of the Deputy Grand Master, ultimately resulted in the production of a well-known plate, caricaturing both the Freemasons and the Gormogons.

One further quotation from the newspapers must be added under the year 1730.

Daily Post, December 17.—"ALL the Brethren of the worthy Society of Honorary Free-Masons are hereby summon'd and desir'd to meet at their General Lodge, held at the Prince of Orange Head in Jermyn-street, on Wednesday, the 23rd of this Instant December, at Five o'clock precisely, in order to elect a Master and Wardens for the year ensuing, and to consider of proper Ways and Means for the advancement of the said Lodge, and the Honour and Dignity of MASONRY in General.

By Order of this Lodge, P.C.T.B.E.G."

The "Honorary Free-Masons," no doubt, were the same association referred to by Dr. Desaguliers on August 15th. The letters subscribed to the advertisement I can throw no light upon, but those, or rather the first two, at the foot of the Gormogon notice, correspond with the initials of the "disgusted Mandarine" to whose fast-ebbing life as an exile and outlaw I now return.

From Bilboa the Duke went to his regiment, where he was obliged to support himself on his pay of 18 pistoles a month. The duchess, his wife, was allowed to resume her attendance upon the Queen of Spain. In this year, while stationed at Barcelona, Wharton caned a servant of the Governor of Catalonia, and making no excuse for so doing, was sent to prison at Fort Montjuich. Directly he had got in, he was told, however, that he might come out, when he pleased, but this his natural perversity of disposition forbade. An appeal was made to the Court, the conduct of the Governor was upheld, and overcome by mortification the Duke of Wharton fell into a consumption.

1731.—At the beginning of this year, he declined so fast, being in his quarters at Lerida, as to be unable to walk from his bed to the fire-side without assistance. Two months later, however, he recovered a little strength, and experienced some benefit from drinking a certain mineral water in Catalonia. But the relief was of a fleeting character. Lying unconscious and destitute of all necessaries at a small village, the brethren of a Bernardine Convent, close at hand, had him removed to their house. There he lingered for a week, and dying on the last day of May, was buried by the community in the same simple

[1] *Archæological Curiosities*, No. II., 1867.



manner they inter the brethren of their own Order. A flat stone marks the spot, but the inscription though short, is almost illegible from neglect.[1]

Whether, indeed, the words placed over the tomb, were those of the duke's own devising, I cannot say, but by his will made a few weeks before his death, and proved in the Prerogative Court of Dublin, December 7th, 1736, he left all his goods, effects, and worldly substance to the then duchess, his second wife, and ordered that the following inscriptions should be engraven on a stone, to be fixed upon his burial place,—[2]

"Vixi, et quem dederat cursum fortuna peregi:"

"Thy fame shall live when pyramids of pride
Mix with the ashes they were raised to hide."

Thus justifying, as it were, by his last breath, the fidelity of the very sombre portrait, which was drawn of him by Pope in the *Epistle to Lord Cobham*[3]:—

"Wharton, the scorn and wonder of our days,
Whose Ruling Passion was the Lust of Praise:
Born with whate'er could win it from the Wise,
Women and Fools must like him or he dies;
Tho' wondering Senates hung on all he spoke,
The Club must hail him master of the joke.
Grown all to all, from no one vice exempt;
And most contemptible, to shun contempt:
His Passion still, to covet gen'ral praise,
His Life, to forfeit it a thousand ways;
A Fool, with more of Wit than half mankind,
Too rash for Thought, for Action too refin'd:
A Tyrant to the wife his heart approves;
A Rebel to the very King he loves;
He dies, sad outcast of each church and state,
And, harder still! flagitious, yet not great.
Ask you why Wharton broke thro' ev'ry rule?
'Twas all for fear the Knaves should call him fool."

Horace Walpole, in his interesting sketch of the Duke of Wharton, observes:—"It is difficult to give an account of the works of so mercurial a man, whose library was a tavern, and women of pleasure his muses. A thousand sallies of his imagination may have been lost; he no more wrote for fame than he acted for it."[4] Most indeed, of the productions passing under his name have already been cited in this paper, and it will be sufficient to add that "The Drinking Match at Eden Hall" (an imitation of "Chevy Chase,") a "Parody on a Song sung at the Opera House by Mrs. Tofts," a Letter in Bickerton's Collection, and an Ode—"The Fear of Death," are also ascribed to his pen. The last named was printed in 1739, and advertised as having been "Communicated to the public by a merchant lately arrived from Spain."

A memoir of the Duke's life, in MS., which had been prepared for the press by Mr. Ritson, was purchased at his book-sale by John Nichols, in December, 1803. Dr. Langhorne also hinted an intention of writing a life of this nobleman, from materials in his possession.[5] Many papers belonging to the subject of this essay, drifted, as we have seen, in to the possession of the Old Pretender, and the only remaining indication to any of his literary efforts, that I am aware of, occurs in *Notes and Queries*, where it is stated that the old Earl of Clancartie, who lived so long at Boulogne as a pensioner of the French Government, had several MS. productions of his former friend the "mad duke of Wharton."[6]

The duchess of Wharton survived her husband many years, living in great privacy in London upon a small pension she obtained from the Spanish Court. Her death occurred on February 13th, 1777.[7]

A notification—"By Command of the *Vol-Gi*"—corresponding in every particular with that which appeared in the *Daily Journal* of October 26, 1730, except that the letters at foot are "F. N. T." instead of "P. W. T.," will be found in the same paper for October 28th, 1731. There may be later advertisements of a like tenor, but my own search for them has been a fruitless one.

[1] Granger, *loc cit.*

[2] *Tynte v. the Queen*, 7 *Q. B.* 216: a case where a judgment of outlawry against Philip, Duke of Wharton, was reversed on error, after a lapse of one hundred and sixteen years.

[3] *Moral Essays*, Ep. i.

[4] *Catalogue of Royal and Noble Authors.*

[5] See *Effusions of Friendship and Fancy*, i. 25.

[6] *4th Series*, xii. 72.

[7] *Gentleman's Magazine*, xlvii. 95.





THE GORMOGON MEDAL.

By Letters Patent, dated April 24th, 1733, George II., in consideration of the faithful services of Philip, late Lord Wharton, and Thomas, late Marquis (father of the first Duke), granted the real and personal estate of the late Duke to trustees for the payment of his debts, and as to the surplus, for the benefit of his two sisters, Lady Jane Holt (afterwards Coke), and Lady Lucy Morice, both of whom died without issue.

The foregoing I derive from the case of "Tynte *v.* the Queen," on which occasion (1845), the judgment of outlawry against Philip, Duke of Wharton, was reversed, on a writ of error, after a lapse of one hundred and sixteen years.[1] These proceedings were taken by Colonel Charles Kemeys Kemeys Tynte, one of the co-heirs of Thomas, the first Lord Wharton, in connection with a petition presented by him to the Queen in February, 1843, praying, though unsuccessfully, that Her Majesty would determine the abeyance of the Barony of Wharton in his favour.[2]

Colonel Tynte was the "Grand Master of the Masonic Knights Templar in England and Wales," for a number of years. How many I don't know, but he filled that office in 1857, as I am reminded by my own certificate as a Knight Templar, which was handed me curiously enough at Gibraltar, in May or June of that year, by Captain N. G. Philips, who had presided when I was received into the Order, at Malta—where our two regiments were then quartered—on the 10th of April preceding.

The *Constitutions* of 1723 "being all sold off," a second edition, bearing the title of *The New Book of Constitutions*, was published by Dr. Anderson, with the sanction of Grand Lodge, in 1738. As this work is included among our *Reprints*, I shall, with one solitary exception, abstain from quoting from it. But particular attention may nevertheless be directed to page 114, where the alleged irregularities in connection with the election of Grand Master are recounted; and to page 160, where under a *wrong date*, we are asked to believe that Article XIII. of the *Old Regulations*, was repealed, but in language differing altogether from that recorded at the time in the Minute Book of Grand Lodge! Are we to credit the official records, affording *the best evidence of which the case is susceptible*, or a mere statement, *delivered thirteen years afterwards*, by a person who was not even present at the occurrence which he describes?

At the end of the book will be found "Brother Euclid's Letter to the Author," dated November 9th, 1738. The third paragraph reads:—"The Antiquity and Decorum of our Worshipful *Fraternity* have been envied by some, who, very lately, have coalesced into Societies, in imitation of the *Free-Masons*, and some in Opposition to them, tho' in vain; as the **Gormogons**, who soon disappeared, and Others are going."

The famous Bull of Pope Clement XII. against the Freemasons, and by implication other oath-bound Societies, had been issued earlier in the same year, April 28th, 1738. This, of itself, would have probably accelerated the demise of the Gormogons, as an Order or Society, had they not, as I have already shown ground for believing—and the quotation last given is confirmatory of the supposition—sunk into a second and final slumber, after the death of Wharton in 1731.

It is true that we continue to hear of them until slightly later in the century, but I venture to think, purely from accidental causes and as mere echoes of the past. In 1741, a series of mock processions appears to have been begun by the "Scald-Miserables" in derision of the Freemasons. These seem to have taken place on March 19th, 1741; April 27th, 1742; May 2nd, 1744; and April 18th, 1745.

Paul Whitehead, in concert with "Esquire" Carey, a surgeon (Grand Steward, 1740), is said to have planned and carried out the processions of the "Scald Miserables."[3]

Whitehead resided in a cottage on Twickenham Common, and one of his frequent visitors was William Hogarth.[4]

Carey, whose Christian name was "Esquire," lived in London, and was surgeon to Frederick, Prince of Wales.[5]

A print of the procession, designed and engraved by Benoist, was published about this time.[6]

The *Westminster Journal* of May 8th, 1742, under the heading of "*The Free-Masons Downfall, or, The Restoration of the Scald-Miserables*," prints the following "Remonstrance" on the part of the latter:

"Whereas by our Manifesto of last year, dated from our Lodge in *Brick Street*, We did, in the most explicit Manner, vindicate the ancient Rights and Privileges of this Society, and by incontestable Arguments evince our Superior Dignity and Seniority to all other

[1] Adolphus and Ellis, vii. *Q. B. Rep.* N.S. 216.
[2] Clark and Finnelly. *House of Lords' Cases: (The Wharton Peerage)*, xii. 295.
[3] Hawkins, *Life of Dr. Johnson*, 336; Cobbett, *Memorials of Twickenham*, 340.
[4] Cobbet, *loc. cit.* [5] Mackey, 690. [6] Hone, *Everyday Book*, ii., col. 522, *q.v.*



Institutions, whether *Grand Volgi*, *Gregorians*, *Hurlothrumbians*, *Ubiquarians*, *Hiccubites*, *Lumber-Troopers*, or *Free-Masons*; yet, nevertheless, a few Persons under the last Denomination, still arrogate to themselves the usurped Titles of *Most Ancient and Honourable*, in open Violation of Truth and Justice . . . . We think therefore proper, in Justification of Ourselves, publicly to Disclaim all Relation or Alliance whatsoever, with the said Society of Free-Masons," etc.

Below this Manifesto, is a picture of "the Solemn and Stately Procession of the SCALD-MISERABLE-MASONS, as it was martiall'd on Tuesday the 27th past."

A "Key or Explanation" of the plate is then subjoined, and on the 2nd page of the same paper there appears a reprint of "The Mystery of Free-Masons," which was originally published in the *Daily Journal* of August 15th, 1730.

The fourth book of the *Dunciad* was published in March, 1742. With the Ode of Henry Carey (1729) the writer was doubtless familiar, and we may also suppose that besides the Societies ridiculed by the author of "Sally in our Alley," the "other Institutions" enumerated by the "Scald-Miserables" in their "Manifesto of last year" (1741) were present to Pope's mind, when relating the proceedings of the Goddess of Dulness at lines 565-78 of his poem:

"Next, bidding all draw near on bended knees,
The Queen confers her *Titles* and *Degrees*.
Her children first of more distinguish'd sort,
Who study Shakespeare at the Inns of Court,
Impale a Glow-worm, or Vertu' profess,
Shine in the dignity of F.R.S.
Some, deep Freemasons, join the silent race
Worthy to fill Pythagoras's place:
Some Botanists, or Florists at the least,
Or issue Members of an Annual feast.
Nor past the meanest unregarded, one
Rose a Gregorian, one a Gormogon,
The last, not least in honour or applause.
Isis and Cam made DOCTORS of her LAWS."[1]

The words "Gregorian" and "Gormogon," are explained by Pope and Warburton, as meaning, "A sort of Lay-brothers, *Slips* from the Root of Free-Masons." The "Gregorians" are also mentioned by Crabbe, as "a convivial sect," and "a kind of Masons, but without their sign."[2] From a work, however, in manuscript, containing the Regulations of the last named Society, presented me by the late Bro. Woodford, and now in our Lodge library, we may infer that there must have been a sign, as the members are directed to be very cautious both in communicating and receiving it.

Hogarth's well-known plate, *The Mystery of Masonry, brought to light by the Gormogons*, of which a reproduction, about half the size of the original, accompanies the present paper, is generally supposed to have been executed some years before it was actually put on the market, about 1742.

William Hogarth was a member of the Lodge at the Hand and Appletree, Little Queen Street, in 1725, and though never attaining the same rank in the Craft as his father-in-law, Sir James Thornhill (S.G.W. 1728), he officiated as one of the 12 Grand Stewards, who were all publicly thanked for their services, at the Assembly and Feast on the 17th of April, 1735.

The eminence attained by Hogarth has secured him many Commentators, but while they have expended much learning over those productions of the great artist which he publicly acknowledged to be his own—the assistance we most require, that is to say, when approaching the earlier and as it were illegitimate offspring of his genius is, in the majority of instances not obtainable at all, and even when we do meet with it, of very slender utility.

Among the latter class must be included the caricature of the Freemasons and Gormogons,[3] which will not be found in the earlier editions of Hogarth,[4] in "a catalogue of his original works,"[5] nor is it mentioned by a number of his critics and biographers.[6] It appears, however, with a short explanatory article, in the edition of 1810, edited by Nichols and Stevens. The letter press tells us (ii. 159)—"To the earliest impressions of this Plate, the name of Sayer[7] (for whom it has since been retouched) is wanting." After which come the words,—"*Stolen from Coypel's Don Quixote.*"

[1] "Pope refused this degree when offered to him on a visit undertaken to Oxford with Warburton, because the University would not confer the degree of D.D. upon Warburton, to whom some of its members had proposed it.—*Note by Roscoe.*

[2] *The Borough*, Letter X.

[3] In the Lodge Library, No. 1925 of Catalogue.

[4] Nichols, 4to., 1833; Heath, fol., 1835-37.

[5] "To be had of Mrs. Hogarth," fol. 1784.

[6] Ireland, *Graphic Illustrations of Hogarth*, 1799; Trussler and Roberts, *Complete Works of W. Hogarth*, 1816; *Clavis Hogarthiana*, 2nd edition, 1817.

[7] "Whose successors (Messrs. Laurie and Whittle), possess the Original Plate."—*Note by Nichols and Stevens.*





A. Chin Quan Kypo 1st Emperor of China.
B. The Sage Confucius.
C. In Chin present Oecu-menical Volgi. chi
D. The Mandarin Hang-

From Eastern Climes, transplanted to our Coasts,
Two Oldest Orders that Creation boasts
Here meet in Miniature, expos'd to view
That by their Conduct, Men may Judge their Due.
The Gormagons, a Venerable Race
Appear Distinguish'd with peculiar Grace.

The Mystery of
Masonry
brought to Light by ye
Gormagons.

What Honour! Wisdom! Truth! & Social Love!
Sure such an Order had its Birth Above.
But Mark Free Masons! what a Farce is this!
How wild their Myst'ry! what a Bum they Kiss
Who would not Laugh when such Occasions had?
Who should not Weep, to think ye World so Mad.

Done from ye Original, Painted at Pekin by Matochauter, Grav'd by Hogoe, and Sold by ye Printsellers of London Paris & Rome.

London Printed for Robt. Sayer Map & Printseller, at No. 53 in Fleet Street

Hogarth inv et Sculp



Following up this clue, I found that Charles Antoine Coypel (1694-1752), the fourth painter of that family, illustrated the *History of Don Quixote*, with 25 plates,[1] 10 of which were reproduced in Shelton's English edition (British Museum Copy) of the same work, published in 1725.[2] The 3rd plate in the latter, *The Entry of Love and Wealth at Camacho's Wedding*,[3] apparently supplied Hogarth with the Ape in his caricature, and would seem to be a travesty of the Cupid in Coypel; in the 4th, *The Entry of Shepherds at Camacho's Wedding*,[4] the figure in a sitting posture, at the extreme left as we face the picture, probably "Basilius," is reproduced (with the addition of a musical instrument) at the same corner of the caricature; the 5th, *Don Quixote defends Basilius who marries Quiteria by stratagem*, shows the knight of La Mancha exactly as he is portrayed by Hogarth, with shield extended and left hand pointing horizontally. The costume is identical except that in the original, Don Quixote has a sword and no apron, while in the copy it is *vice versâ*; the 6th, *Don Quixote's Adventures at the Puppet Shew*,[5] gives us the two hindmost figures in the Masonic procession, without any alteration of face, figure, attitude or attire; the one whose hands are placed on his stomach, being an amused spectator of the Knight's hallucination, while the other—Sancho Panza—stands aghast at his master's proceedings. The former, in Coypel, occupies a position on the other side of the picture, but Sancho's place is the same in both plates. A female looker on at the "Puppet Shew" has also been "stolen" by Hogarth, and figures in the caricature as the person seated on the ass. The forward attitude of the woman, from the waist upwards, also her face, figure, hair, necklace, collar, cuffs, position of hands, and pattern of dress, are the same in both instances.

The 9th, *The Afflicted Matron complains to Don Quixote of her Inchanted Beard*,[6] supplied Hogarth with Hang Chi, who is an exact counterpart, umbrella (or battle-axe) and all, of "Trifaldin with the White Beard, squire to the Countess Trifaldi, otherwise called the Afflicted Matron." The other Gormogons, in the caricature, may have been taken, after a fashion, from the "Matron Waiters in two ranks," who stand near Trifaldin, in the original plate.

In the copy of Don Quixote from which I am quoting (Shelton's, 1725), the illustrations or "cuts" are very unevenly distributed; there being only one each in volumes i., ii. and iv., while no less than seven appear in volume iii.

This will suggest, that as the original number may have corresponded with that given in the French edition from which they were derived, the discovery of the missing plates might, and probably would, multiply the points of agreement between the series of French illustrations, and the caricature of our own countryman. But the copies of "Don Quixote" in the British Museum, are very numerous, and among the editions in various languages are to be found "the principal adventures" of the knight, "engraved by G. van de Gucht, after designs by C. A. Coypel." All the "designs" of the French painter were doubtless taken in hand by the Dutch engraver, whose plates are thirty-one in number. They contain, however, no features, beyond those already mentioned, which re-appear in the Masonic and Gormogon plate.

But the extent to which Hogarth freely copied from Coypel, though confining his depredations to the four plates enumerated above, is very remarkable.

Excluding minor resemblances, the figures Hang Chi, Don Quixote, Sancho Panza, the laughing Spectator, and (from the waist upwards) the Woman on the Ass, in the caricature, are as nearly as possible exact reproductions (or counterparts) of similar forms in the series by Coypel.

This, at a first view, might seem to warrant a conjecture that Hogarth's plate was devoid of any further meaning than as a coarse and very indecent attack upon the Freemasons at the instance of the Gormogons. The "*Ladders, Halters, Drawn Swords*, and *Dark Rooms*," mentioned in the *Plain Dealer*, and again in the *Grand Mystery of the Freemasons Discover'd* (1724), at once suggest both the title of the plate, and at whose instigation it was undertaken by Hogarth.

The book held out by the figure at the entrance to the tavern, almost certainly refers to the pamphlet last cited (*Grand Mystery*). The closed casements and lighted candle, are meant of course, to indicate the "Dark Rooms" within. The mop and pail were well known articles of Lodge furniture during the first half of the last century.

The centre group, consisting of an ass and two human figures, refers to an alleged practice which I must be excused for explaining, or at least any farther, than by stating that it was one of the customs imputed to the Freemasons in a scurrilous and obscene pamphlet, published in 1723.[7]

[1] Siret, *Dict. Hist. et Rais. des Peintres*, 1883; *Nouvelle Biog. Gen.* xii. 322.
[2] Cervantes Saavedra (Miguel de), *Don Quixote*, Translated into English by T. Shelton, with . . Cuts from the French of Coypel. [3] iii., chap. 20. [4] iii., chap. 21.
[5] iii. chap., 26. [6] iii. chap., 38. [7] *The Free-Masons, an Hudibrastic Poem.*



But there are certain features of the hieroglyphic in which we may perhaps trace some allusions of a personal character. The burly figure with a sword in one hand, a book in the other, and whose hat is adorned with a pea-cock's feather, was probably intended to represent some living person. The same may be said with respect to the gentleman in fashionable attire, but to neither of these individuals am I able to affix a name.

The man in the garb of an apprentice, with his head between the spokes of the ladder, must be intended, I think, to represent the Rev. James Anderson, whose position there is probably emblematic of the custom imputed to the Masons in the Hudibrastic Poem,[1] as well of its particular application by Verus Commodus at the end of the fable wherein he relates the story of the "two unhappy busy Persons who obtruded their idle Notions among the *Vulgar Chineze.*"

Without doubt, the woman on the ass represents the "Venerable old gentlewoman" referred to by Verus Commodus, and this feature of the engraving therefore, can hardly have had any other origin, than a desire to make the author of the "Book of Constitutions" figure in as ridiculous and contemptible a light as possible.

Lastly, there is the Knight of La Mancha, the central figure of the whole procession, but before any remarks are made upon it, a pause is essential, in order that we may take a closer view of the engraver and the circumstances of his early life. Born in 1697, William Hogarth studied drawing about the 'year 1718 under Sir James Thornhill, and began to engrave in copper for the booksellers. On December 27th, 1728, Sir J. Thornhill was appointed Senior Grand Warden of the Freemasons, and on March 23rd, 1730 (*N. S.*) Jane, his only daughter, was married to Hogarth, without her father's consent.

After this latter date, therefore, if not at an earlier period, it seems to me unlikely that Hogarth would have executed such an engraving as the one we are now considering. In the first place, he was already graduating in a higher style of art, and in the second, he would scarcely have closed the door to a reconciliation with his irate father-in-law by committing the extreme folly of grossly caricaturing a Society they belonged to in common, and of which Sir J. Thornhill was a much respected Grand Officer. The "Grand Mystery" appeared at the close of 1724, Coypel's "cuts" (*transplanted*) in 1725, and Hogarth's Plate (as I think we are justified in assuming) at some subsequent period, but probably not later than March 23rd, 1730. Now in April 1726, the Duke of Wharton was at Madrid, whither he had been sent by the Pretender after having assisted materially in negotiating at Vienna, in September of the previous year, a treaty between Spain and the Empire. At this the English Government was much alarmed, and with good reason, for a war ensued, a leading incident of which was the Siege of Gibraltar in 1727.

It is evident, therefore, that from April, 1726, down to the date of his death, the Duke of Wharton and his Spanish Adventures must have been a common topic of conversation in this country.

We may, I think, assume that somewhere about this period, the plate under our notice was executed by Hogarth, and that the central figure in it was intended to represent some living character there can hardly be a doubt.

Hence it seems to me, that under the disguise of the "Crazy Knight of La Mancha," it is possible to discern the "Mad Duke of Wharton."

If not, indeed, our search will be vain among the other notabilities of that day, for any one man whose exploits as a Freemason, Gormogon, and modern Knight Errant, could have been sufficiently notorious to win for him the distinction of being made to combine all three of these rôles, by Hogarth in his travesty of Coypel.

I learn from Bro. Rylands that there were three separate issues of the caricature, which may have followed, though not at intervals of equal date, the anti-Masonic feeling that prevailed so extensively in 1723-27, 1730, and from 1741 until 1745 or later.

As in 1724, so in 1730, the awakened zeal of the Gormogons found its most natural outlet in an attack upon the Freemasons. In the former year we meet with the *Grand Mystery of the Freemasons Discover'd*, and in the latter, the *Mystery of Free-Masonry*, and *Masonry Dissected*, while in either case the journals on the side of the Gormogons were used to carry on their warfare with the Freemasons.

Robert Sayer the printer, for whom the plate I am attempting to describe "was retouched," may of course have been related to Anthony Sayer, the Freemason. But upon the evidence before us, while asking you to bear in mind that the two men had a common patronymic, I can merely suggest that *if* "Anthony," in 1730, was among the conspirators who sought to undermine the authority of the Grand Lodge, he must have been brought into very close touch with the apparent leaders of that cabal—the Gormogons.

It deserves a passing notice that the "book" in the plate may possibly refer to *Masonry Dissected*, which appeared in 1730,[2] but though the attack upon the Freemasons was

[1] See the last note. [2] cf. *Notes and Queries* 4th series, iv. 253; and *Masonic Magazine*, vii. 162.



renewed with great vigour in that year, a review of the whole circumstances of the case appears to me to favour a conclusion that the engraving was of earlier date.

The Plate reaches the third period of its history about the year 1742, and whether it was actually brought into use before that date, I shall not pretend to determine. My remarks on the picture only extend to the copy of it which is before us, and I leave to other and more competent brethren the opportunity of proceeding with the genealogy of the engraving to whatever further length may seem to them desirable.

I shall only add, that whatever may have been the actual date at which the plate was executed by Hogarth, there seems no reason to doubt that in later years he must have been very undesirous of being in any way associated with it. This would naturally follow from his improved circumstances in life, but we may also imagine that after becoming a Grand Steward in 1735, he would look back with additional regret on a passage in his career which reflected so much discredit upon him, as a man, an artist, and a Freemason.

The title-page of Samber's translation from *L'Éloge de l'Yvresse*—second edition, 1743—has the following:—*Ebrietatis Encomium, or the Praise of Drunkenness*, wherein is authentically, and most evidently proved, The Necessity of frequently getting Drunk; and, That the Practice of getting Drunk is most Antient, Primitive, and Catholic. Confirmed by the Example of Heathens, Turks, Infidels, Primitive Christians, Saints, Popes, Bishops, Doctors, Philosophers, Poets, Free Masons, *Gormogons, and other topeing Societies*, and Men of Learning in all Ages."

The words last italicised do not appear in the first edition (1723), and were probably added in consequence of the publication of Carey's Ode (1729), the fourth book of the *Dunciad*, the Manifesto of the Scald Miserables, and Hogarth's caricature.

The last entry in my notes which has reference to the Gormogons, is taken from a letter written by Thomas Gray, the poet, to Horace Walpole, dated, Cambridge, March 1st, 1747. The former after congratulating the latter on his having been elected a Fellow of the Royal Society, (and evidently with Pope's lines in his recollection), continues,—"This is only a beginning; I reckon next week we shall hear you are a Free-Mason, or a Gormogon at least."[1]

Of the degrees of comparison we have here a very humorous illustration by the author of the famous *Elegy*, and the use of similar flowers of speech by the late Sir John Soane, though delivered *au grand sérieux* at the conclusion of his Third Lecture on Architecture, being of an almost equally amusing character, I shall hope to be excused for reproducing them:—"As the Grammarian has his positive, comparative, and superlative, and as we say 'My King, my Country, and my God,' so ought the lover of fine art to say, Painting, Sculpture, Architecture!"[2] But on the whole, F.R.S.—Gormogon—Freemason, as titles of honour on the ascending scale, seem to me to take the highest rank as a fanciful illustration of the three degrees of comparison.

It has been shewn, that after his speech in defence of Atterbury, in May, 1723, the Duke of Wharton, only a month later, wrote some very seditious articles in the *True Briton*, and that on retiring from the chair of Grand Master, his proceedings were loudly denounced in Grand Lodge, as having been "unprecedented, unwarrantable, and irregular."

From that time the Grand Lodge saw him no more. The *True Briton* ceased to appear after February, 1724, and in the autumn of that year we meet with a series of newspaper articles extolling the Gormogons and decrying the Freemasons. Their political bias has already been referred to, but I may be allowed to repeat, that the position of the Mandarin *Hang Chi*, who was on the point of leaving for Rome, presents such a close analogy with that of Wharton himself, as to justify our believing in there being more than a casual resemblance between the real and the fictitious characters. Indeed, the explanation given by Verus Commodus of the word *Gormogon*,—"A Person made Illustrious by *Social Love*, by the *Excellency* of his *Genius*, and by the *Antiquity* of his *Descent*," is precisely what we might expect to meet with in a description of the Duke by one of his satellites or boon companions.

The public notifications of the Gormogons cease to appear, or, to put it more correctly, none have yet been discovered, from the end of 1724, until the autumn of 1728. Also, of the coarse invective which is aimed at the Freemasons in general, and Doctors Anderson and Desaguliers in particular, by the "Author" of the *Plain Dealer*, and "Verus Commodus," in the former year, there is not a sign, in what may be called for want of a better title, the indigenous literature of the "Order," after the departure from England of the "late Grand Master" of our own "Society."

[1] T. Gray, *Poems and Memoirs of*, edit. by W. Mason, 1775, Letter vi.
[2] H. Crabb Robinson, *Diary, Reminiscences, Correspondence*, i. 411.



It is in the highest degree probable, that the article in the "Plain Dealer," and the letter of "Verus Commodus," owed their inspiration to a single mind. But there is a difference in their tone which forbids the notion that they were written by one and the same hand. Unless, indeed, and the supposition has much to recommend it, the writer in each case was the strange and unaccountable being whose every action was a paradox?

Passing to 1728, we find that the familiar Persian apologue which re-appears in August of that year, is closely followed by a similar resurrection on the part of the Gormogons—whose "General Chapters" are again advertised until six months after the Duke of Wharton's death (October 28th, 1731), when they are heard of no more.

These meetings appear to have been invariably held at the Castle Tavern in Fleet Street, and always on the last day of October. Pope Clement XIV., whose birthday it was, appears on the scene a little too late to be identified with the Annual Festival of the Gormogons, and the name of no other person of consequence is joined with his own by Hone[1] or Chambers[2] in their several publications. It is possible, however, that the "Order" may have been in some sort a revival of, or in part recruited from, the "October Club." This was first formed in London during the reign of William III. and Mary, about 1690. It consisted of a large number of members, many of them being Jacobites. In 1703, the Club comprised about 150 members of Parliament, who were of opinion that their party was too backward in punishing and turning out the Whigs. Their meetings, first held at the Bell, were afterwards transferred to the Crown in King Street, Westminster.[3]

From the evidence before us, however, there can be little or any doubt that the total membership of the "Order" was of the most limited character. Indeed, were it not that the public notifications extend over so many years, and from the medals which still exist, there might be some difficulty in believing in the actual existence of any Gormogons at all.

It is true that Wharton is reported to have become one in 1724, and that Dennis is said to have retired from the Order in 1730. Also, our own premier Grand Master is obliquely referred to in connection with these early opponents of the Freemasons.

But with these exceptions there is no evidence which points either directly or indirectly to any known person as being or having been a member of the Order.

Sayer's case demands no further illustration at my hands, but on those of the others, a word or two will not be out of place.

The allusion to Wharton in the *British Journal* of December 12, 1724, lacks precision, and therefore while supplying a very valuable link in the chain of circumstantial evidence which connects him with the Gormogons, as indicating that his membership of the Order was a matter of notoriety, seems to me to afford no clue whatever to the date of its occurrence.

The case of John Dennis stands on an entirely different footing. The paragraph relating to him in the *Weekly Journal* or *British Gazetteer* of April 18, 1730, is both precise and circumstantial, especially with respect to his admission into Freemasonry. But his connection with either the Order or the Society is alike incredible. All his life Dennis was a Whig, and his political principles seem to have fortunately coincided with his interest. The estimation in which he held the Jacobites must have differed very little, if at all, from the kind of feeling proverbially ascribed to the devil with respect to Holy Water. Next, as he was born in 1657, Dennis must have been in his seventy-third year in 1730. The lists of Lodge-members for 1730-32 in the archives of Grand Lodge, do not contain his name, and those who are familiar with the way in which he was mercilessly satirised by Pope and Swift, will perhaps agree with me in believing the entire statement in the *Weekly Journal* to have been a malicious hoax. In 1713, a pamphlet (by the former of these writers) was published, entitled *The Narrative of Dr. Robert Norris, on the Frenzy of J.D.* It contained an imaginary report pretending to be written by a notorious quack mad doctor of the day, and was anonymous. In 1716 Dennis retorted by his *Character of Mr. Pope.* Finally (for it is necessary to omit the subsidiary passes in this prolonged duel) Dennis found his place in the *Dunciad*, and lived to receive from Pope the sneeringly-bestowed alms of a prologue written when he was not only old and blind, but in great distress:

"How chang'd from him who made the boxes groan,
And shook the Stage with Thunders all his own?
Stood up to dash each vain PRETENDER's hope,
Maul the French Tyrant, or pull down the POPE?"

The words in small capitals are similarly printed in the edition of Pope's Works now before me[4], and the significance which is certainly attached to one of them, may possibly hold good with regard to the other? Yet, even if we go to the extent of inferring from the third line

[1] *Everyday Book.* [2] *Book of Days.*
[3] Townshend, *Manual of Dates*, 697. [4] *Globe*, 1870.



that Pope here points his finger at the Chevalier de St. George, I should merely regard the allusion as having been penned in the same mocking spirit as that which seems to pervade the newspaper reference of 1730.

On the evidence before us we may, I think, conclude with safety, that the Gormogons were a small Jacobite Club, professing the same religion and political leanings as the Pretender.

The "OECUMENICAL VOLGEE in *China*," alluded to by HANG CHI in his letter to the "Author" of the *Plain Dealer*; and the "new Emperor" mentioned by SHIN SHAW, as being "an open Enemy to the *Jesuits*," are easily identified with Benedict XIII., who was elected to the Papal throne on the 29th of May, 1724.

This Pope succeeded Innocent XIII., before whom came Clement XI., elected in 1700. Clement published in 1715 the bull *Ex illa die* (to quote from Pierre Larousse), "Contre les pratiques idolâtriques que les Jésuites toléraient parmi les néophytes Chinois," and died in 1721.[1] The "new Emperor" (*i.e.*, Pope), therefore, whose open enmity towards the "Missionary Jesuits" is pointedly referred to by SHIN SHAW, must either have been Innocent XIII. (1721), or BENEDICT XIII. (1724), and that it was the latter is made very clear to us by the date under which the remarkable letters of the two supposititious Mandarins were printed in the columns of the *Plain Dealer*.

Many other deductions obtrude themselves on the mind, though they are all more or less of a speculative character. The founders of the Gormogon Order—if there was more than one—may have been, and I think were, malcontent Freemasons. That there were dissensions in the Craft during 1723, 1724, and later, admits of no doubt, and I apprehend that both in religion and politics, the brethren were arrayed in opposing camps. Of the Whigs and Tories, or supporters respectively of the King and the Pretender, very little further need be said. The religious differences, we may confidently assume, were such as could not fail to arise when the old creed of the Freemasons, a profession of the Christian faith, was blotted out, and a new one, "leaving their particular Opinion to themselves," was substituted in its place.[2] Other Innovations were introduced into English Masonry by the First Book of Constitutions, to which I have alluded in my Memoir of Dr. Stukeley,[3] and to all combined, but perhaps chiefly and especially to the *New* Charge, "Concerning God and Religion," which embodied a latitudinarian doctrine equally obnoxious to the Church of Rome and the Catholic adherents of the Pretender, we must look, I think, for the real origin of the delusive Club, or Fraternity, commonly supposed to have been the only serious rivals of the Freemasons.

It was in thorough harmony with the character of Philip Wharton to have first of all cast in his lot with the Masons, and afterwards—if he did not directly originate—to have become an active supporter of their opponents, the Gormogons. That he was a prominent member of the so-called "Order," there can be no doubt whatever, and it is quite within the limits of possibility, that it sprang into existence as the creation of his lively fancy. But without crossing the boundary of reasonable presumption, we may fairly conclude that he became the ruling spirit of the mysterious organization whose periods of activity corresponded so closely with his own, in certain stages of his career on which I have sought to fix your particular attention, while reading the paper of this evening.

But that the Duke amid all his later "frolics," to borrow an expression from Bishop Atterbury, retained some kind of affection for the Freemasons, is instanced by his having constituted—under circumstances of quite a unique character—the Madrid Lodge in 1728. That he usurped the Masonic throne in 1722, I wholly decline to believe. From the evidence, however, which has been adduced, every brother present may form his own conclusion on this point.

The inaccuracy (or worse) of Dr. Anderson nowhere appears with greater distinctness than in his version of the Resolution passed in Grand Lodge on November 27th, 1725, for which reason great stress has been laid upon it in the present paper.

But the question as to the number of degrees specifically referred to in the *Constitutions* of 1723, is positively determined in that book, apart altogether from the portion of O. R. XIII., which was repealed in 1725. It is plain to demonstration that *if* there had been *three* degrees in the former year, the Grand and Deputy Grand Masters, and the Masters and Wardens of New Lodges, would certainly not have been selected from among those brethren who had only attained the *second step*.

Some persons, indeed, have urged that not only three, but even four degrees or ceremonies were worked in 1723, the fourth being that of Installed Master. This contention I have already noticed in a former paper,[4] and am only concerned with in the present one,

[1] *Gr. Dict. Univ.* iii. 423. [2] Cf. *History of Freemasonry*, ii. 400. [3] *A.Q.C.*, vi. 142.
[4] *Memoir of Dr. Manningham, A.Q.C.*, v. 105.



to the extent of expressing my amazement that the disuse of the Ceremony of Installation in England, has recently been laid at the door of the Duke of Wharton, by Bro. Chetwode Crawley[1], as following naturally and inevitably from his Grand Mastership!

The dissertation of Dr. Kloss on the Gormogons, is a little out of date. The chief feature of it, or what may be termed his leading hypothesis, is the idea he puts forward that the movement was an attempt on the part of the Jesuits, to regain by Masonic forms their lost mastery in England. This, indeed, it may have been, though to my own mind, such a serious purpose is scarcely to be inferred from the evidence which confronts us. But as the remarks of the great German critic on all branches of Masonic history are entitled to our respect, a few passages from his treatise have been selected, which had he lived to this day, would in all probability have been approved by his maturer judgment:—

"The *Daily Journal* calls the Masons back to the Old Constitutions given up at the time of Anderson's Constitutions, 1723.

The only subject of conversation which is strictly forbidden [to the Gormogons] is the politics of their own country ∴ China (*i.e.* Rome) which naturally were not to be discussed by Englishmen.

In any case we must take a note of the fictitious invitation in the *Daily Journal* to constitute a Lodge of St. Alban's (the proto-martyr of England), in St. Alban's Street, of which no mention whatever is made in the Lodge Lists of 1724-5. For if it really appeared in that paper, which we by no means doubt,[2] it represents neither more nor less than a protest against the suppression of the ancient charges by the publication of Anderson's Constitutions, and an attempt to re-establish them."[3]

In connection with the above, it is worthy of our attention that the only public Notifications of the Gormogons with which we are yet familiar, appeared in the *Daily Post* and *Daily Journal*. The latter newspaper, it may further be observed, was animated by a strong anti-Masonic spirit, as appears most clearly from the extracts from it which I have already given under the year 1730.

Three illustrations accompany this paper, two of which await a short description at my hands. The impressions of the Gormogon Medal—obverse and reverse—are from photographs of one kindly lent me in 1888 by Dr. W. Frazer, of Dublin, and correspond exactly with tracings of a similar jewel owned by Bro. W. H. Rylands, which I had his permission to use in connection with a short account of the Order written by me in 1885.[4] The inscriptions that encircle the Medal are sufficiently explanatory in themselves, but the words AN. REG. and AN. INSTIT., on the lower projections respectively, which apparently point to a Regnal year, and a date of origin, are not so easily interpreted. Indeed, the time at my disposal has been so completely absorbed in a study of the "History," that I am altogether precluded from making any serious effort to investigate the "Numismatics" of the Order.

The Medal (or Jewel) of the Gormogons has been frequently referred to in the columns of *Notes and Queries*,[5] though without any satisfactory result. But I am glad to say that our Bro. Rylands has some suggestions to lay before us, which if they do not entirely explain the words and numerals on the lower projections of the Medal, will be found, I think, to present the only reasonable conjecture with regard to them that has hitherto been advanced.

The portrait of the Duke of Wharton is taken from an engraving in the possession of Bro. W. H. Rylands.

BRO. SPETH said:—There can be little in the nature of discussion on such a paper as the one just read: except in quite subsidiary points the writer has left no opening for difference of opinion. All we can do is to wonder at the diligence with which he has pursued every clue connected with it as far as it would lead, at the industry with which he has collected facts, and at the general justness of his inferences. We may further thank him I think, and I presume we shall do so very heartily, for the new light he has been enabled to throw on a hitherto obscure subject. It is true that Kloss surmised 40 years ago that the whole phenomenon of the Gormogons was connected with Jesuit intrigue, but

[1] *Caementaria Hibernica*, (The Irish Constitutions), i. 22.

[2] Neither do I, though it may be here stated that the Notification referred to above, is the only Newspaper extract given in this article, which I have been unable to verify, as the file of the *Daily Journal* for September, 1724, in the British Museum collection is incomplete..—R.F.G.

[3] Kloss, *History of Freemasonry in England, Ireland, and Scotland*; translated (in part) by G. W. Speth.

[4] *History of Freemasonry*, ii. 379.

[5] 3rd Ser. v. 197; 4th Ser. iv. 253, 441; 5th Ser. vi. 536; VII. 152.

he looked upon it rather as a religious movement than a political one. Further, his inference was drawn from very scanty material, and the conclusion he arrived at was rather due to his seldom erring intuition than to absolute evidence. But Bro. Gould has gone much farther and proved, I think conclusively, that the Society was the child of the Duke of Wharton, and I am not aware that any one previously had connected his name with its career. In one matter Gould has invited criticism, I refer to his pronouncement on the number of pre-revival degrees. Therein I entirely agree with him, or perhaps it might be put the other way, inasmuch as I first ventilated the bi-gradal theory in the Philadelphia *Keystone* years ago, and have since developed it in lectures which I have delivered in various Lodges. But it was not to be expected that well known opponents of this view would pass these passages over in silence, and I shall read to the brethren later on remarks written and sent me for the purpose by Bros. Hughan and Lane, in which I only so far agree myself as to hold with them that the whole subject of degrees must be fought out some day in a set battle. It is impossible to treat it, even superficially, with the least success in a skirmish, which is all that could take place on the present occasion. I beg to conclude by moving a very hearty vote of thanks to our Brother Gould for his intensely interesting paper.

Bro. Chetwode Crawley, in seconding the vote, began by paying a well-merited compliment to the ability and industry of Bro. Gould in the compilation of an essay which was not only an invaluable addition to the history of Freemasonry, but was no inconsiderable contribution to the social and literary history of England.

So much time had been taken up by the welcome personal eloquence of our M.W. Bro. General John C. Smith, of Illinois, that nothing more could be done than indicate two or three of the score of novel and interesting points of Bro. Gould's paper.

First, there seemed no good reason for doubt as to the proper pronunciation of Gormŏgon. The doggrel poet, possibly Hogarth himself, who composed the verses at the foot of Hogarth's engraving, which illustrates the paper, leaves us in no doubt as to the quantity of the penult. His line cannot be scanned otherwise than with the middle syllable short:—

> The Gormogons, a Venerable Race,
> Appear Distinguish'd with peculiar Grace.

He is supported by Henry Carey, in the lines quoted by John Nichols, F.S.A., in his explanation of Hogarth's plate:—

> The Masons and the Gormogons
> Are laughing each at one another.

Lastly, the highest metrical authority of the age, Pope himself, confirms the pronunciation:

> Nor pass'd the meanest unregarded, one
> Rose a Gregorian, one a Gormogon.

As if to make assurance doubly sure, we have the contemporaneous spelling, or mis-spelling, Gormagons. Now, it is inconsistent with the principles of English orthoepy that there should be in existence at the same time two such variants if the middle vowel were accented. It is only in an unaccented or slurred syllable that *o* and *a* are interchangeable. With all these indications to guide us, it is hard to see how the pronunciation Gormōgon can be justified.

Secondly, when Bro. G. W. Speth's translation of Kloss's suggestions as to the origin of the Gormogons appeared, several years ago, in Bro. Gould's great *History*, the speculation that the Gormogons might have been indebted for their terminology to Ecclesiastics (or, as Kloss bluntly puts it, Jesuits), recommended itself to the present speaker from their use of the epithet *Œcumenical.* In the ordinary course of things, the word would only suggest itself to a theologian, and even to a theologian of a specific type; in short, to a Romish divine. All this finds a natural explanation, if, as Bro. Gould apprehends, the Gormogons were a Jacobite Society, formed under the usual influences of such a society.

Thirdly, during his sojourn in Ireland in 1717-1719, the Marquess of Wharton seems to have come into contact with an even more consummate profligate, the first Earl of Rosse. This nobleman was no whit Wharton's inferior in reckless debauchery or intellectual ability, and far his superior in personal courage and honour. The two boon companions sat on the same benches, and spoke and voted on the same side in the Irish House of Lords. The elder peer, the Earl of Rosse, was just the man to dominate the younger and weaker, and in the comparatively limited social circles of Dublin, must have been in constant contact with him. Just as the one was credited, in the gossip of the day, with being the guiding spirit (*pace Sathanæ!*) of the Hellfire Club in Dublin, so the other emulated that sorry distinction in London. Now, the extraordinary thing about this pair of peers is that each of them became Grand Master of Freemasons. We owe again to Bro. Gould's *History* the chronicle of the fact that the Earl of Rosse was elected in 1726 Great Master of Masons in Ireland.

Can it be possible that the Freemasonry of both these Grand Masters dates from their companionship during the visit to Ireland?

Fourthly, Bro. Gould attaches great importance to the discovery of variations between Anderson's later official account of the early days of Grand Lodge and the account to be deduced from the Records of Grand Lodge and other contemporaneous authorities. The greatest praise is to be given to Bro. Gould for his minute and exhaustive researches on this and similar points. But we must remember that too much stress can be laid on such variations, and very different inferences can be drawn from them. For instance, Bro. Gould seems to think that the religious tolerance of Anderson's version of Old Charge "I. Concerning God and Religion" played the title-role of the dramatic episode that occurred on St. John's Day 1723. It will take a great deal to convince any literary student that the rank and file of the Freemasons of 1717-1723 were conversant with the tenour of the pre-existent Old Charges, and it will take a great deal more to convince him that they cared a doit whether Jews, if they should chance to present themselves, should be initiated or not. For we must remember that the Hebrew faith was the only one that could come into question, and there is not a trace of any contemporary of Anderson making the least objection to Jews. But Jews are not in question. If the extension or variation had been such as to include the "Popish faction," as such a contemporary might have been pleased to phrase it, in a Society from which that religious body had been previously excluded, the contention might have been proved. But the religious tolerance of the version of 1723 involves the exact converse of this proposition, and it remains to be shown why the admission of Protestants (and others) to a Fraternity that had been closed to them by the "Gothic" Constitutions should excite a schism in an assembly overwhelmingly composed of Protestants. If we must have an inference, it seems far more likely that the dissension was between those who saw in Freemasonry only an excuse for "joyous companions" meeting together, and those who, like the Jacobites, hoped to see in it something more, or those who, like the Humanitarians, hoped to see in it something higher. All the same, Bro. Gould's lightest word deserves and will receive the fullest attention from every Masonic student. He has earned the right to be heard on any side and in any cause, and his great reputation will be enhanced by this most painstaking paper.

The W.M. in putting the motion also expressed his admiration of the paper. The vote was accorded by acclamation.

Bro. Gould's No. VI. of his very interesting series of "Masonic Celebrities" is both valuable and curious withal. My friend takes such an extensive view of the subject and deals so exhaustively with the erratic Duke of Wharton and the Gormogons, that it is quite impossible to write any fair notice of the Paper, to include my own views thereon, without requiring more time and space than can at present be spared.

I consider the particulars respecting the nobleman in question, are of considerable importance, especially as they exhibit the Duke in a true light. The picture is a black one, but evidently based upon facts that cannot be gainsaid, and one cannot help feeling how unworthy he was of the honour of being Grand Master of England. His connection with the Gormogons appears to be proved, or at all events rendered almost certain, though his "constitution" of the Lodge at Madrid in 1728, militates against the theory that he had retired from the Craft before that year. In Bro. Jno. Lane's "Masonic Records 1717-1894" (in the Press), this Lodge is described as the "first warranted or constituted in Foreign parts by the Grand Lodge of England," and declared to have been "Founded by the Duke of Wharton in his own appartments in Madrid, 1728" (15th February). Application was made for official recognition 17th April, 1728, and granted on 19th March, 1729. Its erasure from the English Roll was on 27th March, 1768, but it is claimed to be still in existence as the "*Matritense* Lodge, No. 1," Grand National Orient of Spain.

Bro. Gould is quite correct as to the late Colonel C. K. Kemeys-Tynte having been "Grand Master of the Masonic Knights Templars in England for a number of years," for his election to that office was on 27th February, 1846 (in succession to H.R.H. the Duke of Sussex), the Installation occuring on the 3rd April following, and his Grand Mastership continued to his decease, 22nd November, 1860.

I consider we owe a debt of gratitude to our good friend for his successful treatment of such an unsavoury investigation, and though Dr. Anderson's unreliability as a Masonic Historian is again illustrated and emphasized, it is better for us to know the truth than be led astray by accepting statements in his two "Books of Constitutions" without due examination and confirmation.

The reasons offered for the "Old Charges" being termed "Manuscript Constitutions" are not sufficient, in my opinion, to justify the alteration. The change suggested is more



likely to cause confusion, hence it appears to me better to retain the name by which such documents were generally known *before* the Grand Lodge era ("Charges," etc.), so that it may clearly be understood that the "*Constitutions*" refer to the Regulations of a Grand Lodge, but the "*Old Charges*" to the mainly operative regime of the Craft.

Bro. Gould states that "the Masonic degrees known and recognised as such in 1723" were *two in number*, "Entered Apprentice and Fellow Craft; the former combining the degrees of E.A. and F.C.; and the latter being that of M.M., *as we now have them*." My researches do not accord with this view of the matter, and I entirely object to the assertion "that only two degrees were recognized by the Grand Lodge of England in 1723." On this point we need all endeavour to steer clear of dogmatism, for neither of the two opinions held by members of the "Quatuor Coronati" Lodge are entirely free from difficulty, though it appears to me, that the view I have long favoured, is the least open to objection on either exoteric or *esoteric* grounds.

Apprentices, according to the Constitutions of 1723, were admitted "Masters *and* Fellow Craft" in Grand Lodge only, unless "*by a dispensation*."[1] For many years subsequently, brethren did not generally avail themselves of the privilege of becoming Master Masons (as they have done this century, and especially of late years), but evidently quite a number were content with being "made," which apparently, frequently or usually, included the "F.C." ceremony. I think it can be proved that in 1723 and certainly for years later, *Fellow Crafts* were eligible to be *officers* and even *Masters* of Lodges; the fact of their not being "Master Masons" being no bar to such positions. Many minutes of old Lodges, even down to the fourth decade of the last century, never allude to the F.C. being conferred, *though we know it was*, from other Records of the same period, and I think it quite clear that it was to *Fellow Crafts* Dr. Anderson alluded, and *not* Master Masons in the "Constitutions" of 1723. Of course we are all agreed that Freemasonry dates centuries before this period; the question being as to *Degrees*, *not* positions or grades.

It is remarkable that the resolution agreed to by the Grand Lodge, November 27th, 1725, refers only to the "Making of Ma^sts," and that no mention is made of Fellow Crafts. From that date, Masters of Lodges, with the consent of the Wardens "and the majority of the brethren, being Ma^sts" were allowed to "make Ma^sts at their discretion."

From the "Additional MS., 23,202," British Museum,[2] we know that two Initiates of 1st February, 1724-5, were passed "Fellow Crafts" *before* the "Philo Musicæ et Architecturæ Societas" was founded, 18th February of the same year, and that four others were "Regularly pass'd Masters in the before mentioned Lodge of Hollis Street" prior to its inauguration. These admissions were earlier than the vote of Grand Lodge, already noted.

I have been favoured recently with copies of Minutes of an old Lodge constituted in London in 1726, of which more anon, in which several brethren are entered as being "admitted Masters" April 29th, 1727, and "Mar. ye 31st, 1729" the *two elected Wardens* and four other members *were admitted Masters*, the meeting being "a particular Lodge held for passing of Masters." The By-Laws of the ordinary Lodge, agreed to in 1726, frequently refer to the "making of Brethren," but never *in the slightest degree to any other Ceremony*.

In Bro. William Dixon's "Freemasonry in Lincolnshire" (1894) will be found many interesting particulars of the old Lodge held in that city from 1730.[3] In 1734, the Wardens nominated, and "several other of the Brethren of this Lodge well qualified and worthy of the Degree of Master had not been called thereto," and on the 30th December of that year, a Lodge of Masters was to be held that they should "be severally admitted to the degree of Master." The "Fellow Craft" is not once mentioned in these early Records, but as the brethren noted were appointed to office *without being Master Masons*, and in By-Laws of other Lodges in that decade, the F.C. is provided for ("*Every Brother who shall pass the degrees of F.C. and M. shall pay the further sum of seven shillings and sixpence*,"[4]) I see no reason to suppose this Lodge differed from others. "Passing *Fellow Craft*" January 15th, 1735 *and* "Passing *Master*" August 3rd, 1737, are duly noted in Bro. F. H. Goldney's *Freemasonry in Wiltshire* (1880).

In the valuable minute book of the "Old King's Arms" Lodge No. 28, which I had lately the pleasure of perusing (beginning in the year 1733), it is stated that a copper plate for the summonses was presented by Bro. Bentley in 1733 for "the members *both* of the *Fellow Craft* and *Masters'* Lodge," the latter being then a *separate organisation*. On March 27th, 1734, Lord Vere Bertie (son of the Duke of Ancaster) and William Todd "were severally admitted in Form F.C. and E.P."

[1] It may be as well to state that no such dispensation has ever been discovered, neither are there any Records of these Ceremonies being worked in Grand Lodge.
[2] Hughan's *Origin*, 1884, pp., 20-2, and Gould's *History*, 1887, chapter xvii.
[3] See also vol. iv., *A.Q.C.*, and my *Origin*.
[4] Jan. 5th, 1731-2, Laws of No. 83, *Freemason*, April 27th, 1872.



Bro. Gould observes, "It is plain to demonstration that if there had been three degrees in the former year [1723], the Grand and Deputy Grand Masters, and the Masters and Wardens of new Lodges, would certainly not have been selected from among those Brethren who had only attained the second step." I fail to see the force of such an argument myself, for I believe the "*second* step" was that of the Fellow Craft, which we know was sufficient advancement to enable Brethren to take office much later than 1723. Even so far on as 1752, the brother who installed the Provincial Grand Master of Cornwall was only a Fellow Craft, and in the same decade, an old Lodge at Kelso[1] was found to be entirely ignorant of the degree of Master Mason, though it had long worked the first *two* ceremonies. These facts *dovetail* in with the theory that brethren generally were made apprentices and Fellow Crafts but neglected the Master Mason's ceremony, which was distinct from, and beyond the other two degrees.

I might cite many more instances proving that the F.C. was distinct from, and a pre-requisite for the M.M. from 1724-5, and probably so before; an easy explanation of the "Book of Constitutions," 1723, being that the brethren generally became "Fellow Crafts," but so few took the "Master Mason," that *without* or *with* the latter degree, they were eligible for office.

When degrees, with separate secrets and rituals attached to each, and worked at different times (so to speak), *first came into existence*, is too big a question to treat now, but I hope one day to have time to give my reasons for believing that the three degrees, *as we know them now* were *unknown* before the second decade of the last century.—W. J. Hughan.

The thanks of the brethren are certainly due to our esteemed Bro. Gould for his paper on the Duke of Wharton, G.M., and the Gormogons, which is a valuable addition to his former papers on "Masonic Celebrities," and is written with a fulness that leaves nothing to be desired on that score. It is on this point that a few words of criticism may perhaps be permitted. At any rate, I desire to offer a brief comment on the introduction into the paper of a topic bristling with difficulties, which might possibly have been better omitted. I refer, of course, to the question of degrees, in regard to which I am not of the same opinion as Bro. Gould, but, following him at such a distance, it would ill become me to speak with absolute certitude on this debatable subject. I believe, however, that more evidence remains to be discovered as to the actual number of degrees, and what they involved, subsequent to the "Revival" of 1717, and especially during the next ten years thereafter. To affirm, with absolute confidence, as Bro. Gould appears to do, that there were two degrees in 1723 (E.A. and F.C.), "the former combining the degrees of E.A. and F.C., and the latter being that of M.M, *as we now have them*," goes much further than I and many others are prepared to accept in the absence of some reliable evidence in support of such a statement. It is not to be disputed, of course, that the degrees of E.A. and F.C. were known in 1723, but what these were, or how far they were similar to what we now know, and may suppose them to have been then, is not to be settled by a simple affirmation on one side or the other. The subject requires to be dealt with at greater length than I can do in the midst of my present heavy literary work, and to be proved, as far as possible, step by step. I feel bound, however, to record my conviction that there was a gradual development of ritual and ceremony after the "Revival," the whole truth of which has yet to be satisfactorily attested, and that at the present time it is unsafe to affirm that there were two degrees, even in 1723, *which necessitated the knowledge and practice of separate esoteric ceremonies.* What we need, at the very outset of the enquiry is, in my opinion, to ascertain at what period the reading of the "Old Charges" at the "making" of a Brother absolutely ceased, and what (in possibly a simple form) then supplied its place. I think we must look for the truth in this direction, being of opinion that this new ceremonial, whatever its nature may have been, was subsequently, and at intervals, developed into three separate and distinct ceremonies, which took the place of the simple "making," of which there is abundant evidence in the seventeenth century.—Jno. Lane.

Philip Duke of Wharton was one of the most, if not the most, interesting characters of the early period of Masonry. Blessed, or cursed with a handsome person, a fine fortune, splendid education and ready wit, he would appear to have been endowed with all man could desire. A curious twist in his mind, mixed with a certain amount of mulish obstinacy of disposition led him, in making use of all his advantages of birth and station to employ them to his general disadvantage. Foolish, dissolute, and unscrupulous, he wrecked his whole career. Such unusual characters are always interesting, but from the part the Duke of Wharton played in Masonry he becomes doubly interesting.

[1] *History of Freemasonry*, etc., W. F. Vernon (1893), "This Lodge had only attained to the two Degrees of Apprentices and Fellow Crafts, and know nothing of the Master's part" 18th June, 1754.



The isolated references which have survived of his connexion with Freemasonry, and the inferential association with the Gormogons as a Stuart Society or Club, so well pieced together by Bro. Gould, enable us to view in a much clearer light some obscure points in our history. In my opinion this paper, the sixth of The Memoirs of Masonic Celebrities, is the most interesting of the series, and I must congratulate Bro. Gould on the success of his researches.

It is only possible to add notes relating to a few of the points raised. With quite another purpose, some years ago, I spent some time on the consideration of the date and other matters connected with the publication in 1723, of the first edition of the Constitutions. The conclusion forced upon me was, not only that its official publication by the Grand Lodge was a most singular event, but that there was also something unusual and peculiar about the manner of its composition and other points connected with its issue.

Referring to the comparison drawn by Bro. Gould between the statements of Anderson in 1738 and the references made in the daily papers during the years 1722 and 1723, the facts deduced from a different point of view, find a place, to some extent in the argument.

Roberts issued the "*Old Constitutions*" in a book dated 1722. In the Preface he speaks of the "Dust and Scandal rais'd," "the Dirt thrown" and the "banter" used against the Freemasons, and states that the contents of his book "has yet seen the World but in Fragments."

At the Grand Lodge held 29th of September, 1721, Anderson was ordered to digest the "old Gothic Constitutions" in "a new and better method." No time was lost in the work; at the Grand Lodge held on the 27th of December, 1721, fourteen learned brothers were appointed to examine Anderson's manuscript. At the next Grand Lodge, held on the 25th of March, 1722, the MS. was approved "after some amendments," and on the 17th of January, 1723, Anderson produced the printed copy. By this time according to the date given on the title of the Roberts Constitutions, this book was already in print. It appears to me that Roberts seeing that the multiplication of copies of the MS. Constitutions, was necessary though laborious, determined to issue at a low price (6d.) a printed edition of the *old* Constitutions. What circumstance induced the Grand Lodge to take such an extraordinary departure as to issue a printed Book of Constitutions is possibly not certain. It seems to me, however, more than likely that there was a rivalry between the *Old* Book of Constitutions and the *New*. It must be pointed out that according to Anderson (1738) no Grand Lodge was held between the 25th of March, 1722, and the 17th of January, 1723, when "Anderson produced the *New* Book of Constitutions" in Print, which was again approv'd," etc., except the meeting held on the 24th June, 1722, called by Anderson "irregular." The haste exhibited in the earlier stages of the production of the book, may be contrasted with the very marked delay in the production of the finished work.

Unfortunately the first minutes in the possession of the Grand Lodge are of the meeting held on the 24th of June, 1723. The 1723 Book of Constitutions is referred to, and doubt seems to be to some extent cast upon "The order of the 17th Jan: 172⅔ printed at the end of the Constitutions, page 91," etc.

The main text of the book must have been printed off during the Grand Mastership of the Duke of Montague as "our *present* worthy Grand Master the most noble Prince John Duke of Montague" is referred to, whereas the dedication speaks of Lord Montague as having been the Grand Master "*last* year." The approbation makes the same statement.

On the 17th of January, 1723, the book was produced *in print*, and apparently put back for the addition of the ancient manner of constituting a Lodge. This was added, after the election of the Duke of Wharton, as it is stated to be "the manner" as practised by his Grace the Duke of Wharton the *present Grand Master*. Therefore it could not be ready for issue, taking Anderson's dates, until after the 17th of January, 1723. As a fact it was advertised as being for sale in February, 1723, and on the 6th April, 1723, as having been "just published."

At the Grand Lodge, called by Anderson irregular, held on the 24th of June, 1722, when the Duke of Wharton was *first* elected the Grand Master, the Wardens were Timson and Hawkins.

On the 17th of January, 1723, according to Anderson, the Wardens elected were Timson and Dr. Anderson, Hawkins being demitted as always out of town.

It is, however, curious to note that in the 1723 Constitutions the approbation is signed by Wharton, Desaguliers, Timson, and Hawkins, an approbation composed when the Duke of Montague was "our *late* worthy Grand Master."

If the Duke of Wharton was only *first* elected by the Grand Lodge on the 17th of January, 1723, how was it possble for Anderson to insert in the approbation the name of Hawkins as J.G.W. when he himself at that time occupied the position, Hawkins having retired? This approbation also records that Dr. Desaguliers was Deputy Grand Master.



He also according to the Constitutions of 1738, was elected at the same meeting as Anderson, held in January, 1723.

One thing is quite clear, this approbation must have been printed when the Duke of Wharton was the Grand Master and Dr. Desaguliers was Deputy Grand Master, and before the election of Anderson to the office of Junior Grand Warden, otherwise his name would have appeared, in place of that of Hawkins.

In the frontispiece the portrait of Dr. Desaguliers appears in the position of Deputy Grand Master to the Duke of Wharton, together with the Grand Wardens, Timson and Hawkins (or Anderson); hence according to the statement in the Book of Constitutions it must have been engraved after January, 1723, when Anderson says Desaguliers was elected. Of couse, though the time is short it would have been possible for Pine to engrave the plate between the 17th of January, and the February or March following; still it cannot be overlooked that the difficulties of the frontispiece seem to agree with the difficulties in the text referring to the same meeting.

If the frontispiece represents the Duke of Montague transferring the office of Grand Master to the Duke of Wharton, as there is every reason to believe it does, it would hardly have been engraved before that event took place. It represents an important event and evidently I think, there is some confusion in the account of the transaction.

The wording of the advertisement in the *Daily Post* of June the 20th, 1722, is peculiar the last sentence "gentlemen that have took tickets and do not appear at the hall, will be look'd upon as false brothers," is unusual and suggests that there was a division in the camp as regards some question of masonry.

The date commonly given as that of the foundation of the Gormogons is 1724, possibly because it was in that year the letters with reference to the society appeared in the *Plain Dealer*, and the *Daily Post*. In the *Weekly Journal* of October 17th, 1724, it is stated that "We hear another ancient society is started up in Town, of Gormogons," etc.

If the inscription on the medal is to be relied upon the foundation took place in a year thus expressed AN : INST. 8799. It is quite clear that A.D. 1799, could not be the year intended, as at that time the Gormogons were practically extinct.

The notes brought forward by Bro. Gould point to the correctness of the statement that the Society expired at the end of the year 1731. In that year a play entitled "The Emperor of China, Grand Volgi, or love in distress and virtue rewarded, written by the author of the Generous Freemason," was performed in the Great Theatrical Booth, George Inn Yard, West Smithfield. The characters were, The Emperor of China, Carlos, Resident, Eugenio, Fidelia, Isabella, Robin Booby, Sir Arthur Addlepot, and Freelove, a list of names largely breathing the air of Spain.

Another inscription on the medal reading AN : REG : XXXIX. must have referred to the regnal year of some king or kings; the only reign of about the period which lasted for thirty-nine years was that of George the Third. His thirty-ninth regnal year was 25th of October, 1798, to 24th of October, 1799. The three final figures it is true would suit the other inscription on the medal An. Inst. 8799, but as I have said this is an impossible date for the *institution* of the Order or Society of Gormogons. Another explanation suggests itself, which makes some sort of agreement between the two sets of numerals on the medal. The Restoration of the Stuart Dynasty after the Rebellion, took place on the 30th of January, 1661, and this date was looked upon with considerable reverence by the followers of the Stuarts. In their belief James II. remained the lawful King of England until his death, which took place in September, 1701. Between the year of the Restoration, January 1661, and 1699, there are thirty-nine years.

Charles II., 29th January 1661, to February 1665	=	4 years.
James II., February 1665, to 11th December 1688	=	24 „
Interregnum, 12th December 1688, to 12th February 1689		
William and Mary, 13th February 1689, to 27th December 1694	=	6 „
William III., 28th December 1694, to 12th February 1699	=	5 „
		39 years.

The words AN. REG. XXXIX. may be thus explained as the thirty-ninth regnal year of the Stuart Dynasty since the Restoration of Charles II., or 1699. To this date there has been added 7100 years, a calculation which I am unable to explain from any reasonable chronology. The Chinese nation have always been supposed to date back to an unknown period, and when the statement of the *Daily Post* of September 3rd, 1724, is considered that "the truly Ancient Noble Order of the Gormogons, instituted by Chin Quaw Ky-po, the first Emperor of China (according to their account) many thousand years before Adam,"

much trouble need not be taken to explain why the chronology was confused by the addition of 8000, 10,000 or even 100,000 years.

The portrait of this imaginary first Emperor of China, with his name appears on one side of the medal.

Queen Mary, wife of William III., died without issue in December, 1694, and her death was taken as an opportunity for pointing out that William only held a right of being Sovereign as the husband of Mary, who held it by right of birth. Plots were numerous against William, and the Jacobites were quite alive to the position of affairs. The years following the death of the Queen were difficult ones for William, and it appears to me more than likely that about this time a Stuart Club was formed to settle if possible the succession to the throne of England, the consideration of which was always in evidence, and now became a matter of very considerable importance. This club may well have been founded in 1699. "Verus Commodus" states: "I am informed that the Order was begun in England long before, and several worthy gentlemen had form'd themselves into a Body, under the auspices of the Mandarin Hang Chi."

In 1700 the Duke of Gloucester, only surviving son of the Princess Anne (afterwards Queen Anne), died at the age of eleven years, and early in the following year William suggested in his speech to Parliament, that it was now absolutely necessary that there should be a farther provision for the succession to the Crown, a suggestion which resulted in the Act of Settlement. William III. died on the 8th of March, 1702, and was succeeded by Queen Anne, the last of the Stuarts who ascended the throne.

Philip, Duke of Wharton, was born in December, 1698, and would be twenty-six years of age in 1724. When about seventeen or eighteen he received a title from the Chevalier de St. George, and although from time to time he changed his front he really remained a Jacobite, as far as it was possible for him to remain anything.

At this period possibly he became associated with the Gormogons, a society there seems every reason to believe of Jacobite tendencies, and probably largely composed of Roman Catholics. It appears to me likely that Wharton imagined at a slightly later time that it would be possible to gain over the stronger body of Freemasons to the Stuart cause, by his extraordinary power of fascinating all he knew. For this purpose he became a Freemason, and ultimately was elected Grand Master in 1722. It is perhaps worthy of note that in the account given by Robert Samber of the meeting of the Grand Lodge on the 25th June, 1722, quoted by Bro. Gould, we are told that "when the music began to play, *Let the King enjoy his own again* [a well-known Jacobite song], they were immediately reprimanded by a person of great gravity and science."

In 1723, at the Grand Lodge occurred the trouble with regard to the election of Dr. Desaguliers, when the voting was very close in numbers, and it is not difficult to understand why the Duke of Wharton would not be inclined to favour the descendant of a Huguenot family. Dr. Anderson may have had other reasons for objecting to Wharton, but as a Presbyterian minister on whom a considerable amount of obloquy had already been cast, although he was Wharton's Grand Junior Warden, he may fairly be expected to have no kindly feeling towards the Pope and the "Pretender."

From the meeting of the 24th of June, 1723, the Duke of Wharton "went away from the Hall without ceremony," and does not appear to have troubled himself much more about Freemasonry in this country.

In 1724, he is said to have become a Gormogon; certainly at that date the Gormogons came to the front; notices of the Society appear in the papers, and the *Grand Mystery of the Freemasons discovered*, with (2nd edition) the appendix referring to the Gormogons.

It seems probable that at this period the Duke disappointed in his expectations with regard to the Freemasons, determined to revive the Gormogons in even greater splendour.

It is ordinarily stated that there are three impressions of Hogarth's plate. The second and third I have seen, of the first, perhaps the most interesting to Masons, it has not been my fortune to meet with a copy. The first edition is said not to bear the name of the artist.

The year of publication usually given is April the 27th, 1742, but this date appears to have been adopted from that given on the plate of the "Scald Miserables"—"the 27th day of April, Anno 1742." If this is the case, of course no value can be attached to it.

In 1742, the plate would have no proper application, as the Gormogons had ceased to exist, or were living out a prolonged death. In the catalogue of Prints and Drawings in the British Museum (vol. iii., part 1), under the year 1742, referring to this print and the "Scald Miserables," Mr. F. G. Stephens records, "it appears that the ridicule was originally prompted by a squabble between the Freemasons and the Society of Gormogons; the latter was instituted to ridicule the former body." There appears to be a trail of truth in this remark. The squabble took place not between the Freemasons and the Gormogons, but between the Duke of Wharton and the Freemasons. The Gormogons were not it would

appear, instituted to ridicule their enemies, but existed probably from an earlier date, for political purposes, and were pushed to the front about 1724 to rival the Freemasons, the battle opening with ridicule by means of prints and printed matter.

No such rivalry appears to have existed between the flourishing Society of Freemasons, and the moribund Society of Gormogons in 1742. Therefore the plate would have no such application at that date.

The first edition of the engraving was published anonymously, the second had the name of the artist, and the third the addition of the name of the publisher, as in the facsimile illustrating Bro. Gould's paper. Robert Sayer, of Fleet Street, was a well-known print seller, perhaps one of the most prominent of the period. He it was who also re-issued the plate of the incident at Canterbury, "The Masons surpris'd."

It seems to me more than likely that when the procession of the "Scald Miserables" was published by another printseller, evidently in ridicule of the Freemasons, Robert Sayer bought the plate of the Gormogons from Hogarth, and issued it, being a procession, with his name as publisher, trusting that the name of so great an artist would assist him in rivalling the publication of Benoist. Thus the third edition of the plate might be correctly attributed to the year 1742. If Sayer purchased the plate this would account for the print not appearing in the collected works of Hogarth, and also give a reason for it being so little known.

With regard to the original painting, I cannot help thinking with Bro. Gould that it was painted soon after 1724, as it appears to be influenced by the article in the *Plain Dealer*. Bro. Gould remarks that the "Ladders, Halters, Drawn Swords, and Dark Rooms," among the other incidents mentioned in the text all find their places in the picture. The central figure has his head through a ladder; the ass is led by a halter; at the back of the engraving a man stands in the doorway holding "a drawn sword at the Door" in his right hand (the picture has been reversed in the engraving) and he is accompanied by another figure holding a candle, probably intended to signify a dark room.

The catalogue of prints already mentioned, states that Falstaff and Dame Quickly are represented in the print, doubtless the figures in the doorway are those referred to, very appropriately associated with a dark room.

Don Quichotte, inspired by his natural chivalry, renders secret the salutation represented in the centre, by hiding it with his shield; Sancho his friend, and follower, accompanied by a butcher clothed in his apron, representing the interested outside world, crack their sides with surprise and laughter at this new incident in the Don's search after adventure.

A great contrast appears to me to be drawn between the "respectable antiquity" of the figures marked A. B. C., whereas the figure D, the Mandarin Hang-Chi (the Duke of Wharton disguised) leading the ass, looks back smilingly on the main event of the picture. He is the connecting link between the austere respectability of the Gormogons, and the peculiar performances of those who follow.

The great and important scene takes place in the centre of the picture, and although Bro. Gould's interpretation of the meddling with the "old Lady," *i.e.*, the original constitutions of the Masons, falls into its place very well in the explanation of the scene, I have not been able to bring myself to believe that this explanation is the only intention. Neither am I quite satisfied that the saluting figure represents Dr. Anderson. If this is the correct interpretation, then it follows to a certainty that the date of the picture *must* be soon after the year 1724, at any other time the incident would probably not have been understood.

It seems to me, however, that the picture contains a kind of sequence of events. The stately Gormogons lead the procession, next follows Hang-Chi, a Gormogon, once a Freemason and now the connecting link and leader of the ridicule, leading the ass, accompanied by a monkey properly clothed, followed by figures coming from a Tavern. In the centre scene, it appears to me a certain idea of progression is intended; there is a step between the Gormogons and the Freemasons, here occupied by the ass and its burden. It is an act of degradation or initiation, a secret, hidden by the shield of the Don from those who follow behind.

The scene is laid outside the "Vine" or "Bunch of Grapes," which very fitly describes the habits attributed to the Freemasons of that time by their enemies the Gormogons. It is worthy of remark that the gloves and apron, which each figure seems anxious to exhibit, commence with the monkey. Immediately behind the Don are three or four figures, of only one of which the face is represented; no doubt as Bro. Gould suggests intended for a portrait. Behind them again appear a number of figures, only the head dress being visible. They seem to be clerics, as their hat resembles the "biretta," usually worn at processions and outdoor functions. This calls to mind the "Procession closed by a chorus of Priests, singing devoutedly in an unknown Tongue," mentioned in the *Weekly Journal* of the 14th of September, 1728.



Bro. Gould has introduced the subject of Degrees, which is a "burning question" not easily decided. As an expression of his opinion of the degrees in use at the time of the Grand Mastership of the Duke of Wharton, it seems to me to add to the interest of the paper. Some years ago, when talking this matter over with Bro. Gould, he stated a case, and I then said that if he put his opinions and facts down in writing as he had expressed them to me, I thought it would "hold water." I have seen no reason to change my opinion on the general lines of the argument. It is not, however, my intention to enter into a discussion on the subject, as I wish to avoid the awful responsibility of a possible triangular duel.—

W. Harry Rylands.

The magnitude of the change effected in English Masonry by the publication of the first *Book of Constitutions*, has been pointed out in the body of my paper, but the general result I shall endeavour to render a little clearer to the ordinary reader, by quoting a few lines from a former article.

"The book introduces three striking Innovations. It abolishes Christianity as the religion of Masonry, forbids the working of the 'Master's Part' in private Lodges, and arbitrarily imposes on the English Craft the use of two compound words—Entered Apprentice and Fellow Craft—which had no previous existence in its terminology.[1]

The first of these Innovations, the drawing a sponge over the ancient Charge "To be true to God and the Holy Church," I am unable to regard in the same light as our esteemed Bro. Crawley, and I quite fail to see how the terms of the new regulation could operate in excluding a person of any (or no) religion whatever, who might desire to become a member of our Society.

The second Innovation was triumphantly swept away on November 27th, 1725. The effect of the third has been frequently considered in previous volumes of our *Transactions*.[2]

As indicative of the general discontent arising out of this wholesale tampering with the old Manuscript Constitutions, I may instance the violent and constantly repeated attacks on the Freemasons, the publication of Hogarth's Plate, the virtual exclusion of Dr. Anderson from Masonry (for a time), and the remarkable circumstance that whereas 64 Lodges are shown on the Engraved List of 1725, only 54 appear in the edition for 1729 (*ante*, 134).

That the Gormogons were in existence before the year 1724, there is no legitimate evidence to support, and in lieu of it we can hardly accept, or at least I cannot myself, the ingenious suggestion of our Bro. Rylands, that the Order may have had its origin in 1699.

But while I am personally of opinion that if there had been no *Book of Constitutions*, there would in all probability have been no Gormogons, and I even incline to the belief that the Order may have been exclusively recruited from the Freemasons—let me express in the warmest terms the satisfaction I experience at perusing the alternative theory which has been propounded with so much learning and ability by Bro. Rylands.

The inscriptions, however, on the lower projection of the Medal, seem to me altogether inadequate to establish the conclusions which have been founded upon them. Nor do I think that the statement of Verus Commodus to the effect that "the Order was begun in England long before 1724," upon which Bro. Rylands leans, should be allowed to outweigh the higher testimony of "Brother Euclid," who tells us that the Gormogons were among the Societies who coalesced in imitation of, or in opposition to, the Freemasons (*ante*, 137).

Still, there will be no great difficulty in our assuming, that the words and figures on the lower projection of the Medal, were chiefly in the mind of the worthy Brother whose able argument in favour of the Gormogon ancestry having pre-dated the year 1724, I am now reviewing.

With regard to this kind of evidence, however, and especially when standing alone, or with very slender corroboration, a note of caution was long ago sounded by Isaac Taylor, which may be of assistance at this point of our research :—

"Those confirmations or illustrations of history which may be derived from existing remains of art, from gems, *inscriptions*, or sculptures, should be excluded from a strictly historical argument. Such proofs at least must never be adduced as if essential or highly important to its establishment. A double mischief may result from laying stress upon palpable evidences of this kind. In the first place, as there is a strong tendency in the mind to escape from the labour of reasoning by accepting without inquiry any proof that offers itself to the senses, the most conclusive reasoning may lose its hold of our convictions simply by being conjoined with evidence which *seems* to be more direct and demonstrative.

[1] *Masonic Celebrities* No. 5.—*A.Q.C.* vi., 142.

[2] i. 143, 144, 176, 177; ii. 114, 165-68; iii. 9, 59 (*Maisterstick*), 182, 186; iv. 45, 151; v. 57, 112; vi., 50, 74, 140, 142.



In the second place, the adducing of gems, inscriptions, or sculptures, not merely as illustrations of history, but as substantial proofs, tends to substitute the worst kind of evidence for the better. *Fallacies and errors of every kind belong to these articles, so reverently cherished in cabinets and museums.*" (*Process of Historic Proof*, 81).

But it seems to me quite possible, and indeed extremely probable, that the Gormogons may have adopted a *legendary* history (distinct from that of the Chinese Monarchs, Philosophers, and Mandarins), a key to which has been afforded us by the observations of the talented brother who filled the chair of the Lodge at the June meeting.

To the same distinguished fellow student, we are further indebted for the additional light he has thrown on the general subject by the valuable historical notes which are incorporated with his address.

With respect to the Plate, it seems to have been the opinion of Mr. William Pinkerton and other commentators (basing themselves on the Hudibrastic Poem), that the person partly undressed, seated on the ass, was a man.[1] But, as we have seen, the figure in question was plainly intended to represent a female spectator at the "Puppet Shew" (*ante*, 139).

The matron thus "stolen" from Coypel, can, however, only find a place in the story of the Gormogons, if we identify her with the "Venerable old Gentlewoman" who has been so frequently referred to in the text of my paper (*ante*, 125, 139, 140).

If the female figure on the ass has been satisfactorily accounted for, and no alternative supposition presents itself to my own mind, then it appears to follow of necessity that the male figure in juxtaposition with the animal, must either be the "Presbyterian Teacher," or the "Reverend Orthodox Tho' Mathematical Divine"? (*ante*, 125). The face, however, is clearly not that of Dr. Desaguliers, of whom many portraits have come down to us. Hence the figure can only be intended to represent Dr. Anderson, as indeed we might naturally assume would be the case, from his being the "Author" of the book which it was the evident purpose of Verus Commodus to deride.

My opinion remains unchanged that in the Knight of La Mancha we are given a fancy portrait of the Duke of Wharton, and whether the Plate was executed *before* or *after* that peer's adventures in Spain now appears to me immaterial.

Not indeed that I undervalue the view expressed in regard to this feature of the engraving by our Bro. Rylands, which is in conflict with my own—and shall merely add, that in the circumstances of the case, the conjecture of any one critic with respect to the position of the Duke in the Caricature, is perhaps quite as good as that of another.

The attitude of the Don in the Plate does not strike me as being of any great importance, having been "stolen" precisely as we now see it, from Coypel.

An interesting point has been raised by Bro. Crawley, in regard to the proper pronunciation of the word "Gormogon," and it must be freely conceded that the quotations adduced seem to afford a good foundation for the theory he upholds. But the particular question we are called upon to decide is, not how the name or title of the Order was pronounced by outsiders, but by its own members. In the public Notification of October 26th, 1730 (*Ante*, 134), we meet with the word "GOR-MO-GON," which it would be difficult to utter without pausing at the second syllable. Also, Verus Commodus in the POSTSCRIPT to his LETTER, explaining the derivation of "Gormogon," observes:—"It is a *Compound Word* in the *Chineze* Tongue . . . GOR, in that most expressive Language, signifies *Brother*, or *Friend* . . . MO is a word of Eminence . . . and GON signifies *Antiquity* . . . And . . . the Province of MO-GON in China . . . denotes *The most Excellent and most Ancient Kingdom*" (*History of Freemasonry*, iii., 486).

Though to enlarge upon the subject of degrees would seem to fall more properly within the province of general Masonic history than of personal biography, the remarks of several brethren on that topic may justly claim a notice at my hands.

The labours of Bro. Speth in the domain of Masonic Symbolism I have borne witness to in an early volume of our *Transactions* (iii., 182).

Bro. Rylands agreeably reminds me that when engaged on the fourth half-volume of my *History of Freemasonry*, in the Autumn of 1884, I orally rehearsed to him in the first instance, the argument on degrees, which (having received his *imprimatur*) subsequently appeared in the said fourth half-volume, and the second full volume of the work referred to (Chap. xvii., 357, *et seqq*).

I thought then as I do still, that the Scottish terms Entered Apprentice, and Fellow Craft (or Master), were introduced into the English Constitutions by Anderson, apparently to serve the same purposes which they had long done in Scotland.

[1] *Notes and Queries*, 4th Ser., iv., 253.



Our Bro. Hughan, however, is of a different opinion, and the expression of his views on this subject, which he promises us, will be gladly welcomed by every member of our vast Circle.

Lastly, our excellent Bro. Lane finds fault with me for having introduced a topic "which might possibly have been better omitted." But I shall leave it to his candour to determine, whether if someone whom we both know, had acted on the principle of passing over all points "bristling with difficulties," Masonic literature would have been enriched by the publication of so monumental a work, as that of which a second edition (under the direct patronage of Grand Lodge) is now passing through the press?—R. F. Gould.

Supplementary Note.—A letter discussing the origin of Freemasonry, the ceremonies of which the writer avers were borrowed in part from the Rosicrucians, appeared in the *Daily Journal* of September 5th, 1730. The last paragraph runs:—"Such, Sir, was the Rise of Free-Masons in England, which will shew how vainly they boast of their Origin from *Solomon*, from *Hiram*, from *Nimrod*, or from *Noah's Ark*, and even, according to a venerable bard, lately entered among them, from *Pandemonium*, the Capital of the Infernal Regions, in Milton, in which case we will leave it to his new Brethren to judge who must be the *first Grand Master*."

It is possible that the "venerable bard" above referred to, may have been John Dennis (*ante*, 134, 142), with whose writings however I am not sufficiently familiar, to be able to say whether any allusion to the "Infernal Regions" as the cradle of Freemasonry, will be found among them. But if there should be—we may perhaps infer that, as a not unnatural consequence of his having grossly ridiculed the Craft, he was assumed (rightly or wrongly) by one of the newspapers of the day, to be numbered among its bitterest enemies, the Gormogons?—R.F.G.



CAEMENTARIA HIBERNICA.



PERSONAL disabilities, to which no further allusion is necessary, compelled the author to entrust to the printer's staff the final reading of the proof sheets of the letterpress *Introductions* to the Divisions of *Caementaria Hibernica*. Hence, some typographical errors have crept into the text. As the author is convinced that every reader of the *Introductions* is a member of our Lodge or Circle, the opportunity afforded by the courtesy of our Editor has been gladly embraced, and a list of *Errata* is appended, comprising the misprints worth correcting.

ERRATA, FASCICULUS I.

PREFACE,	page ii., line 3,	*for*	posssibly	*read*	possibly.
EDITOR'S INTRODUCTION,	page 3, lines 14-15,	„	auton-omous	„	auto-nomous.
„ „	page 5, line 20,	„	irrevelant	„	irrelevant.
„ „	page 7, line 23,	„	QUATOR	„	QUATUOR.
„ „	page 9, line 35,	„	but	„	though.
G. L. MUNSTER,	page 8, line 33,	„	Philidelphia	„	Philadelphia.
THE FIRST WARRANT,	page 7, last line (note)	„	Patience	„	Palatine.
IRISH CONSTITUTIONS,	page 14., line 6 from bottom			*dele*	English and

None of these misprints are of any importance, or have any bearing on the argument, and all save the last, may be fairly laid on the printer's shoulders. In the last instance, the perpetuation of Anderson's second (1738) version of *Old Charge I.*, was inadvertently extended to the current text-books of the United Grand Lodge. After Anderson's death, this particular version was confined to the *Ahiman Rezon* and the publications which took their cue from it. In 1813, the United Grand Lodge adopted an improved version, very different in wording from any of its forerunners, but lacking the force of Pennell's terseness.

The author has peculiar satisfaction in recording that the book has already borne fruit in stimulating research. Within forty-eight hours after the sheets had reached his hands, Brother Henry Sadler discovered the name of "Mr. Springet Penn," standing as No. 30 in a list of thirty-nine members belonging in the year 1723 to the Lodge at "The Ship, behind the Royall Exchange." Further, he noted that "James Bryan, Esq." was in the same year a member of the Lodge at the Rummer, Charing Cross. Thus we can affirm, with certainty, that the first Deputy Grand Master, and, with probability, that the first Grand Master of the Grand Lodge of Munster, were members of Regular English Lodges. This constitutes another link in the chain of argument that goes to prove the identity of Irish and English Ritual before 1730. With almost equal promptitude, Bro. John Yarker called attention to *The Free Mason's Vindication*; Dublin, 1725, which had been reprinted by him, in the *Kneph*, November, 1886, from a copy in the *Freemasons' Magazine and Masonic Mirror* of 29th October, 1859. This *Vindication* was a reply to the *Grand Mystery, &c.*, and shows the community of English and Irish Ritual to have been such that an attack on the former was held to apply to the latter.—W. J. CHETWODE CRAWLEY, S.G.D., IRELAND.—Dublin, 25th May, 1895.

THE TWO SAINTS JOHN LEGEND.

BY BRO. W. J. CHETWODE CRAWLEY.

UNDER the above somewhat misleading title, our learned Bro. Jacob Norton contributed to Vol. vii. (pp. 135-136), a Paper that hardly bears out his well-won reputation for wide erudition.

The article does not attempt to treat of the dual patronage of the Saints, and belongs to the heated atmosphere of polemics, rather than to the reasonable region of fraternal discussion.

To sum up briefly, the article professes the inability of the author to discover any mention before 1842 of the particular patronage, (or Grand Mastership, as the writers loosely phrase it,) of the Order by the Evangelist, and incontinently charges Bro. C. W. Moore with falsehood, in quoting from a feigned tradition, Bro. A. G. Mackey with reckless repetition of the figment, and Bro. Dr. Oliver with the fabrication of a "York Lecture" in support of it. These charges, the most serious that can be made against

literary veracity, are without adequate justification. The absurd Legend is found in a printed form in 1789, and the source from which it is derived fairly entitles it to be called a York lecture.

The two forms of the Legend are appended side by side:—

The Yorkshire Version, 1789, *as given by Bro. Linnecar, P.M., Lodge No.* 238, *E.C.*

"From Solomon's time all lodges were dedicated to him, until the building of the second temple by Zerubbable, after the Babylonish captivity.

Then Zerubbable continued patron of masonry until the destruction of Jerusalem by Titus:—Lodges were then broke up, and the masons were dispersed, and it was some time before a sufficient number could assemble to form a lodge; at last they met in a city of Benjamin; when they deputed five of the most eminent brethren to go to St. John the Evangelist, who was then Bishop of Ephesus, to entreat him that he would honour them with his patronage. St. John told them that he was very old, being then turned of ninety; but to support so good and ancient an institution he would undertake the charge; and from that time all Lodges are dedicated to him.

"We also keep St. John the Baptist's day—that as he was the harbinger of our blessed Saviour," etc., etc.

The Boston Version, 1842, *as cited by Bro. Jacob Norton.*

"From the building of the first temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to king Solomon; from thence to the coming of the Messiah they were dedicated to Zerubbabel, the builder of the second temple; and from that time to the final destruction of the temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist. But owing to the many massacres and disorders which attended that memorable event, Freemasonry sank very much into decay and many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality. At a general meeting of the Craft, held in the city of Benjamin, it was observed that a principal reason for the decline of Masonry was the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at the time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer that though well stricken in years, being upward of ninety, yet having been in the early part of his life initiated into Masonry, he would take upon himself that office: he thereby completed by his learning what the other St. John had begun by his zeal, and thus drew what Freemasons call a 'line parallel.' Ever since which, Freemasons' Lodges in all Christian countries have been dedicated to St. John the Baptist and St. John the Evangelist."

The Yorkshire Version is to be found on pages 253 and 254 of "Strictures on Free-Masonry," in *The Miscellaneous Works of Richard Linnecar, of Wakefield*: Leeds, printed by Thomas Wright (1789).

Bro. Richard Linnecar was in his day a prominent Freemason, and a notable citizen of Wakefield. Born in that historic town in 1722, he discharged the duties of Postmaster in a fashion so acceptable to his fellow-citizens that he was elected, in 1763, one of the Coroners for the West Riding. This post he held till his death, and, he may be said, indeed, to have died in harness, for he died suddenly while holding an inquest at Swillington in 1800.

His *Works*, collected in the before-mentioned octavo volume, comprise two melancholy Comedies and an insipid Tragedy, a batch of Songs and Poetical Trifles, together with the *Strictures on Free-Masonry*, which are chiefly remarkable for not being Strictures, but Eulogies. His Poems include a well-known *Hymn on Masonry*, beginning

Let there be light! Th' Almighty spoke,
Refulgent streams from chaos broke,
T' illume the rising earth!"

There is, also, a lengthy song written for the Lodge of Unanimity, No. 238, Wakefield, of which he was for many years Worshipful Master.

Bro. Linnecar's prominence in the Craft is attested by his List of Subscribers, which comprises Brethren and Lodges in all parts of the United Kingdom, from the Scilly Isles to the Lothians, and from the fens of Lincolnshire to the bogs of Ireland.[1] Consequently, even if the tradition, involving this preposterous personal patronage by St. John the Evangelist, had no other means of making its way beyond the borders of Yorkshire, there can be no doubt it was widely disseminated by the work in question. We must take it that the Freemasons, who subscribed, read the pages that specially appealed to them. Sooth to say, they got very little for their money, for the *Strictures* form the only part interesting to Freemasons, and that, chiefly because the quotation above clears the reputation of worthy Brethren from an ill-considered allegation. Bro. Linnecar, however, was a Yorkshireman

[1] Two of the Irish subscribers may deserve a note. The Rt. Hon. Lord Lofthouse is an ingenious perversity for Lord Loftus; and Mr. Kippax Barber, for whom no address is given, was a member of the Committee of Inspection of the Grand Lodge of Ireland during the last decade of the century.



born and bred, and that loyal Yorkshireman, Bro. A. F. A. Woodford, devotes to him more space in *Kenning's Cyclopædia* than is given to the two Saints John together.

The problem of the connection of the Saints John with Freemasonry is fraught with perplexity. There seems to be no doubt that the medieval Fraternity acknowledged their patronage. But why? Neither Saint John the Baptist nor Saint John the Evangelist had anything to do with either the science or the art of architecture. As a matter of Hagiology, St. Thomas was the Patron Saint of the Architects. In default of definite data, we can only fall back on the surmise of Bazot (quoted by Mackey in his *Encyclopædia*) that the Byzantine Saint John, known as the Almoner, was somehow mixed up with his namesakes better known to the Latin Calendar. For there really seems to be some shadowy ground for holding that the charitable organization of St. John of Jerusalem had some influence on the Craft.

The whole question, however, requires to be treated in a spirit very different from that of the writer of the article, and with literary equipments far other than those of the author of the *Strictures*.

PORTRAIT OF SIR CHARLES WARREN, G.C.M.G.

THE portrait of our first Master which accompanies this part, should as a matter of precedence, have been given as the first of the series. Our distinguished Brother was however at that time in military command at Singapore, and the difficulty of obtaining a good negative caused us to postpone the publication of his portrait until his return home. During his stay in the Straits Settlements he not only commanded the military forces of the Empire in that outlying portion of the Queen's dominions, but he was appointed by our M.W.G.M., the Prince of Wales, to the office of District Grand Master of the Eastern Archipelago, thus holding supreme command over a portion of her Majesty's subjects, no less loyal than her army, the members of our own Fraternity. During his prolonged stay abroad, our Brother never allowed his interest in the Lodge which he had helped found and had nursed through its infancy, to waver; and almost his first act on regaining his native shores was to attend our next meeting, and a few days later to preside over the festival which commemorated by a Conversazione the tenth anniversary of our birth.







yours truly
Charles Warren


UNIV.
OF
MICH.



QUATUOR CORONATI DEVOTIONAL MEDAL.



BRO. H. F. NEWMAN'S JEWEL. (*Page 159.*)



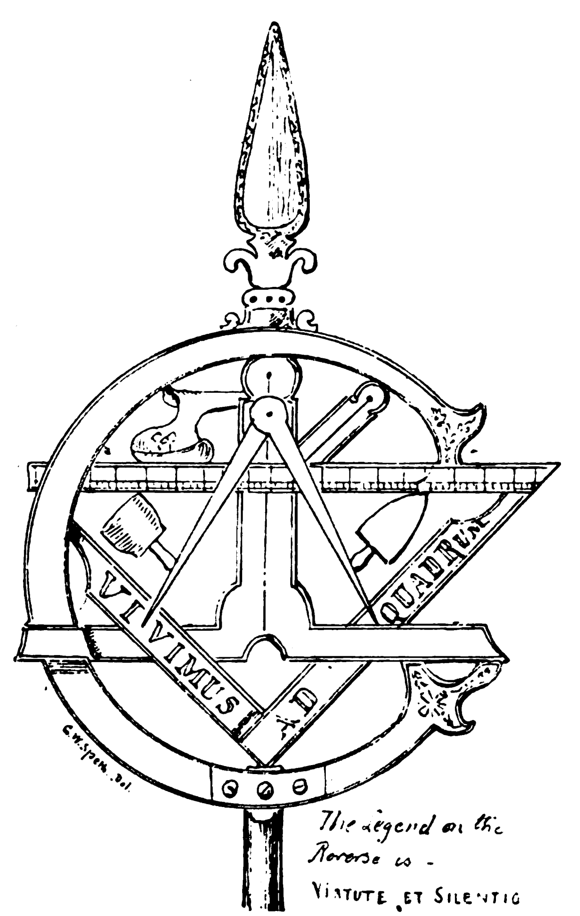


BRO. W. F. NEWMAN'S JEWEL.

NOTES AND QUERIES.

THE Medical Profession and Freemasonry.—Trusting that it may not appear presumptuous to suggest the possibility of improving in the least degree the erudite and comprehensive research of our learned Bro. R. F. Gould, P.G.D., in the last issue of *A.Q.C.*, might I be permitted to remind our Circles that the late lamented Surg.-Major Thomas Heayle Parke, A.M.S., D.C.L., Hon. F.R.C.S.I., of African fame, was a Freemason, having been initiated in Lodge 854, Carrick-on-Shannon, on 10th July, 1892. Apart from his great services rendered to the Emin Pasha Relief Expedition under Mr. Stanley, he had a conspicuous career in the Egyptian and Soudan campaigns. Subsequent to his lamented death in 1893, the brethren of this province started a fund to erect a Memorial Masonic Hall in Carrick-on-Shannon to perpetuate this distinguished medical Freemason, and a considerable amount has been collected, but unfortunately not as yet sufficient to permit of the building being commenced although a free site has been obtained.—Francis E. Clarke, *Prov. D.G.M. North Connaught.*

Quatuor Coronati, Devotional Medal.—Brethren present at the Lodge meeting in March of this year will remember a little bronze medal, the gift of Bro. Dr. S. R. Forbes, which was then exhibited. We are now enabled to give reproductions from photographs of it, and have been prevented from so doing before this on account of the necessity of cleaning the medal and the almost impossibility even then of photographing it successfully. Our Bro. G. L. Shackles, of Hull, has however at last succeeded in surmounting all difficulties, and the blocks are from negatives and prints by him. The smaller size represents the actual medal, and the larger size is given also, as owing to the enlargement the details are better grasped. For instance, the name of the die-cutter, Galliana, can now be distinctly read, a feat quite beyond the best eyes in the original. The church of the Quatro Incoronati at Rome was restored by Pope Urban viii., in 1624, and the medal is probably of that date and commemorates the event.



A Masonic Halbert.—The photographs I send you represent the obverse and reverse sides respectively of the head of a halbert made of brass in the possession of Bro. Edward T. Kell, P.S.G.W. of North Connaught. He does not know whether it originally came from Scotland with his family or belonged to Sligo where he resides, and where he found it a short time since in a loft with some old disused furniture. The workmanship is exquisite, and the mottoes beautifully engraved "Vivimus ad quadrum," "Virtute et silentio." The length from lower margin of socket to point of spearhead measures 18in., and the extreme width 10½in. There was no shaft attached when found, but I think there can be no doubt that it was carried in Masonic processions in years gone by.—F. E. Clarke, *Prov. D.G.M., North Connaught.*

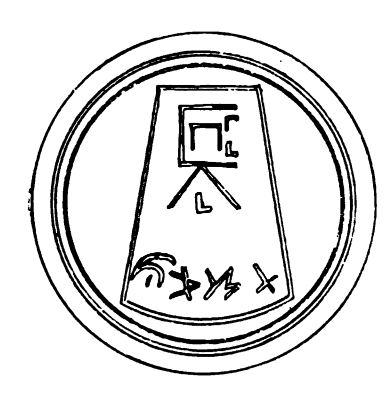
Embossed Medal.—I forward you a medal in my possession, and a photograph of it, for reproduction, if thought desirable. The accompanying letter from Bro. W. H. Rylands will afford some interesting information respecting it.—H. F. Newman.

[copy of letter.]

Let me thank you for allowing me the opportunity of examining the interesting jewel Brother Sir Norman Pringle so kindly sent to me. I sent him a short account of it which you may also perhaps like to have. It is

very interesting for many reasons. The "Atholl" or Ancient Grand Lodge in the year 1792 (March 7th) ordered every Lodge to return the name of a member suitable for the position of "Excellent Brother." From these, nine appear to have been chosen, and afterwards annually elected. They were called the "Nine Excellent Masters," or "Nine Worthies," their duty being to visit the various Lodges (Atholl) and see to the general uniformity of the working. The special jewels for these "Nine Worthies" are of the same design as that in your possession, the only difference being of very minor importance, and principally in the ornaments round the top, and the lettering on the flat margin at the bottom—"Sit lux et lux fuit" being on the Royal Arch side, and "One of the Nine Worthies" (and then the number). After they were recalled by the Grand Chapter, on the 5th of November, 1817, *seven* of the nine were returned, and are now in the collection of Grand Lodge. They are of silver, with silver chains for wearing them about the neck. The design appears as Bro. Hughan states, to have been copied from an earlier medal or jewel, of which only three or four examples are known. Yours must, I suspect, be added to the number of these. Some of them bear the date "Anno Lap. 5767." They also bear different mottoes from the "Nine Worthies" jewel: for example, "Amor, Honor, et Justitia," etc., etc. The Masons at work (and it is a little curious and unusual for the representations to be purely operative), I take to be intended for the Craft side of the medal. The other side is for the Royal Arch. I am sorry not to have seen the other examples similar to your jewel, in order to say if they are of exactly the same design, but from the descriptions I think they must be.—W. H. Rylands.

Mark Seal.—Would it be troubling you unfairly to ask if the marks on a die (impression enclosed) can be deciphered. The die has been found in a drawer belonging to the Howe Lodge, No. 587, which has apparently been undisturbed for some years. This Lodge and the Howe Mark Lodge were closely connected for some time, but I am told the latter drifted somewhat near dissolution and was afterwards revived and now meets at Great Western Hotel here (Birmingham). It is evidently a "Mark" die, but it is difficult to get at a "Mark Alphabet" which will fit in. I learn that the die was probably used to seal the certificates of the Howe Mark Lodge (T.I.) The same marks appear upon a cornelian "Key stone," presented to the Lodge (by a former Brother of it), which has recently come to light, and which is more than four times the usual size of a "Mark jewel."—Howard Collins.



I wish to ask two or three questions, and trust you will be able to secure answers, for the information will be handed on to the brethren here. We have a very good Lodge in the town and I have been asked to prepare a paper to read at an early date:—

The Winding Staircase.—Is the curious story about the *winding* staircase with 3, 5 and 7 steps a corruption of the *semi-circular* steps at the gate Nicanor, which certainly had 15 steps (3+5+7)? I know it says in I. Kings, vi. 8 *winding*, but that refers to chambers middle and third. But anyone who has seen an accurate plan or model of the temple knows there were 15 semi-circular steps leading from middle court to the third. I should like to know if there has been any variation in the lectures on this point, as if my idea be true then 15 steps is no longer merely a Masonic legend? Bro. Ball could tell us what weight is to be attached to the belief that the fifteen Psalms of degrees or ascents were chanted on the steps at the gate Nicanor.

Jacob's Ladder.—I should like to know what is thought of the suggestion that the *ladder* was like a pyramidal temple with slanting sides, so that the worshippers could ascend and descend? A suggestion made by Rev. A. Henderson, D.D., Crieff, and noted in my little pamphlet, *A Crisis in Egypt*. See also *Expository Times*, January, 1893. A stepped temple tower seems to be what was intended, and whilst Masonic landmarks should be preserved I think that in 2076 we should have all possible light.

Network on J. and B.—Has any notice been taken of Dr. Petrie's discovery of some stone capitals of pillars which suggested a gigantic cloisonné and is possibly the clue to the *network* on Jachin and Boaz? I think it would be well to secure copies of photos of those precious finds in the Quatuor journal. Bro. Rylands could doubtless manage that?—Hunter Boyd, The Manse, Fort Qu'Appelle, Canada.



A Curious Mistake.—While hunting up some records the other day I came across an incident which appeared to me to be rather curious, and I thought perhaps you would like to have it. I have never heard of a similar case. In the year 1792 several brethren who had been made in Lodges derived from "Ancient" Authority, met at Somerset Bridge, Bermuda, and decided to form a Lodge. For this purpose they placed the requisite money in the hands of Bro. Capt. Andrew Durnford, Royal Engineers, who was about to proceed to England, instructing him to obtain and forward a Charter from the "Ancient" Grand Lodge. He, on arrival in England, entrusted another Brother with his mission, who (by mistake) obtained a Charter from the "Modern" Grand Lodge, signed by Lord Rawdon, A.G.M., and forwarded it to Bermuda. The mistake was not discovered by the members of the Lodge until the year 1800, when the members were refused admittance to a Lodge of Ancient Masons and a Scotch Lodge, since formed (they previously being the only Lodge working in the islands), when the mistake was remedied by dropping the "Modern" Charter and obtaining a new one from the "Ancients." The number of the former Charter was 507 and the latter 324. The curious incident I mentioned above is the following extracts from the minutes of the Lodge, shewing how innocent the members of the Lodge were of the mistake.

"24th April, 1793.

"A petition was presented from Monsieur Firmin Roche Thiuller informing "the Lodge that he had been connected with a Lodge of Modern Masons and "begging to be admitted into this Lodge. Ordered to be reported on at next "regular meeting."

"1st May, 1793.

"The lodge taking into consideration the petition of Monsieur Firmin Roche "Thiuller, resolved that they cannot receive him, on the footing of his being "connected with a lodge of Modern Masons, but have no objection of admitting "him as a candidate for initiation."

"5th June, 1793.

"Monsieur Firmin Roche Thiuller having petitioned to be initiated in this "Lodge, he was ballotted for, admitted, and thanked the Lodge in due form."

Thus Bro. Thiuller was twice initiated in "Modern" Lodges, the second ceremony being worked by all "Ancient" Masons.—J. C. Pocock.

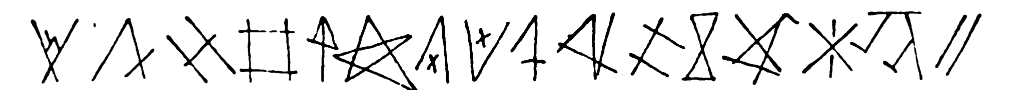
Masonic Medal, Caledonian Lodge No. 238 S.C.—A similar medal in all respects to that described on page 32, vol. viii., of our *Transactions*, is now in possession of the Lodge of Fidelity, Leeds, to whom I presented it two or three years since. I purchased it seven or eight years ago in South Wales. I made some enquiry at the time on the spot as to its origin. I was told that there was locally a tradition that a number of these medals had been cast very many years before by a Brother who carried on business as an iron-founder in the town, and that he had distributed them amongst other Brethren, and that some copies were known to be still in existence. The medals were said to be about 100 years old. This was all I could ascertain about them.—J. Archer Withey, 289, Leeds.

Patent of H.R.H. the Duke of York, *A.Q.C.*, viii. 3, **Corrigenda.**—I beg to call your attention to the following. The Diploma was not made out to the Duke of York, but to the Duke of Sussex, who presided over the Union of the Grand Lodges in 1813. You will find particulars of his Masonic career in Berlin in No. 780 of your Lodge Catalogue, *Haupt Momenten der G. Loge Royal York*, pp. 98, 99. His portrait, as well as that of his uncle, Edward Augustus, graces the walls of our building. The name of the Grand Secretary (*A.Q.C.* p. 3, line 15 up,) should read Amelang, not Amelaub: and that of the Grand Treasurer (line 17 up), Clavin instead of Clavins.—Aug. Flohr, Dep. G.M., Royal York.

Cagliostro's Rose-Croix Jewel.—A subject is under discussion by the Theosophical Society which is sufficiently interesting to transfer to your pages. When H. P. Blavatsky was first seen in New York she possessed, and even wore round the neck, a Rose Croix Jewel which is believed to have belonged to Cagliostro. It was afterwards in the possession of Mrs. Besant, who sent it to W. Q. Judge, of New York. It is described as a Silver Pelican set with stones, in other words, similar to those now in use but which are usually ornamented with paste diamonds. Colonel Olcott believes that the stones changed colour with the health of the owner. My object is simply to make a record of this. A query in return:—Is it possible that any branch of Cagliostro's Androginous Society was in existence 20 years ago? It has been asserted that H.P.B. was thoroughly informed upon everything connected with Freemasonry, but she herself often hinted that she obtained her knowledge from the initiation of Oriental Societies, that make Western Masonry a part of their study. —John Yarker.

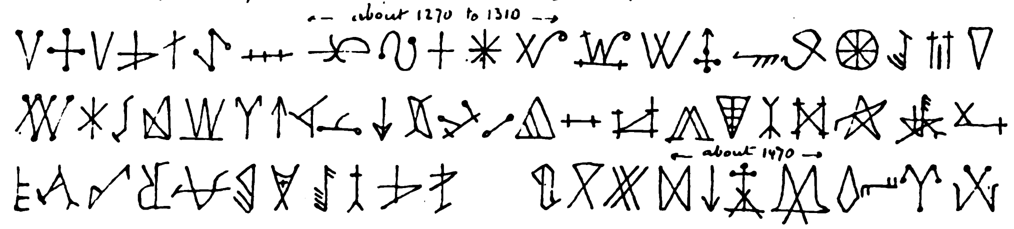
Masons' Marks.—I have pleasure in sending you a few I collected at Tewkesbury Abbey.—J. J. Hall.

Masons' Marks at Tewkesbury Abbey.

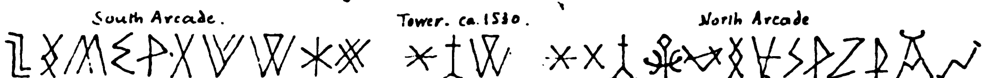


Masons' Marks.—My father has just been turning out some old papers of his, and amongst the number was the enclosed. I do not know whether it is of any use to you, but send it. Some 12 years ago, when superintending the restoring of the churches named, he copied the marks on some of the stones with his approximation of the dates judging from the stone, work and design, of the building and its parts. The paper is his original note of them. It is interesting to find them after this long time, as this is the second time the paper has been carried to this country with others, and this will be its fourth trip across the Atlantic.—A. J. Wills, St. John's, Newfoundland.

Masons' Marks at Bridlington Priory Church. Yorks.



Bangor Cathedral, N. Wales.

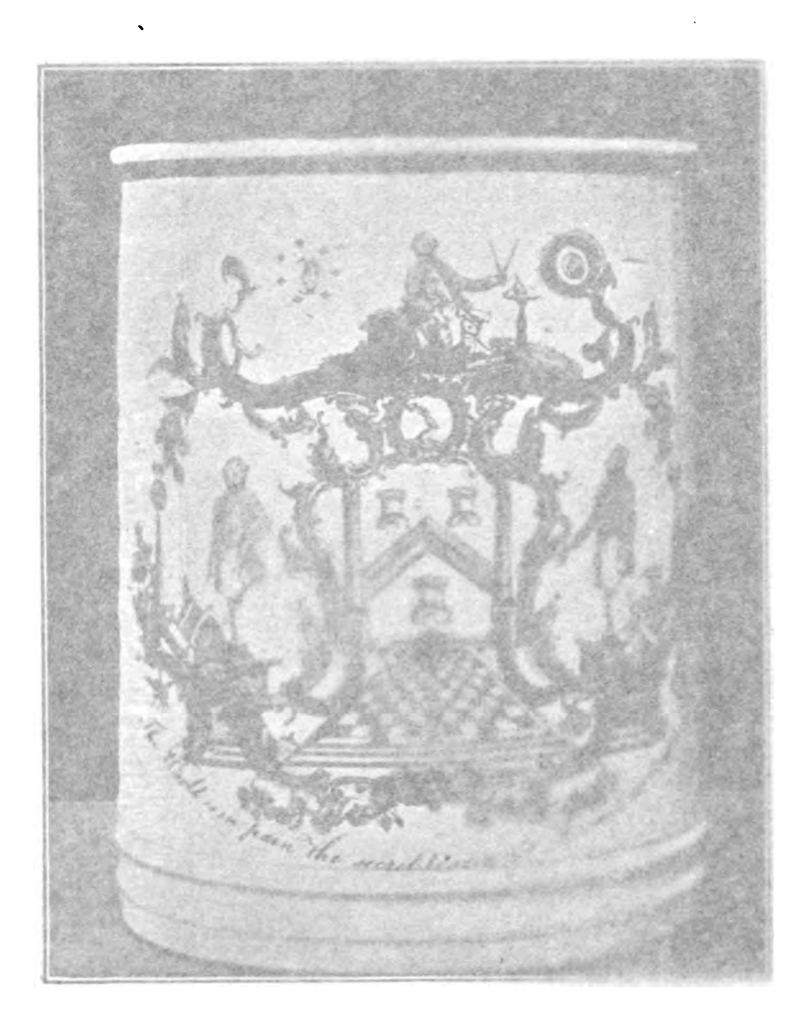




Masonic Chair.—I enclose you a sketch made by a gentleman of the carving on an old chair which he had left him by his father, a brother mason. It is very much worm eaten. Is now used as a hall chair. He does not know where it came from or anything about it. I thought that perhaps it might be of interest. It is only a rough sketch. We expect to have chair at our Bazaar at Lurgan on St. John's day next and I will try and procure you a photograph.—Jas. H. Clendinning.

Freemason's Heureka and Guide, *A.Q.C.*, vii. 190; viii. 32.—I am afraid that I have been misleading you somewhat on this subject, by calling the work in my possession a "pamphlet." It is practically a large sheet, but having been folded up and enclosed in a cover I inadvertently described it as such. I am inclined to think with you, that this is either the same, or another edition of the "Large Sheet Synopis" of "Finch" origin, notwithstanding the difference in the titles, which is "Guide and Eureka" in the circular, and "Freemason's Hewreka and Guide" in my work. The fact that this work requires a key or keys also tends to support the supposition that it is the sheet referred to in the circular.—J. C. Pocock.

Masonic Jug.—I enclose a photo of jug (or cup) which is in my possession built on similar lines to Bro. Campbell's, illustrated in part 1, vol. viii., to hand. Mine is in wonderful preservation, the colours being particularly good, size same, the legends in scrolls are "Amor honor et justitia," and "Sit Lux et Lux fuit" only; the addition of "the world," etc., you will note. At head of pavement in circular scroll is an irradiated triangle enclosing G. Are these jugs of any value?—A. J. Quick.



MASONIC JUG.

IN THE POSSESSION OF [illegible]





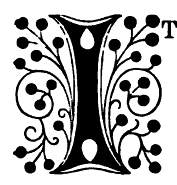
MASONIC JUG.

In the possession of Bro. A. J. Quick, Guernsey.



Masonic Tombstones.—While on a visit to Stratford-on-Avon recently, I noticed in the churchyard of the Parish Church two tombstones with the Masons' arms carved at the top. 1.—John Hemings, 1683. 2.—Samuel Hemings, Mason, 1729.—J. T. Thorp.

OBITUARY.



T is with great regret we record the death, early last January, of Bro. **William Rae Buchanan Bentley,** of Ballarat, Junior Grand Warden of the Grand Lodge of Victoria, and since October 1891 a member of our Circle. Bro. Bentley was honoured by a public funeral service in the Ballarat Cathedral, the Dean reading the service and the Bishop pronouncing a short farewell oration over the coffin. A Masonic service was then held in the Masonic Hall, and our Brother was carried to the grave by his fellow-craftsmen.

Also of Bro. **William Masters,** of St. Albans, suddenly in his office on the 7th May last. Bro. Masters joined our Circle in October 1889, and will be much missed, especially on the Board of Management of the R.M.I.B.

Also of Bro. **Abraham Pryor,** of the Etheridge Gold Fields, Queensland, who joined us in October 1893. On the 11th February he shot a duck in the Big Reef Dam, and went into the water to secure it. He obtained the duck, but in coming to the bank he got entangled in the weeds, and was drowned before assistance could be rendered by the onlookers.

Also of Bro. **John Wolley,** of Wrexham, who joined us in January, 1894.

Brother **Edward Stewart Traill-Straith,** of Madras, died on the 2nd May, 1895, of heat apoplexy, whilst in the train journeying to Bombay *en route* to England for a holiday. Our Brother who was a public accountant and greatly respected inside and outside Masonic circles in his district, joined us in June, 1894.

Also of Bro. **J. Laurence Mather,** Past Assistant Grand Director of Ceremonies, on the 10th July. Our brother had taken a very active part in the Craft, having been a co-founder of several Lodges, and was for a series of years returned at the head of the poll as a member of the Board of General Purposes, of which body he was Vice-President in 1886-7. He joined our Circle in May, 1890.

The death of Bro. **Thomas William Tew,** on the 29th March last, may be termed almost a calamity for the Province of West Yorkshire, of which he had been Provincial Grand Master from 1885 to 1893, when he resigned in consequence of continued ill-health. He had previously been the Deputy Provincial Grand Master from 1875. In every phase of Masonry in his Province, Bro. Tew was well to the fore, he possessed a personal knowledge of almost every one of his numerous masonic subjects, and by all was loved, cherished, and respected, his advice, presence, and financial support were never wanting on any occasion, and his munificent donations to the Provincial Library have placed that institution on a footing which is the envy of less favoured provinces. It may safely be said that Bro. Tew was a model Provincial Grand Master, and all those who had the pleasure of knowing him, will add their regrets to those of his brethren in West Yorks.

REVIEWS.

GILON'S **Modern Freemasonry.**[1]—The object of this book can be best defined by quoting the last paragraph of the preface. "It is in order to oppose calumny by truth, to furnish a true conception of Masonry, and to render appreciable the immense services which it has rendered, is rendering, and will continue to render to humanity, that we deliver this book into the hands of the public." If Masonry really were such as our Brother depicts it, we could wish for no more eloquent or powerful defence of the association; page after page presents to us examples of the highest style, combined with an enthusiastic advocacy of the writer's views, and an evidently sincere desire for the welfare of humanity. But as, in my poor opinion, Bro. Gilon's conception of Masonry is altogether erroneous and in flat contradiction of our English ideas, the eloquence and enthusiasm are both highly dangerous, and likely to mislead those who have had no opportunities of forming a juster conclusion as to the aim and methods of our Society.

Bro. Gilon's ideal Lodge is a body of men banded together for the regeneration of society morally, politically and religiously, who shall meet together to take part in constant discussion on every subject under the sun, both political and religious, and whose influence shall be made to radiate beyond the confines of the Lodge. Among other uses of these interminable discussions is the accustoming of young men to public speaking, that their political influence may be the wider reaching. In fact, Masonry is to become a political engine, with strongly marked radical, not to say socialistic tendencies in politics, and agnostic, nay, even atheistic teachings in religion. He upholds the doctrine of tolerance in the Lodge, but be it noted, only for the benefit of atheists, not for Churchmen of any denomination with strong beliefs in the dogmas of their own Church, still less for acknowledged Roman Catholics. Thus each Lodge is to act as a centre of political propaganda, nay, each Brother is to be trained to so act himself, and in the future foreseen by him, the Craft at large, united more closely than it is now, is to become strong enough to enforce its views upon the nations of the earth, even to the extent of prohibiting war. I need scarcely point out that this is not Masonry as understood in England, or in America, and it goes far beyond what even the most advanced German Lodges have contended for. It may possibly be thought that the picture I have drawn of Bro. Gilon's views is exaggerated. Let quotations then speak for him:—

"The power of discussion, which is the strength of the Lodge, has been recognised in all times by the most eminent logicians" (p. 33).

"No question, no problem, is outside the limits of the Lodge" (p. 36).

"Public speaking intimidates a beginner; a large audience paralyses the tongue of one unaccustomed to speak, even if well informed on the subject under discussion. In this case, too, Masonic association, so favourable to the acquisition of knowledge, lends its assistance to the acquirement of the art of speaking in public" (p. 44).

"Freemasonry is not only a school of science and eloquence. It seeks to reform manners, to render men nobler, and at the same time their characters more dignified, firmer, more altruistic" (p. 54).

So far good, the same design should be before all Lodges, but:—

"Without doubt religion pursues the same object, but the experience of many centuries proves that it is incapable of attaining it. . . . . To spread knowledge is to lead up to the desertion of the Churches" (p. 54).

"How should religion ameliorate the manners of mankind, since its greatest prelates have never hesitated, in their intolerance, to fetter thought under the menace of most cruel torture, etc.?" (p. 55.)

We may grant that such things have been done at various times, but the implication in this and similar passages is, that all religions act in the same manner now-a-days.

"Science is, in fact, the veritable Messiah appointed to save humanity: she is the real Providence," (p. 58).

"In the work of elaborating a perfect social organism, Masonry is all-powerful. . . . . It is in a position to easily direct the political and social organization of the whole universe, . . . It depends upon us to give to Masonry this omnipotence," (p. 62).

Speaking of the action of the Grand Orient of France in erasing from its Constitution and proceedings all mention or invocation of T.G.A.O.T.U., Bro. Gilon says:

"It is easy to explain that Masonry, essentially tolerant, could not continue to invoke the idea of God without departing from that tolerance which is imposed upon it by its universal character. The affirmation of God entailed the loss to Masonry of all positivists, atheists, and materialists," (p. 76).

[1] *La Franc-Maçonnerie Moderne*, par Ernest Gilon. Paris, Librairie Fischbacher, rue de Seine, 33. 1894.

But he is not so careful to avoid keeping out sincere Roman Catholics for on p. 89 we find :

"Nevertheless, this tolerance can not go so far as to open the doors of our temples to Catholics, who are expressly forbidden to examine the reasons of the faith which is in them."

That devout Roman Catholics were rare in Belgian Lodges was a fact known to me, but that there was any reluctance to receive them was only suspected. The sentence quoted above seems almost to justify a belief in rumours which have reached me that certain Belgian Lodges require their members to abstain from the rites of the Church, such as confession, marriage by a priest, and committal at his hands to the earth which bore them. I have heard of a Lodge which requires every member to promise that his children shall not be educated at church-schools, and that he will not receive the ministrations of the Church on his death-bed. I do not venture to affirm that such things have really occurred, I have no proof, but they have been related to me as facts, and really, if Bro. Gilon's book is to be taken as a true exposition of the views of the majority of Belgian Freemasons, I see nothing impossible in the alleged occurrences. That the book would seem to be so accepted by a large number of continental masons is evident, as I learn that it has been translated into Dutch by a leading journal of the Netherlands. If the editor did not consider that it met the views of his readers, he would scarcely have ventured on such action.

On pp. 77-80 the author points out that in 1894, a certain Abbé impressed upon his congregation the duty of not buying in shops owned by Masons, because their profits would assist Masonry, and Bro. Gilon justly condemns such "boycotage." It is curious to find this word incorporated in a foreign tongue. But this does not prevent him from asserting it to be the duty of a mason always to give the preference in his purchases and dealings to a Brother Mason. "The want of the spirit of solidarity is the very negation of Freemasonry." I fancy Belgian Freemasons will continue all the same to patronize those shops which are most convenient to themselves or afford the best value for their money, without enquiring too curiously as to whether the tradesman is a Mason or not. Should Bro. Gilon's injunction be widely carried out, I can conceive of no greater stimulus to the admission into our Society of men impelled thereto by unworthy motives.

"Is it possible that Masons should confide all that they hold most precious, the education of their children, to teachers who are constrained by a formal promise, to teach their own particular belief?" (p. 80). Why not, if the parent happens to be of the same belief? But it is evident that our Brother does not expect a mason to have any belief at all.

"Masonic solidarity is therefore not purely passive. It is, above all things active; it should even be militant in the presence of its enemies," (p. 81). Its enemies in this case are the Churches: and this sentence alone unfortunately fully justifies the Papal Bulls. We can not expect the Pope to make any distinction between Belgian and English Masonry, so long as *we* acknowledge their oneness.

"Masonry is not a religion: it rises far above all religions, all Churches, all cults, all idolatries; as the thinker, soaring above all the niceties of convention, above all laws, becomes the supreme justiciary of the judges and approves or condemns them, as the case may be," (p. 88).

"Masonry is compatible with a belief in God and an immortal soul; it equally permits the absolute negation of them. That which it cannot permit, is a persistent refusal to discuss these great philosophical problems," (p. 89).

Finally, we learn from our author, on p. 101, that recently the supreme authority in Belgian Masonry, the Grand Orient of Belgium, published a manifesto in favour of universal suffrage, a purely political act which at once removes it from pure and ancient Freemasonry.

The book before us may represent Belgian Freemasonry, but, for the honour of our Craft, I feel compelled to strenulously deny that it represents what English Freemasonry was at its birth, or what it has been at any time since, or what, I hope, it ever may become. And surely we, who evolved Freemasonry, whose sole possession it originally was, who gave it to our fellow men in other countries, are entitled to say:—"You have taken our gift, you have therefrom fashioned a totally different article, a society which in no way resembles ours except in some unimportant matters, you have travestied our ideas, you have removed almost every one of our landmarks, call your present system what you will, but do not call it Freemasonry, for we say it is not."—G. W. SPETH.

St. John's Lodge, No. 891, Enniskillen, *by Bro. Joseph L. Carson.*—This little history is in substance a paper read before the Lodge on the 4th March last. The need of severe compression in a paper intended for perusal in Lodge is obvious, and the reader must not expect great minuteness or detail in the pamphlet before us. It has, however, been somewhat added to by a chatty introduction from the pen of an old P.M. of the Lodge, Bro. O. Ternan, chiefly dealing with the characters and virtues of brethren long since deceased whom he had known. The early history of the Lodge is furthermore only

obtainable in fragments derived from other sources than its own records, as from its foundation in 1801 to 1838 no minutes have been preserved. After this date, Bro. Carson gives numerous extracts from the minute books, some of which are of a very humourous description, and others of interest as disclosing the way in which the Mark, Arch, Red Cross and other degrees were worked under the authority of the Craft warrant. The "Degree of Past Master of the Chair" was given in Lodge so late as April 3rd, 1857, and this was the last occasion, for in July of the same year the brethren were reprimanded and cautioned by Grand Lodge for this and other irregularities. From the letter of the Grand Secretary, however, it would appear that their offence did not so much consist in giving the degree of "Virtual Past Master," which seems to have been still allowable as a pre-requisite for the Royal Arch, but in permitting such constructive Past Masters to remain in the East during installations. Various tables of interest to the members of the Lodge are given at the end: and the reproductions of some old seals found in the Lodge chest, referring to degrees now fallen into desuetude, are most welcome. It is a modest little venture, this of our Bro. Carson, but well carried into execution, and it leads me to hope that he may some day trim his wings for a higher flight.—G. W. SPETH.

Chapman's American Tour[1].—This reprint, from the *Devon County Standard* in which our Brother's impressions of his tour were first made public, is an unpretentious little pamphlet, of more interest naturally to the author's personal friends than to the general reader. Nevertheless, the descriptions of scenes and places, though never wearisomely extended, are often pleasant reading, and the book would be a good guide for any brother contemplating a similar tour. Its chief Masonic interest lies in the fact that although Bro. Chapman had intended to avoid Masonry altogether during his trip, being in search of health and wishing to avoid excitement even of a pleasurable kind, his efforts so to do were doomed to lamentable failure. Once it became known that a Mason from England was traversing the country, and that Mason so well known a one as Bro. Chapman, all attempts to avoid fellowship with the Craft and formal receptions extended in the kindliest manner, proved unavailing. The result was that the tour, which was to have comprised no Masonry at all, resolved itself into something very like a Masonic progress, a fact which speaks volumes for the fraternal feelings of our brethren across the Atlantic and for the geniality of Bro. Chapman. The word seems to have been passed along the line ahead of him that he was coming, and everywhere his brethren were there before him, waiting to welcome him and carry him off to the Lodge.—G. W. SPETH.

Centenary of Lodge Concordia, No. 13, Baltimore.—As time rolls on and places an ever widening interval between ourselves and the Grand Lodge era of 1717, these celebrations become more numerous, and it is indeed fitting that the hundred years of existence should be marked in some special way. Oliver Wendell Holmes seems to imply in tho "One horse shay" that this period produces decreptitude, but evidently he wrote without reference to "Concordia" which must be immeasurably healthier than in 1793.

While our trans-atlantic Brethren on great occasions pay due respect to the Fourth Degree as we understand it, they also frequently, as in this instance, issue a book—apparently oblivious of the aspiration of a certain ancient worthy who hoped that "his enemy" might pursue this course.

The paper, binding and typography are alike praiseworthy, while the very numerous illustrations add both to the value and interest of the compilation. Designed primarily for their own members, the editing committee give an exhaustive account of the preliminary preparations, invitation card, special jewel, menu card, and post prandial oratory that are inseparable from such functions.

The dedication is so original that no apology is needed for reproducing it "verbatim."

> "To the Brethren of Concordia Lodge, No. 13, and the Visiting Brethren who "participated in the Centennial Festivities, but more especially to the Brethren "who will celebrate the Two Hundredth Anniversary of Concordia Lodge on "April 13th 1993, this Volume is fraternally dedicated."

This speaks with no uncertain sound when it says "*will* celebrate" in 1993, and should re-assure any weak-kneed persons who fear the world will not last their time.

Perhaps the most valuable item in the work is the historical sketch prepared by the well-known Brother, E. T. Schultz, who is the recognized authority on all such matters in the Maryland jurisdiction. From it we learn that "Concordia" is the oldest living subordinate of that Grand Lodge, which only six years before came into separate being by

[1] Selections from *Sunny Memories of a Tour through Canada, British Columbia, and the United States of America*, by John Chapman, . . . Torquay, 1895.



severance from Pensylvania. Chartered on 13th April, 1793, it had worked as an "experimental" Lodge for the previous three months under a Dispensation from the Deputy Grand Master. This Dispensation, beautifully engrossed on parchment, is cherished as an almost invaluable possession and is considered to be one of the oldest of its own class now in existence. The incorporation of Baltimore as a city, took place in 1797, so that this Lodge predates it by four years, and has witnessed its growth from 13,000 to a present population of half-a-million. As the result of careful investigation, Bro. Schultz records his deliberate conviction that his own governing body

> "has stood closer to the ancient charges, usages, customs, and regulations, "than any other, not excepting the Grand Lodge of England, the Premier "Grand Lodge of the World."

Perusal of the records brings many nearly forgotten items of history vividly before us—such as the seige of Baltimore in 1812; the war with Great Britain; and the "Morgan" or anti-Masonic excitement of the twenties, which lasted for ten years, and in Maryland alone reduced the Lodges from 39 to 13 with barely 300 working members. Despite these and other disquieting events, the light never wavered on the altar of "Concordia" and the names of enthusiastic sons who nobly did their duty during trying seasons are recorded for the admiration and encouragement of posterity.

The membership must have been mainly drawn from the governing classes for we find that a very considerable proportion of the Grand Masters and Grand Officers of their Grand Lodge belonged to No. 13—to such an extent indeed was this the case during its century of life, that Grand Master Shryock, when speaking at the banquet referred to "the capacity of Concordia for taking everything," and had it not been for a change in the law, she would probably have "set up the claim that Concordia is the Grand Lodge."

For the first decade in her life, the records are exceedingly meagre, and the regular minutes only date from 2nd December, 1803. Copious selections are given and a most commendable feature is the brief biography and portrait of nearly every brother who did good service to his Lodge since 1793 onwards.

One of the gems of this volume is a very happily conceived and aptly worded poem by Bro. Samuel M. Hinks, P.M., who in tuneful rhythm touches off in kindly and amusing verses the salient characteristics of various members. The Brethren must be accustomed to fine things or otherwise they would have immediately created the office of Poet Laureate, and inducted Bro. Hinks as first holder thereof.

Looking down the list of members, one is struck by the evident presence of that specially American disease, labelled "demitted," for which no cure, nor even palliation, has yet been discovered.—Edw. Macbean.

Caementaria Hibernica—*Fasciculus primus*, 1726-1730.—This remarkable work, with the invaluable reproductions by Dr. W. J. Chetwode Crawley, will be most heartily welcomed by Masonic students throughout the world, not only because of the Reprint of the scarce Book of Constitutions of the Grand Lodge of Ireland, A.D. 1730, *with the still rarer Frontispiece*, but for the scholarly introductions and the artistic illustrations which precede that volume of Regulations—the first of the kind known to have been printed in Ireland.

I shall be both surprised and disheartened in regard to this contemplated Series of Irish Constitutions, if the premier publication is not rapidly subscribed for, as my friend has been hard at work for some time accumulating facts and tracing particulars to lay before the Craft, and richly deserves the prompt and appreciative support of the reading portion of our ancient Brotherhood.

A few of us in the past had been *nibbling* at these ancient Records and seeking to make their character known, but it has been left to Dr. Chetwode Crawley to start an elaborate Series of Historical Introductions and Reprints of the "Public Constitutions that have served to hold together the Freemasons of Ireland," alike worthy of the "Quatuor Coronati" Lodge of which he is a distinguished member, and of the Grand Lodge in which he holds office. The generous treatment he has meted out to those who have preceded him in this study, is most refreshing, but is carried rather too far. His acknowledgment of aid rendered is so lavish as to rather cloud his own independent and well directed researches.

I cannot quite follow him in his remarks as to Grand Lodges, etc., but as my present duty is more of a descriptive than critical character, any objections that may be urged against some of the theories he so ably advocates, must be left for another occasion. Suffice it to say that whatever is stated in the work has evidently been most carefully tested, and on some points he is just as likely to be correct as those who may differ from him; the Doctor having no pet theories to uphold and anxious only for the truth to be elucidated.

Dr. Crawley in his first Introduction treats of three great periods of English Freemasonry—Early, Middle and Modern—using the term English to include Great Britain and

Ireland, and in the latter division considers many most interesting and difficult problems. This portion must be carefully read to be rightly valued, as it is introductory in part to an examination of the claims of the "Ancients," or "Atholl Masons;" the brilliant defence by the learned Doctor of their Irish origin, justification of their rival Grand Lodge and of their preservation of the landmarks, being a marked feature of the argument.

I am free to confess that there is more in favour of Bro. Henry Sadler's "Masonic Facts and Fictions" in relation to the Irish basis, so to speak, of the "Ancients," than at first appeared likely, and Dr. Crawley's adhesion to his views is certainly another factor which weighs with me in softening my attitude against those so often styled "schismatics." Not that I think there was no secession from the original Grand Lodge, and that there were no schismatics, but these alone would not have succeeded in starting and maintaining with such conspicuous success that rival organization. The support of the *Irish* brethren in England, particularly in London, and especially as there were undoubtedly evidences of alterations in the esoteric portion of the three degrees by the premier Grand Lodge 1730-50, and above all the election of Laurence Dermott as Grand Secretary (an Irish Mason of immense energy and natural talent) conspired to gradually change a small body of malcontents into one of the most powerful Masonic Bodies of the last century, starting as a separate Grand Lodge in 1751.

The particulars of the Grand Lodge of Munster are skilfully treated, but these have already been recorded by Bro. Gould, *the* Masonic Historian. The present sketch, however, is quite independent of any previous paper on the subject and based upon the actual Minutes extant.

In this brief notice it is simply impossible to mention all the attractive features of this fine volume, but there are still a few I should like to specify. The Chapters on "The First Warrant" and collateral points, are of great interest. The oldest original Charter in the world, erecting a number of brethren into a Lodge and appointing Master and Wardens by order of the Grand Master, is dated 1st February, 1731, and a handsome facsimile of this aged document forms the appropriate Frontispiece to volume one.

What may be termed a twin document (but not the senior) as to date, signatures, etc., is a similar Charter granted to No. VII., which through the medium of Dr. Crawley has been obtained by the present Lodge of that number (the "Acacia"); the members of which may well rejoice at their good fortune. The whole of the curious corrections and erasures on each are duly explained by our friend, who has sought to discover solutions to all the intricate and difficult problems arising out of the issue of these important Warrants. He has succeeded beyond my most sanguine expectations, formed, when a copy of the first Charter was sent me many years ago, for examination and report by Bro. Cooper, of Cork; to whom we are all very much indebted.

The information as to the original Seals and "Grand Lodge colours," as also the facsimiles appended, are of great historic interest, and add much to the permanent value of the handsome volume.

Ireland is now getting its fair share of credit with respect to the character and progress of Modern Freemasonry, *thanks to Bros. Crawley and Sadler*, for in many ways, *we see now*, that this Grand Lodge has been the pioneer of several of the changes introduced during the last century to provide for the phenomenal prosperity of British Grand Lodges.

Dr. Chetwode Crawley makes a point as to the Royal Arch in Youghall in 1743, though the information does not place the origin of the ceremony at an earlier period than claimed by me.

As regards the Installation Ceremony early last century, I take it, Bro. Gould refers to separate *esoteric* matters, and if so, I think with him there were none at that period, on the Installation of a Master.

The Reprint of the Dublin "Constitutions" of A.D. 1730, in full, with the rare Frontispiece, is a real boon to Masonic students. I am much pleased to find that the Frontispiece has been reproduced from the extremely valuable copy owned by General Lawrence,—one of the treasures of his truly grand library—which is duly inserted in the able catalogue of that vast collection, edited by Bro. T. H. Emmons, of Boston, U.S.A. The editorial observations thereon are of the deepest interest to us bibliographers, and require careful reading to rightly appreciate the judicious remarks so aptly expressed.

I consider the work a great success from first to last, and am now anxiously looking forward to the next volume.—W. J. HUGHAN.

Masonic Certificates, *by Bro. J. Ramsden Riley.*—All those who, like myself, are interested in these documents, will welcome Bro. Riley's long-looked-for work on the Certificates of the Grand Lodge and Grand Chapter of England, which is now published as Volume VIII. of that valuable series *Quatuor Coronatorum Antigrapha.*



Taking the externals first, I need hardly say that, like everything else that is issued under Bro. Speth's direction, the whole "get up" of the book is admirable, whilst the illustrations are veritable works of art. In connection with the latter, I would advise purchasers to bind in Plate II., after page 68, where it properly belongs, for convenience of reference.

Coming to the matter of the volume, we first note that it is dedicated to Bro. W. J. Hughan, P.G.D., who is well worthy of that, and every other honour a grateful fraternity can bestow on him in return for his invaluable services to the Craft.

Next comes the Preface, which sets forth the difficulty of Bro. Riley's self-imposed and successfully-accomplished task. In this I can fully sympathise with him, as I have been working in the same field, and, like him, entirely in the dark, for until I had gradually acquired in many various ways specimens of each class, no one could (or would?) tell me even how many classes there were to be searched for, and the *first published complete list of such classes* (with dates for which I am indebted to the kindness of Bro. Sadler) was given by me in the "Catalogue of over 500 certificates" of all degrees and countries in my own collection, published in October, 1894. Like Bro. Riley, I also made an offer (of the bequeathal of the whole of my collection of certificates, clothing, jewels, etc.) to the late Grand Secretary, but mine was not "declined with thanks," for it was not even acknowledged.

In the "Introduction" we have a great deal of most interesting information as to the origin of certificates generally, with the assurance that the *original* Grand Lodge was the *first* to issue certificates, and did not, as some have asserted, on apparently good evidence, copy the custom from the "Ancients" Grand Lodge.

"Clearance Certificates" are discussed on pages 13-17, and in view of the great interest of some of the older examples of these, it is a matter of regret that space and expense forbade Bro. Riley to give descriptions and facsimilies of some of the rarest varieties. I cannot, however, agree with him when he says of them that "many of the leading Lodges . . . *very properly* decline to furnish any, unless specially moved for in open Lodge." (The italics are mine). No Lodge has *power* to decline a Clearance Certificate to any brother who demands it, for rule 213 of the *Book of Constitutions* distinctly says, "Whenever a member of any Lodge shall resign, or shall be excluded, or *whenever at a subsequent time he may require it*, he *shall* be *furnished with a certificate*, stating," etc. (The italics are mine). Nothing is said about "Open Lodge," and a brother who unexpectedly found himself in need of such shortly after a meeting of a Lodge is under no obligation to wait for the next meeting if he chooses to stand on his *legal right*.

The Craft certificates are described under six classes:—

Class A, or "Three Graces," is divided by Bro. Riley into six varieties, but I cannot quite account for more than four, as I think the mere difference of a signature should not be made to multiply unnecessary sub-divisions, and in this case more especially as Bro. Riley himself states that his Variety 1, or *Revis*, was *probably never issued*, in which I quite agree, as Bro. Sadler considers the plate was not ready for *two years* after it was ordered in July, 1755, and Bro. Revis was promoted in May, 1757, from G.Sec. to D.G.M., when of course he no longer signed. All *plate* or seal alterations would of course make varieties, but I should strongly advocate division going no further. Bro. Riley also says that there were *three* plates engraved for this class, *two* being by Cartwright, but Bro. Sadler, who should be in possession of all the evidence, says there were but two in all, *one* by Cartwright and one by Cole. I am not in a position to decide this point, but should incline to the opinion of the sub-Librarian of Grand Lodge.

Bro. Riley falls into a curious error on pages 23 and 25 with regard to a word he prints as THEFE, and repeats the error on page 20 in his copy of an A[1] diploma. What he styles F or f is of course the old ſ (s), as a glance at the beautiful frontispiece will at once show. Compare the so-called "ſ" with the real f in the word "Certify," and it will at once be seen that the cross line of the f is missing in the word "Theſe."

Class B, or "Universis," is copied from a beautiful facsimile drawing by Bro. Riley himself, who excels in this art. This class is sub-divided into seven varieties, according to the signature of the Grand Secretaries, but here again I would suggest limiting them to three, by only taking account of the three varieties of seals found on these documents.

Classes C and D are the "first" and "second" "Angel" respectively, and are similar in appearance, but I must refer students to the book itself for detailed information.

Class E is the beautiful "St. Paul's" certificate, which I, personally, consider the handsomest of all English Craft certificates, and of this Bro. Riley indicates five well-marked varieties. I am the fortunate possessor of E[1] E[4] and E[5] in my own collection, and still live in hopes of obtaining E[2] and E[3].

Class F is the present or "Three Pillars" type, of which, by including signatures, Bro. Riley makes seventeen varieties, which I should be inclined to considerably reduce.

Class G commences the Royal Arch series, and I cannot refrain from giving one more word of praise to the exquisite reproduction of this fine plate, the handsomest Royal Arch certificate of any date that I have yet come across from any part of the world. Dermott designed this plate, but it is doubtful if he ever saw it after it was engraved by Bro. T. Harper, as he practically retired from Freemasonry in 1787, and never visited the Grand Lodge after June, 1789, and this certificate is not heard of for more than two years later. Bro. Riley says "Up to *1808* inclusive, every certificate had a number and letter on the left at the bottom of the document, and letters on the opposite (right) side, but after then this practice was discontinued." I have, however, in my own collection three specimens of this certificate, two of which are of the year *1810*, and on the earlier of the latter is "B 42" at the left bottom corner.

Class H is shown in another excellent facsimile from Bro. Riley's pen, and of which he gives a full account.

Class I is similar to the present or J class, but with differences clearly indicated both in plates and letterpress. Two subdivisions are given in the appendix but the difference is not stated; and Class J is subdivided into seven which I would cut down to two plate alterations.

Bro. Riley concludes with a humorous account of the light in which his hobby was viewed in its early beginnings, and so ends a valuable and interesting book which I strongly advise every Brother to purchase and study for himself, as I am convinced many important specimens will be found and preserved, which will otherwise be lost or destroyed.

For my own "Conclusion" however, I cannot refrain from entering a *demurrer* to Bro. Riley's "Alpha and Omega" of "send all old certificates to Grand Lodge," for several reasons. First, there is a good homely old proverb which says "Don't put all your eggs into one basket." There are other collections in the country besides those of Grand Lodge, and should any catastrophe occur to that building (which the Gods avert), it will be well to have representative collections existing in other parts of England to replace such a loss. Again, Grand Lodge for over a hundred and forty years paid no attention to its documents, and it was only when Bro. Sadler became responsible that any care was taken of old certificates, so that the other collectors, public and private, who have saved so much that Grand Lodge would never have rescued, should not be entirely ignored. I strongly agree with Bro. Riley that there should be a complete set of all English certificates in the Grand Lodge Library, but I would add to his recommendation the words "or send them to some other provincial or private collection, *the destination of which is assured.*" For example my own collection, now numbering 657 specimens, nearly all different, is bequeathed to Lodge *Quatuor Coronati*; whilst there are also fine collections at Leicester, Worcester, etc., in addition to Bro. Riley's own.—FRED. J. W. CROWE.

Smith's St. Michael's Kilwinning Lodge.[1]—This is an interesting volume, tastefully got up and a credit to author and publisher; the price (3/6 per copy) being exceedingly moderate for so many pages.

Bro. James Smith has done good service as the Dumfries Masonic Historian, having written a companion volume on the records of the old Lodge, No. 53 (dating from the seventeenth century, or earlier), also a sketch of the Operative Lodge, No. 140, of the same town, and other brochures. His literary fame as a Masonic student, will be best remembered by the History of the "Dumfries Kilwinning Lodge," No. 53, with its valuable records and still more valuable quartette of copies of the "Old Charges"; but even had not that important contribution to Masonic archæology been written, the present work would go far to prove his right to one of the front places among the later Lodge Historians who have happily come forward to help the veteran Craftsmen who have so long "borne the burden and heat of the day."

My esteemed friend has skilfully woven various kinds of material into a compact whole, and though unable to point with pride to the old Records, he has done his best to fill up the hiatus, and write, as far as possible, a continuous history of the Lodge. Of the first four Lodges chartered by the Grand Lodge of Scotland in the ancient Royal Burgh of Dumfries, No. 63, is the third, the warrant bearing date 9th April, 1755. This important document is still in existence and is curious because of the period of its issue; considerable difference being exhibited in those warrants which were authorized by the Regular Grand Lodge of England ("Moderns") during that decade. Evidently the form selected by the authorities in London was not derived from Scotland, but possibly was from Ireland. It is reproduced in full; much to my satisfaction.

[1] *History of Lodge St. Michael's Kilwinning, No.* 63, *Dumfries*, by James Smith. Dumfries: J. Maxwell and Son, High Street, 1895.



The founders of No. 63 were brethren of social eminence and belonged to the Canongate Kilwinning from Leith and Edinburgh St. Giles, who supported the petition. The only founder whose name is well remembered is Bro. Andrew Crosbie (son of Provost Crosbie, who was the first Provincial Grand Master for the Southern District), as the prototype of Pleydell, "the good scholar," etc., and Advocate of Bertram in Bro. Sir Walter's Scott's "Guy Mannering." He was, in his day, "one of the greatest pleaders at the Scottish Bar." Another founder, John Syme, was the father of Robert Burns' intimate friend and executor.

The Lodge died out, but why is not clear, but in 1789 some brethren petitioned that the Charter of No. 63, which was in their possession, might be granted them, consent accordingly having been obtained from the Provincial Grand Master (Bro. Alexander Fergusson, of Craigdarrock), whose name "has been immortalised by Burns as the hero and winner of the famous whistle contest," and as he is declared to have presided at the meeting of No. 2, when Burns "was assumed a member of that notable Lodge," his eventful masonic life is not likely to be forgotten for many years to come. The little opposition manifested at first, soon died out, and No. 63 has long proved its right to existence from its usefulness and activity as a masonic organization.

Many of its meetings are duly particularized by Bro. Smith, who has kept a watchful eye on all details likely to interest the members, and the value of the welome History is increased by illustrations being inserted of the Lodge Jewels, which are works or art, and make an appropriate frontispiece. The elaborate design of the Master's Jewel appears to have been adopted by all the Dumfries Lodges.

Another sketch exhibits "the first jewel ever worn by the head of the Kilwinning Lodge as the distinguishing insignia of his office. This jewel is of silver, and is similar in design to that suspended from the sash worn by the last hereditary patron or protector of the Craft in the picture of St. Clair, in the possession of Lodge Canongate Kilwinning, where he was initiated." So says *the* Scottish Masonic Historian, Bro. D. Murray Lyon, as quoted by Bro. Smith, and two other jewels, kindly illustrated through Bro. Lyon's good offices, belonging to No. 86 Troon, which remind one of pierced and engraved jewels worn very generally in this country a century or more ago.

Another cut exhibits the Masonic Hall erected in 1889-90, a full account of which is given by the Historian and also of the celebration of the Centenary of No. 63 in 1889.

The Lodge possesses two ancient Bibles.

"Eminent Members of this Lodge" are appreciatively referred to by Bro. James Smith, and there is a complete Roll of Membership from 1789, with dates of admission and other particulars, as well as a Register of the "Chief Officials," 1789-1894.

Bro. Smith has served the Lodge most acceptably in many ways, especially as Treasurer and Master, but the crowning effort has been reached in the preparation and publication of this carefully written History, which cannot fail to be eagerly read by the members and valued by all brethren who, like myself, have a taste for such works.—W. J. HUGHAN.

The House of the Hidden Places, *by W. Marsham Adams.*[1]—There are two subjects which form a never failing theme for speculation, the origin of Freemasonry and the construction of the Great Pyramid of Egypt. In this book the Great Pyramid is said to be a masonified copy of the religion of ancient Egypt, and further that the details of the structure are capable of being applied to chapter and verse of that famous resumé of Egyptian theology, the Book of the Dead or Per M Hru.

We have heard elsewhere that architecture is frozen music; according to our author the Great Pyramid is petrified religion.

It is obvious that Mr. Adams has devoted a great amount of energy and intellect to his theme, but until the hieroglyphics of the Egyptian monuments and papyri come to be more positively translated than has yet been accomplished, the accuracy of his conclusions must remain a matter of doubt. The Great Pyramid has fascinated many great students of Egyptology and has led to the formulation of most surprising theories, and to the suspicion that its study is a fertile cause of mental derangement; but however that may be our present author keeps fairly within the bounds of a sweet reasonableness.

The code of doctrine, texts and commentaries which constitutes the Per M Hru as we now possess it, is a thing of shreds and patches; its fragments, chapters, are not arranged in any logical sequence, nor in the order of historic composition, and it is somewhat doubtful if those extant portions are coherent enough to display a correct idea of what the most ancient Egyptian theology really was.

[1] *The House of the Hidden Places, a clue to the Creed of early Egypt from Egyptian Sources.*—By W. Marsham Adams. London, J. Murray, Albemarle St., 1895.

Notwithstanding this difficulty several modern students have educed from the Book of the Dead, a doctrine of *post mortem* human states, and a final glorification for individual man. Grave doubts may be felt of the accuracy of these generalizations which seem to overlook the possibility that some of the stages of progress delineated by the Ritual may refer to rebirths into human life leading to the final apotheosis.

It is easy to be perceived that the Book of the Dead both by text and picture, defines certain stages of existence, and so our author is within bounds in comparing these with grades of initiation into an occult Society, and specifying such as Postulant, Catechumen, Initiate, Adept, Illuminate and Grand Master; but we cannot grant that the Book of the Dead refers to the departed soul in terms which suggest shades of development such as these names imply. Similarly it is obvious that the Great Pyramid contains a complex arrangement of passages, some passing upward and some downward, and that there are several chambers of varying apparent importance; but that these stone walls and vaulted stone cellars can accurately be described as formulating a religious theorem may be true, but is hardly demonstrable.

A considerable portion of the volume refers to evidence of Egyptian wisdom in astronomic conclusions, but those facts have been fully illustrated by other authors. Some of our author's suggestions for explaining minor points of symbolism are very ingenious, as to others he lacks some information which is extant and capable of being obtained. For example, the weapon of Amon-Ra, of which he gives a diagram calling it the "Great Angle" is really a scourge, composed of a handle and three thongs of a whip; this was an emblem of "Severity," just as the crook seen in the other hand is an emblem of "Mercy." There is an explanation of these symbols yet to be found which illustrates their complete meaning in form and colouring as allied to the attributes of divinity, one type of the Divine being the God Amen-Ra, in whose allegorical armentarium they are found represented.

It is to be hoped that Mr. Adams is still a young man, for if this be so we may look forward to great work from him in the future, seeing that he has already made so much solid progress in the difficult study of Egyptian symbolism, as related to that archaic religion which had so great a share in formulating the "Mysteries" of "Isis," and later in time of "Eleusis," those religious ceremonials of a long past time in which many of us seem to find the source of all that is truly supra-normal, mystical, and inexplicable in the more modern developments of Templarism, Rosicrucianism, and Freemasonry.—W. Wynn Westcott.

Caementaria Hibernica, Fasc. I., *by Dr. W. J. Chetwode Crawley.*—The unkindest friend this book has had up to the present time, and will probably ever have, is the binder, who with a natural love for glue, and the use of that modern abomination wire-binding, has done his best to effectively spoil its beauty. The only suitable punishment I can think of at the present moment, is that he and all those who use such cruel inventions for books worthy of preservation should be placed in a cage, resembling as nearly as possible the Nürenberg Maiden inside, and there await the attention of all well informed people, and lovers of their friends—books. The fate I meditate for the monster who invented this modern book-torture is too awful to relate.

Having at once removed the cold steel with which the book has been so unmercifully pierced, as well as the superfluous glue, both of which, have alas left their trail behind, it becomes possible to pay attention to the contents.

Bro. Crawley modestly tells us that his work is only a foundation upon which others may work. It must not, however, be forgotten that this is the first serious effort to grapple with the somewhat difficult question of the History of Freemasonry in Ireland. The facts on record are few, the whole of the early records of the Grand Lodge of the Sister country having been made away with. By piecing together these facts Bro. Crawley has been able to show that Ireland was possessed of Freemasonry at an early period, some years before the foundation of her Grand Lodge, and with an entirely different purpose make it quite clear, that the Lodge in which the Hon. Mrs. Aldworth was made a Mason as proved by Bro. Conder, was not the only Lodge existing in Ireland before the Grand Lodge of Munster was established. This itself, in our History is a point of no mean importance. It seems to me to be also no ordinary matter of congratulation to our Lodge, that one of our members should have stepped forward, incited no doubt by his connexion with us, and notwithstanding the difficulties to be encountered, with the hand of one well skilled in the subject, has taken up the history of Irish Masonry.

In commencing his work Bro. Crawley gives a sufficiently extended sketch of early English Freemasonry, including the teaching of the guilds, and some notice of the old constitutions or "Charges." In the course of this introductory matter, the Masons' marks from Grey Abbey, co. Down, are mentioned. It is interesting to note in the tradition that the same builders had been previously employed at Whitby and other places in the north of

England. This tradition must, I imagine, refer to the later portions of Whitby Abbey upon which I regret to say only a few much worn marks remain. The marks from Grey Abbey are peculiar, the blunt ends of the lines as well as the serefs are very unusual at this early date.

The middle period, bearing with it the introduction of speculative masons, follows. It is of little moment, but personally I should date the Middle Period from the "Reformation," when, as I have mentioned elsewhere, the general disorganization of the Craft commenced, and I might almost say was completed. Some discussion on the meaning of the word Freemason follows, and in natural sequence the introduction of the word *accepted* is considered. The Accepted Masons, as has been shown by Bro. Conder, in his History of the Masons' Company of London, were, as far as that particular body of them was concerned, a Lodge of men not necessarily operative masons or members of the Company, but nevertheless attached to the Company. This was in 1620 and presumably earlier. These two associated bodies would be the "Free and Accepted Masons" of London, a title which has descended to the Freemasons of the present day.

The modern period commences of course in 1716-17, when the "Revival" took place. In this chapter the subject of non-regular, though not irregular, Lodges is considered, which is naturally followed by some discussion on degrees, the modes of working, and the difference between the "Ancients" and "Moderns." With a light but firm hand Bro. Crawley goes over this difficult subject, and clearly inclines towards the explanation offered by Bro. Sadler in his *Masonic Facts and Fictions.* The subject has been fought over many times; it must, however, not be forgotten that Bro. Crawley is a skilled Irish Mason writing from personal knowledge, and I am sure that anyone having read this portion of his work will have a wider view of the subject. One point is clear, the believers in this explanation have a very strong case, and one not easily met by evidence now available.

New light is thrown on the history of the Grand Lodge of Munster, and the subordinate Lodge. The very interesting mention in 1726, of the election of Deacons is given in full. It is towards the explanation of such points as this that the early minutes of Lodges are so valuable. The story of the lost Archives cannot be read with a patient mind, when it is remembered how much we have lost, and but for the unwarrantable action of Alexander Seton many records might now be preserved. Corker's novel and somewhat clever manner of advertising his "Genteel Apartments" is but a poor consolation It is to be hoped that the Lodges under the Irish Constitution will see fit to follow the lead of their English Brethren and place the Craft in possession of the only means by which the early history of Masonry in Ireland can ever be fully known.

The Warrant, or rather Charter, of the First Lodge of Ireland dated the 1st of February, 1731, is one of the most interesting documents of which facsimiles are given. It shows, at once, as pointed out by Bro. Crawley, the difference between the systems employed in the two countries. The difference between the two was, the Grand Lodge of England granted Warrants to Constitute, and the Grand Lodge of Ireland Warrants of Constitution.

The descriptions of the Michelstown Lodge, and the Warrant of No. 1, Cork, are full of interest. The Endorsement recounting the recovery of the document is worthy of a short examination. It must not be forgotten that the writer of this Endorsement, whose name appears to be Ed[ward] . . . made the note in 1754, when the Lodge to which he belonged, was in existence, and had then a number. The mode of expression, "I found the same on record, tho' we derive under No. ..," is so clear and explicit that it seems to me there is no room for doubt as to the meaning. His Lodge possessed the Warrant happily recovered, though they derived their right of existence under another number now erased.

It is worthy of note that the validity of both No. 1 and No. 95, was questioned by the Grand Lodge in 1761, and the action of those Lodges and their friends will be found on page 21 of Bro. Crawley's work, where an excellent facsimile is given of the whole page from the minute book. The position of No. 1 was fixed before or in 1776, and that of No. 95 in 1771.

Some notes on the first seal of the Grand Lodge of Ireland are followed by a section devoted to the book of Irish Constitutions of 1730, in which an interesting series of notes on the list of subscribers is given. The Royal Arch, with some discussion on the ceremony, and an early reference from a Dublin newspaper (1743), which appears to indicate the existence of the degree. In the division, referring to the manner of constituting a new Lodge, and the ceremony of installation, Bro. Crawley introduces some arguments which will probably not be favourably received by all Masonic students, particularly that referring to the Duke of Wharton's influence, causing the disuse of the ceremony. Indeed it is contended by some that at that period no ceremony of installation existed.

The part closes with an admirable facsimile of the Dublin Constitutions of 1730, including the rare frontispiece "engraved by Phill Simms, in Dames Street, Dublin," a copy of Pine's frontispiece to the edition of 1723.

I regret that the space at my disposal will not alllow me to say more about this valuable addition to Masonic literature. I must however, congratulate Bro. Crawley on the completion of this first part of his labours, and also those brethren who are fortunate enough to have secured copies of it.[1]—W. H. RYLANDS.

[1] A few copies are still available, price 11/- Apply to G. W. Speth, Secretary.

CHRONICLE.

ENGLAND.

THE *Evening Post* of Jersey, published the following interesting acccunt of an act of heroism on the part of Bro. the Rev. Richard Peek, P.G.Chap. Jersey, late Chaplain at Dinard, France. "Many friends had gathered on the Dinard landing-stage (14th June, 1895), to bid a last God-speed to one who had laboured long and faithfully amongst them, but who, called to other duties in England, was leaving them followed by universal regret from every one, both high and low. When the small ferry steamer, on which Bro. Peek and family had embarked, had reached rather more than half the distance across the bay which separates Dinard from St. Malo, a young French girl got on to one of the benches, and before a hand could be raised to stay her, with just one glance at the swift running tide, jumped off into its troubled waves. Bro. Peek, seeing that the captain had either not noticed what had taken place, or had some difficulty in staying the steamer's headway, sprang over the side and managed to reach the poor girl and keep her afloat till a boat was lowered and both were rescued from a very perilous position. Luckily the girl was too exhausted to struggle much, but the deed was such a brave one and so nobly accomplished, without one thought of self, that later on, when Bro. Peek, in a scratch suit of clothes stood on the deck of the Southampton steamer, many Frenchmen who had witnessed it, pressed forward asking to be allowed the honour of shaking hands with the brave Englishman. Dinard has lost a good chaplain, and we have all, whether on this side of the water or on that, lost a tried and faithful friend. May God's blessing attend him and his, wherever the call of duty causes his footsteps to wander." Bro. Peek has been an enthusiastic member of our Circle since May, 1888, and his brethren in the Quatuor Coronati will now feel prouder of him than ever.

THE Annual Summer Outing of the Lodge took place on the 28-30 of June, the place selected for the purpose being Winchester. The Cathedral, College, Hospital of St. Cross, and Abbey Church at Romsey were all duly inspected, as well as other note-worthy buildings. On Saturday evening the brethren were entertained at dinner by the Prov.G.M. and P.G.L. of Hants. A full description of the excursion must be reserved for our next number.

THE festivals of the three central Masonic Institutions have now been celebrated, with financial results which speak well for the munificence of the brethren. The amounts collected were

Royal Masonic Benevolent Institution	£14113	6	0
Royal Masonic Institution for Girls	£16016	4	6
Royal Masonic Institution for Boys	£18773	12	6

AMONG the recipients of Birthday Honours on the 76th recurrence of Her Majesty the Queen's birthday we are pleased to note our brother and founder of the Lodge, Walter Besant, who has received the honour of a knighthood. A member of our Correspondence Circle, Sir Alexander Edward Miller, Q.C., has been also distinguished by being made a Companion of the Most Exalted Order of the Star of India.

AT the Quarterly Communication of Grand Lodge in June, our brother John Lane was granted the rank of Past Grand Assistant Director of Ceremonies. The honour was conferred upon him in distinct recognition of his services to the Craft in compiling his marvellous *Masonic Records*, the second edition of which he is now completing and of which he has ceded the copyright to Grand Lodge. In addition to this, the Board of General Purposes has marked its high sense of the great usefulness of the work, by presenting our brother with full and undress suits of Grand Lodge clothing, an honour which, to the best of our recollection, has hitherto been reserved for princes when granted the rank of Past Grand Master. We most heartily congratulate Bro. Lane.

SUMMER OUTING.

Friday 28th to Sunday 30th June, 1895.

IN the long series of excursion undertaken by this Lodge, probably not one has been more successful or enjoyable than the 1895 trip to Winchester and neighbourhood. The following brethren started in a saloon carriage from Waterloo Terminus at five o'clock on Friday afternoon, the 28th June: Bros. Dr. G. Mickley, F. A. Powell, Stephen Richardson, C. B. Barnes, F. S. Guy, J. J. Thomas, G. S. Criswick, Capt. W. Perkins, W. J. Songhurst, G. Powell (Brighton), T. Cohu, C. E. Ferry, W. Darley-Hartley (South Africa), E. Glaesar, G. W. Capel, C. Smith, H. Lovegrove, and G. W. Speth, Secretary. At Basingstoke they were joined by Bro. T. J. Salwey of Ludlow, and found awaiting them at Winchester Bros. W. Grierson Jackson of Jhansi, India; E. H. Buck, Gosport; G. F. Lancaster, Portsmouth; Dr. W. J. Chetwode Crawley, Dublin; G. H. Piper, Ledbury; and W. H. Jacob and T. Stopher, of Winchester. Our headquarters were established at the "Black Swan," in the High Street, where we found our host, Bro. Walter Chapple, had made every preparation to receive us. Not much time was lost in washing off the dust of travel, and by half-past seven we found ourselves seated comfortably at a good dinner and enjoying the excellent fare provided by our host. The following local brethren, not members of the Lodge, also waited to greet us at the hotel on our arrival and kindly consented to dine and spend the evening with us: viz., Bros. Hinxman, Ward and Matthews, thus affording us a foretaste of the hearty welcome which awaited us from the Province generally.

During the dinner Bros. A. Brown and R. Orttewell arrived from London, having been unable to catch the earlier train. Bro. J. Thompson, of London, arrived still later in the evening, but not too late to take his share in the fraternal conversation and quiet enjoyment over tobacco, duly moistened with an appropriate glass or two, which filled out the time till the desirability of rest drew off the brethren to their bed chambers. The glorious weather of the past two months had at last broken, and it rained heavily all night, to the great joy of the agriculturist and with no disadvantage to us, as by the morning only a little drizzle remained, which cleared up during the forenoon, and from that time onwards the weather left nothing to be desired.

A substantial breakfast at nine prepared us for the "amazing trials" of the day, and at ten o'clock we placed ourselves under the guidance of Bro. Jacob, and made a start. During the course of the morning our numbers were further increased by Bros. R. F. Gould (of Woking), J. Robbins and G. Gregson (London), T. J. Ralling (Colchester), Rev. W. Wilkinson Rider (Bethlehem, Orange Free State), and Rev. J. N. Palmer (Isle of Wight). Passing through the West gate, a first visit was made to the Great Hall of Winchester Castle, the architectural features being duly explained by Bro. Jacob, and the celebrated Round Table of King Arthur which hangs on the wall, scrutinised with the usual "still small doubt." The burnt out ruins of Wren's Palace also engaged our attention, as did the handsome new Law Courts and Municipal buildings. A walk down the High Street, stopping on the way to admire some of the old houses, especially the half-timbered house of Miss Pamplin, and the Market or High Cross, brought us to the curious and dimunitive church of St. Laurence, the mother church of the city, in which building the Bishop of Winchester still, according to old custom, "rings himself in," first closing the doors and then tolling one of the bells, which is provided for the occasion with a silken rope. A few paces further on, and we found ourselves in the Cathedral Close, reading the well-known epitaph on one of the tombs there, which records the sad death of a Hampshire Grenadier "through drinking small beer," and counselling the reader to drink it "strong or not at all." In this connection it is interesting to note in the "Banbury Letters" the following extract under date August 29th, 1778:—

> "A man of my company (Militia), who obtained a permit last Saturday to go home, hath, by drinking small beer, passed from whence he will never return. He was a sober man. Small beer is fatal to our regiment. God forbid the doctor should ever prescribe that or water to the men, and I even now repent ever saying so much of the latter to the doctor.
>
> Yours, &c., BANBURY."

Thus it will be seen that the perils of the Militia were small beer and water. Entering the Cathedral itself, we were almost at once joined by the Dean, Dr. W. R. W. Stephens, who had most kindly undertaken to himself conduct us over the sacred building entrusted to his charge. Here we were to have listened to a paper on the Cathedral by Bro. Lovegrove, but there was so much to see, and the Dean's explanations proved so interesting, that our

brother preferred to let his paper be taken as read, promising to supply a copy for the *Transactions* of the Lodge. Chief among the objects of interest for us as Masons were, of course, the tombs and effigies of William of Wykeham and Peter de Rupibus, both traditionally Grand Masters of Masons.

Dr. Stephens had an appointment to keep at one o'clock, but neither he nor his charmed hearers took note of the rapid flight of time till long past that hour, when there still remained much uninspected and unexplained. Our kind guide offered to resume what, to him, was evidently a labour of love, after lunch, should we have time for the purpose, and show us the valuable library and the vast timbers of the roof of the nave; but, this being impossible, nothing remained but to take our leave, after expressing as well as we could the infinite pleasure we had derived from the ciceronage of the rev. gentleman, and asking him to accept our warmest thanks. We then returned to the "Black Swan," and sat down to lunch. Occasion was taken of this hour of rest to drink "The health of Bros. Jacob and Stopher, the local members of the Correspondence Circle," who had so admirably made every arrangement for our comfort, Bro. Jacob especially having been in constant communication with Bro. Speth for months past, and undertaken a great deal of preparatory work.

The afternoon was devoted, under the guidance of Bro. Jacob, to an inspection of the Pilgrims' Hall and its fine roof, now the Dean's stables; and of Winchester College, founded by "Past Grand Master" William of Wykeham. There were some of the visitors anxious for a taste of "Huff," more by way of curiosity than a desire for strong ale, but happily their desire could not be met. They little knew the power of the mixture of malt and hops known as above. Then to the ancient hospital of St. Cross, in the adjoining village of that name, founded by Bishop Henry of Blois, the Conqueror's grandson, (1136), of whose buildings only the noble church remains, and added to by Cardinal Beaufort, son of old John of Gaunt, (1444), from whose times date the present Hall, Brothers' Houses, etc. The beautiful lodgings of the brethren, the lovely lawn and flowers, the quaint gowns of the joint fraternity delighted the visitors, and the church was rejoiced over, but the horrible colouring of the arcades of the chancel and the openings of the tower lanthorn evoked unanimous condemnation. Under the original rules, every wayfarer has the right to demand of the porter a horn of beer and a manchette of white bread, a fact well known to the tramps throughout the country, and we did not fail to exercise our privilege, and do honour to the ancient custom and kindly thought of the pious founder. Verdict on beer: "Small." De Blois brewed better stingo, at least so "maltworms" believe. A walk beside the silver Itchen across the meadows soon brought us back to the hotel, leaving us an hour or so for refreshment—in every sense of the word—before the culminating event of the day.

A few days previously, the Secretary had received enquiries from the Deputy Prov. G. M. and the Prov. G. Sec., whether it would be possible for the brethren of the Quatuor Coronati to dine with the province on the occasion of their visit to Winchester. Of course, there was no difficulty on our part, our arrangements could be altered for the purpose, and the high compliment paid us by the province was eagerly accepted. What really seemed impossible was that the province should be able to organise a reception on so very short a notice. However, it is evident that to Bros. Goble, Prov. G. Sec.; Lancaster, Prov. A. G. Sec., and Buck, who was pressed into the service, no difficulties are insurmountable. All arrangements were completed in a most satisfactory manner, and when we arrived at the Guildhall we found waiting to receive us, Bros. W. W. B. Beach, M.P., Prov. G.M.; John E. Le Feuvre,* Dep. P.G.M.; E. Goble, Prov. G. Sec.; R. Eve,* Past G. Treas.; Rev. J. N. Palmer,* Past G. Chaplain; Dr. Harman, P.M.; T. Stopher,* P.P.G.W.; W. H. Jacob,* P.P.G.S. of W.; W. Stopher, P.P.G.D.; H. Searle, P.G.D.C.; W. Gammon, P.P.G.W.; C. W. A. Jellicoe, P.P.G.J.D.; B. Harfield, P.G.W.; E. H. Buck,* P.G.D.; G. F. Lancaster,* P.G.A. Sec.; T. Lashmore, P.P.G.D.C.; J. Patstone, P.P.G.D.; T. Francis,* P.P.G.W.; F. H. King, P.P.G.D.; G. Ward, P.P.G.D.; J. Cole, P.P.G.R.; Bramston, P.G.W.; G. J. Tilling, P.P.G.S. of W.; J.W. Gieve,* P.G.Tr.; E. Hinxman*; A. Howell,* Local Secretary of Quatuor Coronati Lodge, and many other brethren. The presence of the Prov. G.M. was all the greater compliment, inasmuch as he had received an invitation to assist H.R.H. the Prince of Wales, G.M., to consecrate a new Lodge that evening in London. The difficulty of declining what was almost equivalent to a royal command is well known, yet Bro. Beach found means to do so, considering that his first duty, Masonically, was to his own province, and unwilling to leave the provincial welcome in any other hands than those of its chief.

The caterer, Bro. Chapple, of the Black Swan, surpassed himself, and the good things provided having been done full justice to, the cloth was cleared, and the usual loyal toasts given by the Prov. Grand Master, and duly honoured.

* Those whose names are followed by an asterisk are members of our Correspondence Circle.



The toast of "The Grand Lodge and Officers" was confided to Bro. CHETWODE CRAWLEY, S.G.D. Ireland, who coupled it with the name of the Prov. Grand Master, and dwelt earnestly on his great kindness in throwing up all other fixtures in order to be present on this occasion.

Bro. BEACH replied, and concluded by proposing "The Quatuor Coronati Lodge," bearing high testimony to the great work it was so efficiently carrying on, and calling upon Bro. Gould to respond.

Bro. GOULD did so in a few words, expressing the feelings of gratification with which the brethren of the Lodge had accepted the magnificent welcome offered them in Hampshire, and concluded by calling upon our own members to join him in drinking to the continued prosperity of the province and of its rulers.

Shortly afterwards Bro. Beach had to leave in order to catch his train, and bowed his farewell to the brethren assembled amid long continued and hearty applause.

After his departure, Bro. LE FEUVRE rose to reply for the province, and in the course of a long, interesting, and humorous speech, gave some statistical information regarding the Quatuor Coronati Lodge, of which he is so worthy an associate, showing its really phenomenal growth, and almost rendering ridiculous the modest aspirations, long since exceeded, with which it began its career ten years ago. The speaker highly commended the objects of the Quatuor Coronati Lodge, of which he said Sir Charles Warren, who first made himself known to fame in connection with the Palestine Restoration Fund, was the first Master; and he was followed by the brother on his right, Bro. Gould, with whose elaborate History of Freemasonry many of those present were no doubt acquainted. Then the Lodge had also upon its roll of members such men as Bro. W. H. Rylands, Sir Walter Besant, Bro. Hughan, Admiral Markham, Professor Lewis, Bro. Lane, and many others. It was established in 1886, and in 1887, as he saw by the "St. John's Card" for that year, which he had in his hand, the Correspondence Circle numbered 177, and a hope was expressed it would in course of time incorporate at least ten to fifteen hundred brothers. The progress since made was proved by the fact that the Lodge at the last returns included thirty governing bodies, 137 English Lodges, of which 14 belonged to Hampshire and the Isle of Wight (applause), 56 foreign and colonial Lodges, 12 other associations, and 1,596 brethren, or a total of 1831, which he was informed now reached 2,000. The library catalogue in 1887 showed 200 numbers; there were now 3,122 (applause). He referred in detail to the work of the Lodge, and spoke of the desirability of enlarging to a still greater extent the Correspondence Circle. Commenting on the proposal of Bro. Woodward that the Masons of England should contribute to the fund for the restoration of St. Paul's Cathedral on the ground that Sir Cristopher Wren was a Provincial Grand Master of the Order, he said the latter assertion was not an historical fact. Let Masons contribute to the fund by all means, but not on false premises. He concluded by proposing "The Secretary, Bro. Speth."

Bro. SPETH, on rising to respond, was received with such enthusiasm that some time elapsed before he could be heard. He had to plead the excuses of several members who had been prevented from being present, as, for instance, Bros. Sir Charles Warren, by military duties; Admiral Markham, then at Kiel; Sir Benjamin W. Richardson, by medical engagements of great importance; Dr. Westcott, owing to having five inquests on that day; W. H. Rylands and the W.M., the Rev. C. J. Ball, ill-health; and Hughan and Lane on account of the great distance, etc. He was desired by all these brethren to express to the province their sense of the great honour done to the Lodge on that occasion, and their regret that they could not be present.

The last toast, "The Brethren from the Colonies now present," gave occasion to Bros. JACKSON, DARLEY-HARTLEY, and the Rev. RIDER to give some account of the state of the Craft in India, British Africa, and the Orange Free State, the difficulties under which the brethren in those distant lands laboured in following their Masonic duties, and the self-forgetfulness with which they surmounted them.

The evening was rendered further enjoyable by some exquisite part and solo singing by Mr. Gardiner, Bros. Doody, Searle, King, Lancaster, Hinxman, and Buck, under the direction of Bro. Searle. This, combined with speeches far above the average in eloquence, and the charming courtesy, warmth, and enthusiasm of the brethren of the province will render the complimentary dinner of the Province of Hants to the visiting brethren of the Quatuor Coronati, an event not easily to be forgotten by those who took part in it. One curious little difficulty pervaded the evening, however; it was to know with precision who were guests and who hosts, because a very large proportion of the presumed hosts were also members of the Correspondence Circle, and a great many more have expressed their intention of becoming so at an early date. And so, to the hotel, where many of the former hosts now became guests during an hour or so spent in fraternal intercourse, previous to retiring for the night.



Sunday broke a glorious day, and the majority of the pilgrims betook themselves after breakfast to morning service at the Cathedral. As they came early and sat together in a body, it soon became evident that those not in the secret were puzzling themselves sorely to account for such an unusual influx of men without the female members of their families. The sermon, by Canon Warburton, by a curious coincidence, could not have been more Masonic if the reverend gentlemen had been aware that he had to preach to a body of Masons, a fact of which he was naturally in profound ignorance. It was a singularly eloquent and scholarly address and would have been of itself alone worth the journey to Winchester to hear.

After lunch the brethren proceeded in carriages to Romsey Abbey, where the Rev. Dr. Berthon, for so many years rector of the venerable fane, was in attendance to show them all the beauties of an edifice which he has himself done so much to preserve. Unfortunately we were unable to devote more than some three quarters of an hour to the inspection of this noblest example of the finest Norman architecture, and left with regret before we had half exhausted the subject. But there was a ten mile drive back, and then the necessity of dinner before catching our train, so farewell had to be taken of the Abbey and its enthusiastic preserver, with a firm intention to return there at some no very distant date. Dinner at half-past six, in the course of which the thanks of the brethren were given to Bro. Speth, the organiser of the trip, which had passed off without a hitch, and Bros. Lancaster, Buck, and other local brethren who had done so much to render it agreeable and a success. The majority of the brethren then left for London by the 8.21 train, but some few, who would be unable to catch their last train to the suburbs, and several of those who came from other directions, remained behind till the Monday morning. And thus ended the seventh annual excursion of the Lodge, and we who can look back to all of them, scarcely know which to name as the most enjoyable.

WINCHESTER CATHEDRAL.

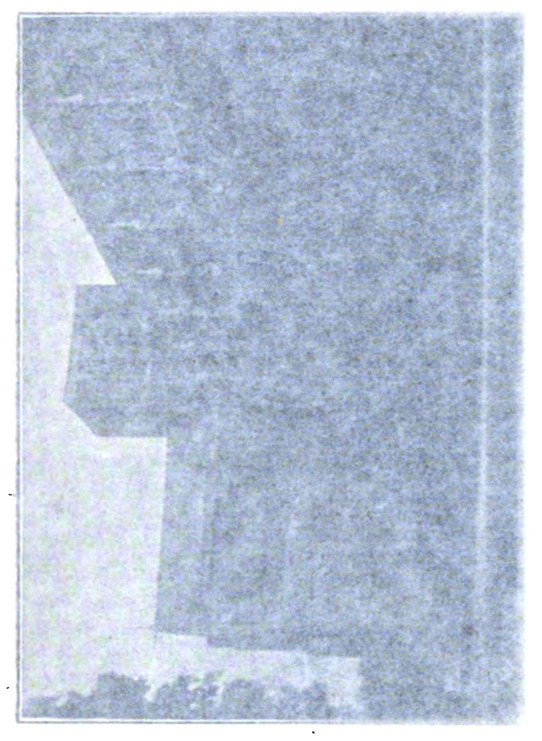
BY BRO. HENRY LOVEGROVE, P.M., P.Z.

Brethren of the Quatuor Coronati,

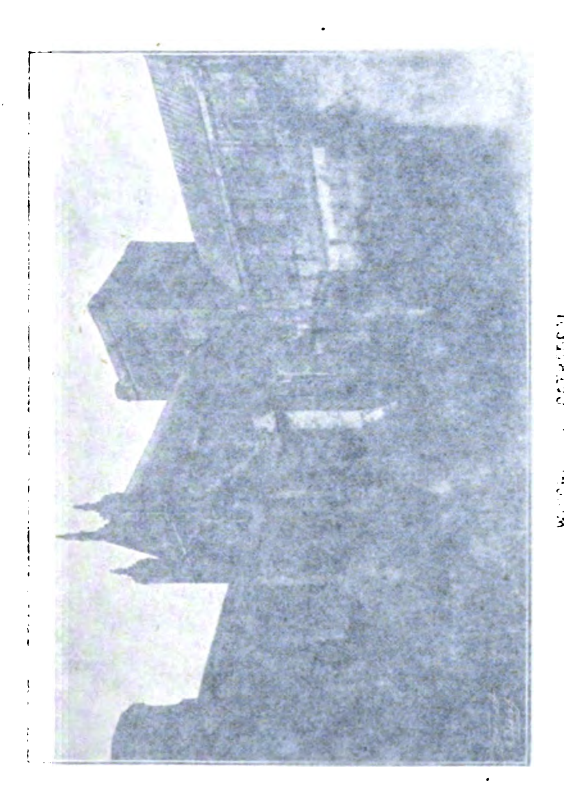
WE meet this year in the fair valley of the Itchen where from prehistoric days has stood a town once the capital of England, and the first city to be incorporated. There was probably a small church in Roman times, as Dr. Kitchen states there is mention of Winchester during the Roman period. This church was probably swept away by the Saxon invaders about 514 A.D. The first English church arose in or after 635, when King Cynegils was baptized, and later his son Cenwalk gave to the church certain lands about the city. This church was probably of wood and dedicated to God in the name of St. Birinus. In 964 monks from Abingdon established themselves here, and a new church was erected about 980 to contain the bones of St. Swithin in whose name it was dedicated together with St. Peter and St. Paul. Ethelred was married here to Emma daughter of Richard the Fearless of Normandy, and many important events occurred prior to the Conquest, after which in 1093 the Bishop Walkelyn died leaving for all time a glorious Norman cathedral. Picture the long and lofty nave, the massive lines of the arcade, the broad deep triforium, and grand clerestory. The tower, open from floor to roof, built on wet ground with very insufficient foundations, fell with a crash in 1107, just seven years after the bleeding corpse of William Rufus had been brought in a cart from the New Forest and deposited in a grave beneath the tower. Tradition asserts that pious men believed the ruin of the tower to be a judgment for burying so bad a king in so sacred a spot.

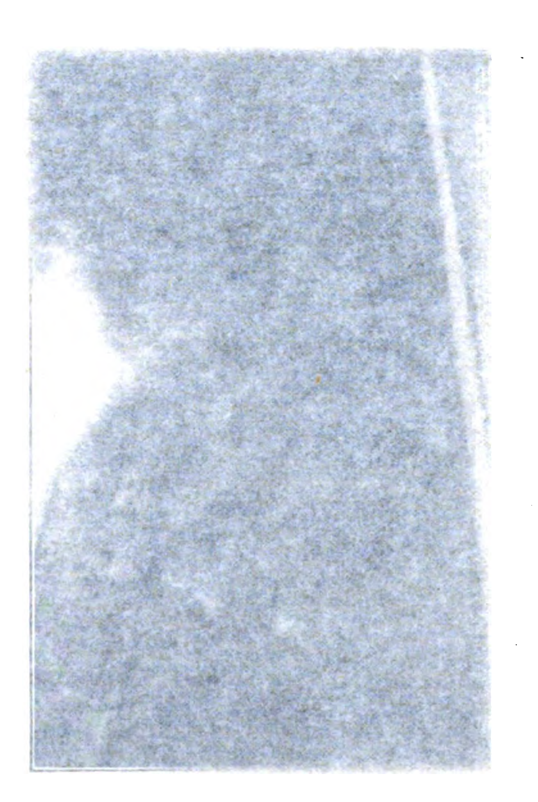
The cathedral was started in 1079 and completed in 1093 during the episcopate of Bishop Walkelyn. To this, as was usual, additions were made in various styles. Bishop de Lacy (1189-1204) made considerable additions to the eastern portion, and prior to 1366 Bishop Edington built a new nave, and his work was continued by the noted William of Wykeham. The work under these Bishops altered the detail of the nave and aisles while preserving the general lines, the plan of the fourteenth century columns being nearly the same as the Norman, some of them being partly reworked, the others cased. Early Norman work is to be found in the crypt and transepts, Early English in the eastern aisles and chapels behind the presbytery, the piers and arches of which are in the Decorated style. Part of the nave is in the Perpendicular style introduced by William of Wykeham, who from his work here and elsewhere may be said to have invented it.

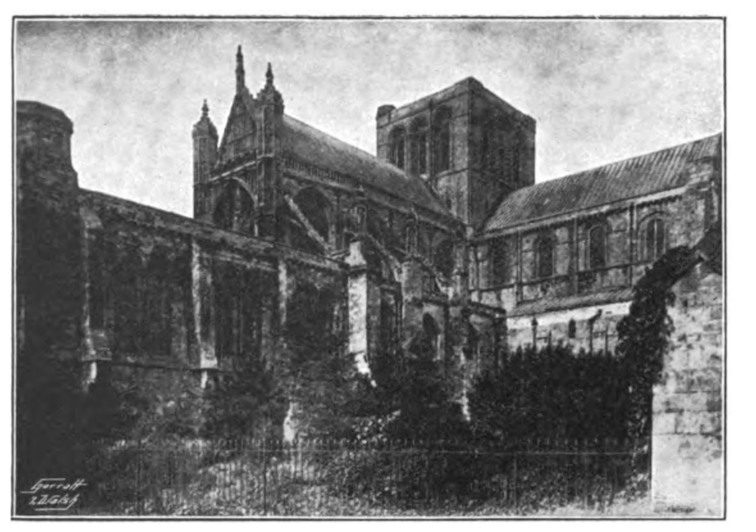
The great west window so condemned by Ruskin in "Stones of Venice," is filled with stained glass said to have been found in the cathedral after its spoliation by that



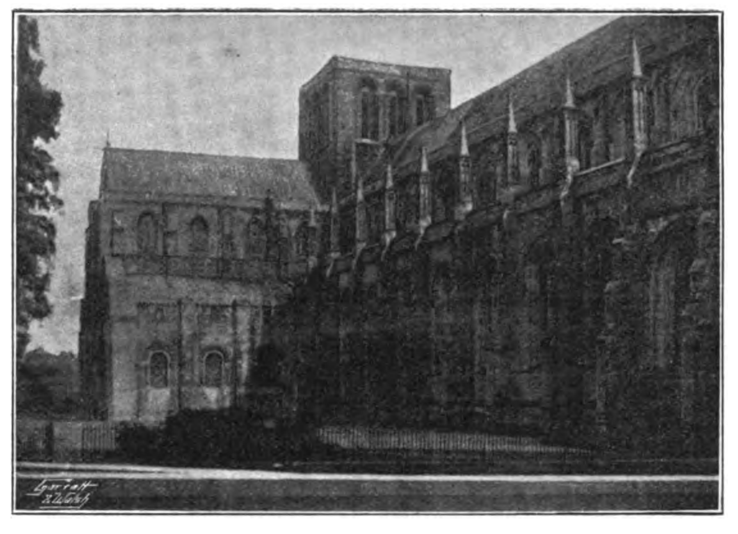




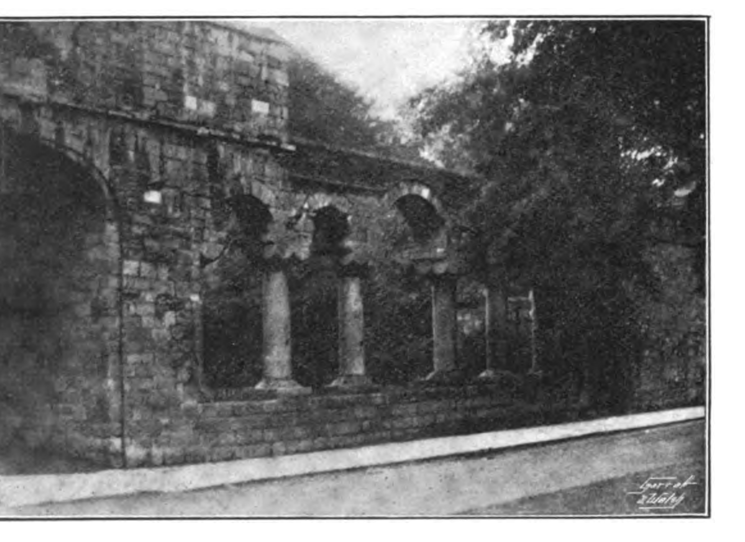




WINCHESTER CATHEDRAL.



WINCHESTER CATHEDRAL.

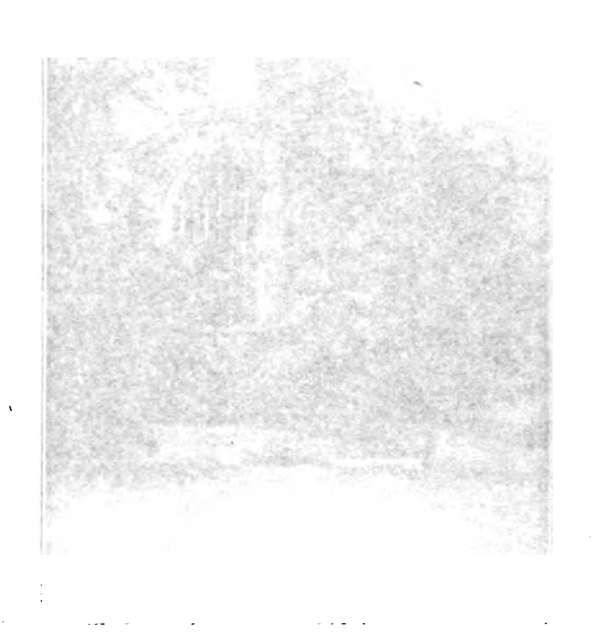


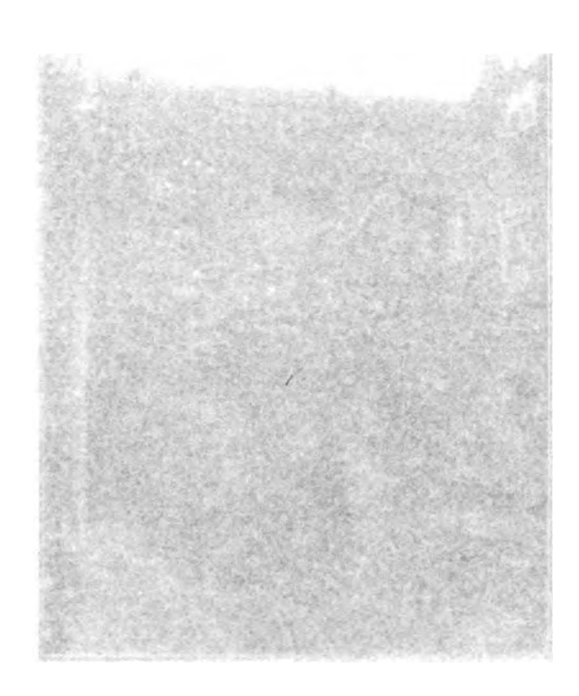
CHAPTER HOUSE, WINCHESTER CATHEDRAL.



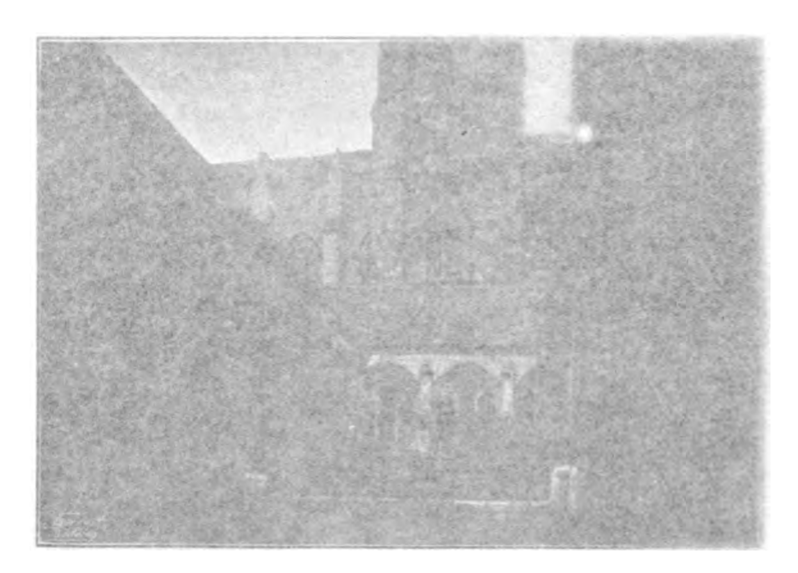
THE DEANERY, WINCHESTER CATHEDRAL.


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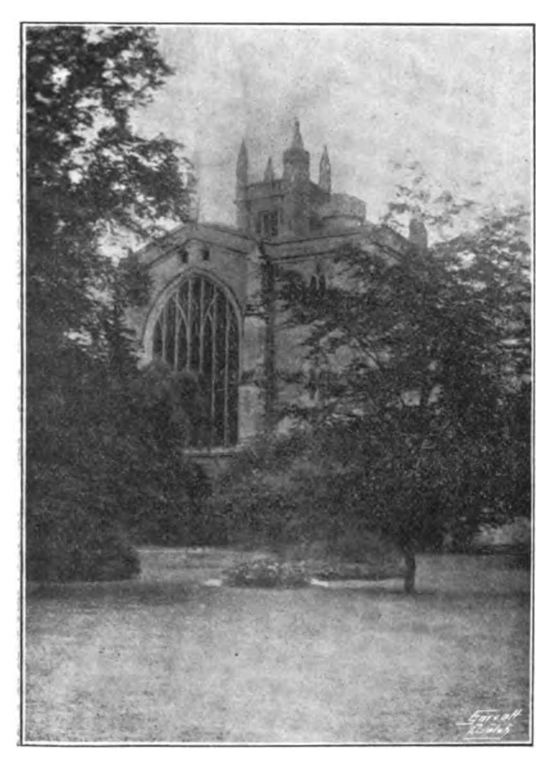




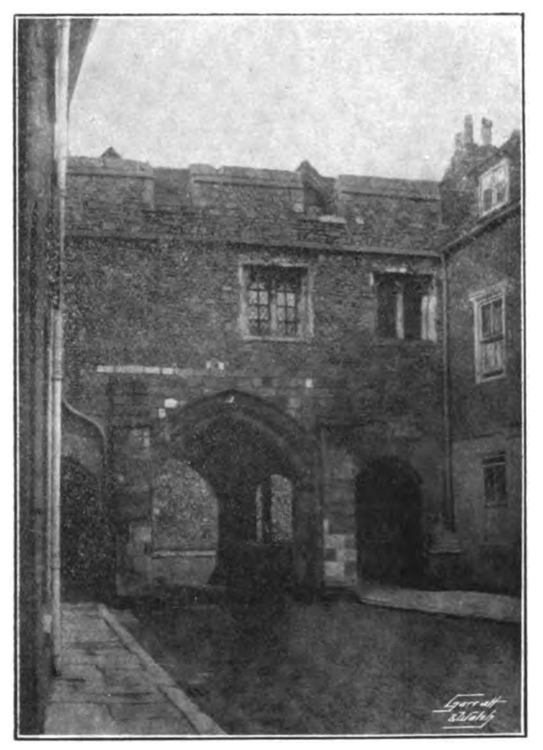
[illegible] WINCHESTER COLLEGE.



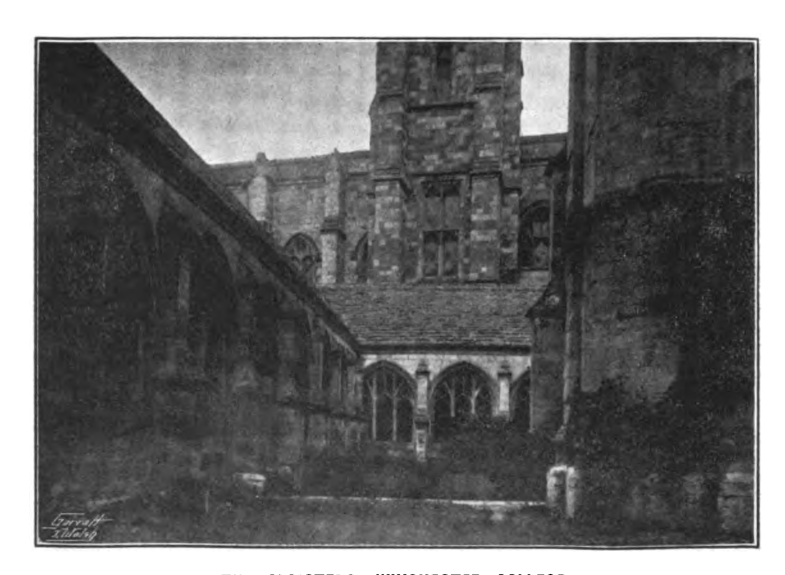
THE CLOISTERS, WINCHESTER COLLEGE.



THE CHAPEL, WINCHESTER COLLEGE.



ST. MICHAEL'S GATE, WINCHESTER.

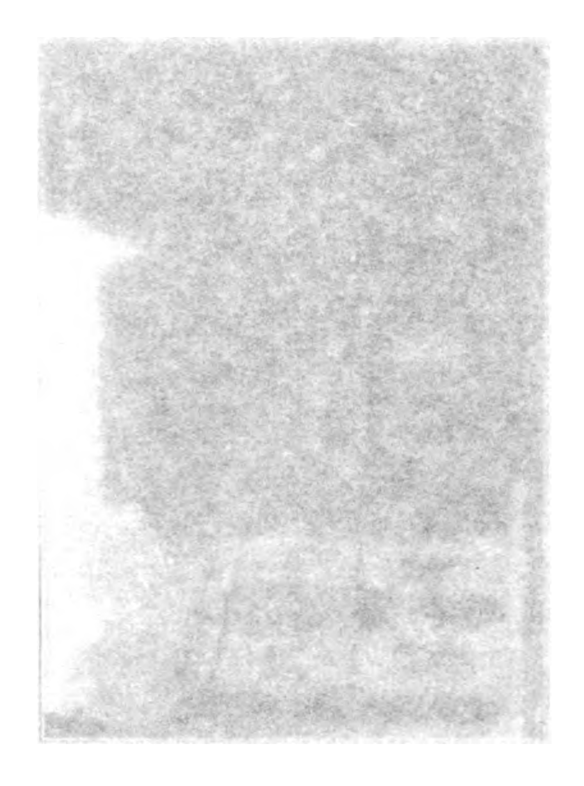


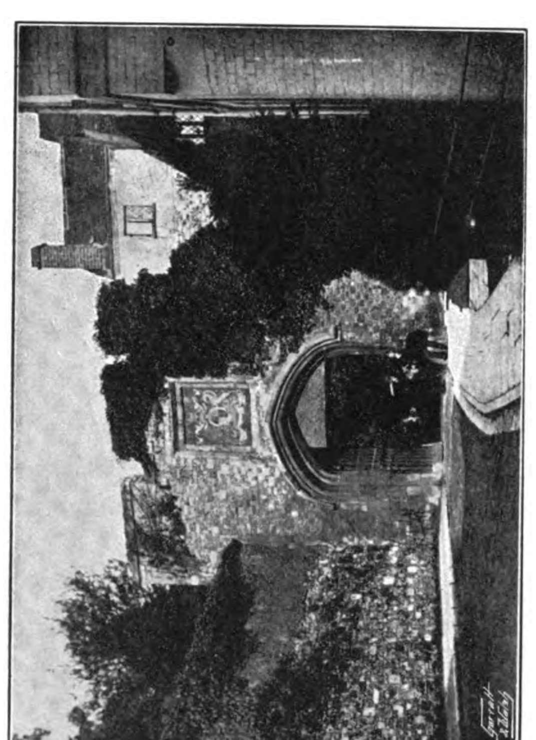
THE CLOISTERS, WINCHESTER COLLEGE.



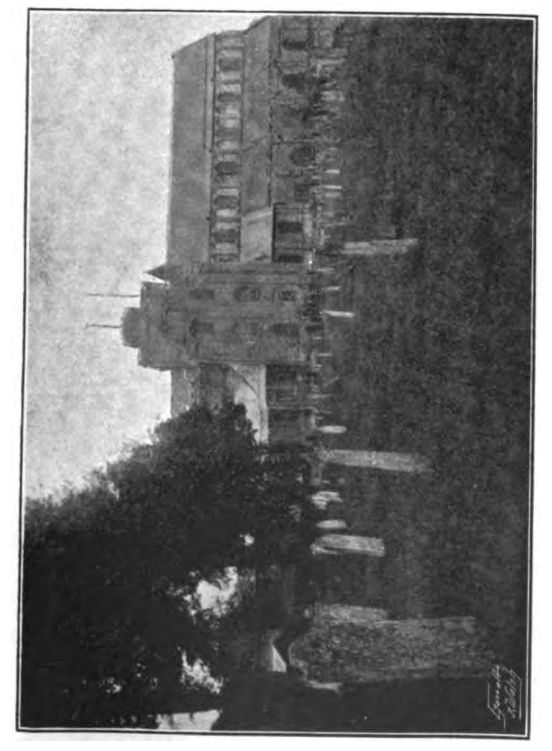




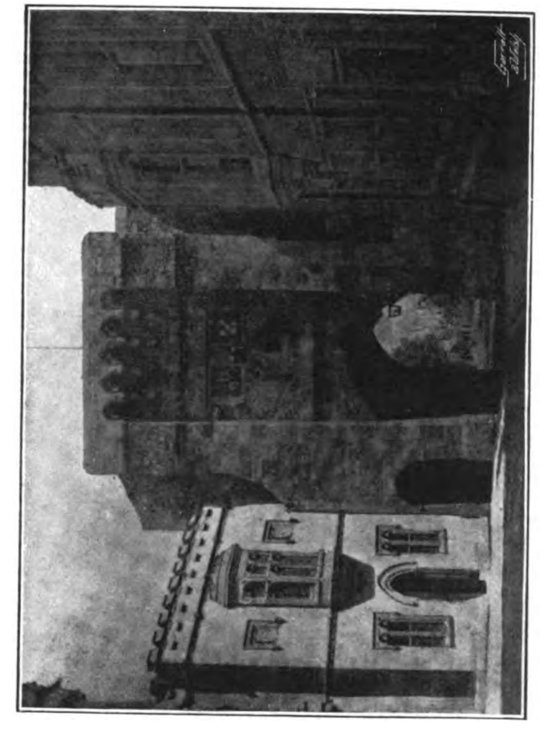




THE CLOSE GATE, WINCHESTER CATHEDRAL.

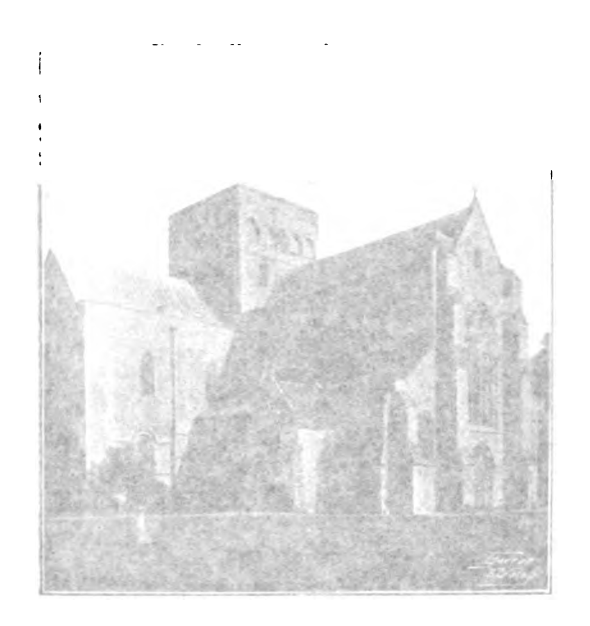


ROMSEY ABBEY.

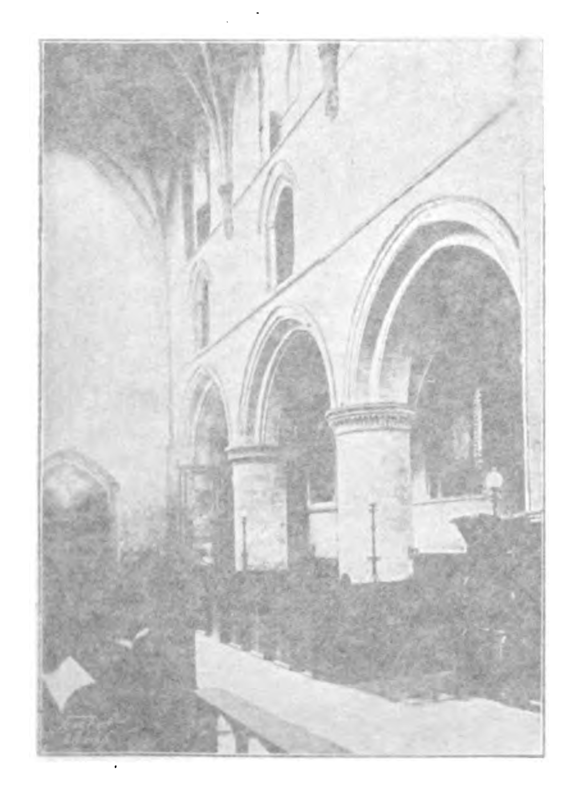


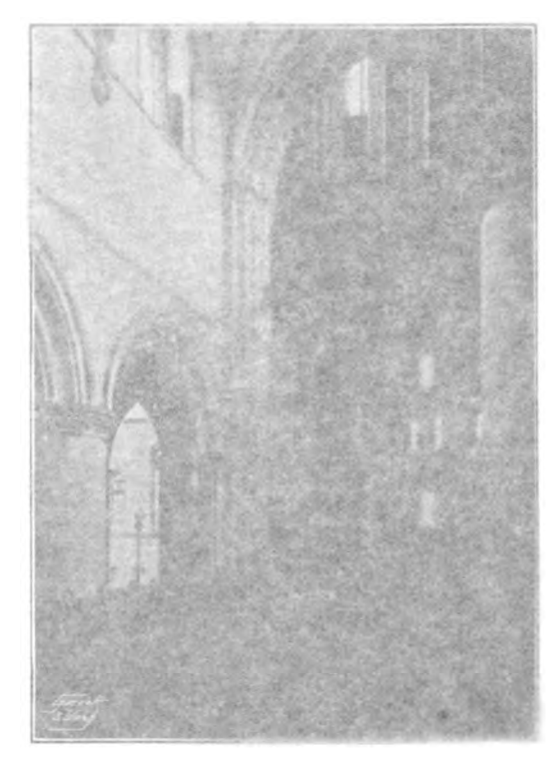
THE WEST GATE, WINCHESTER.


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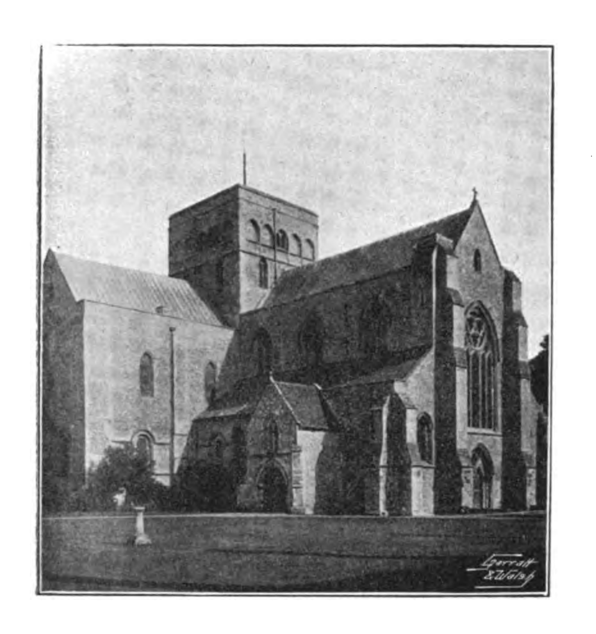


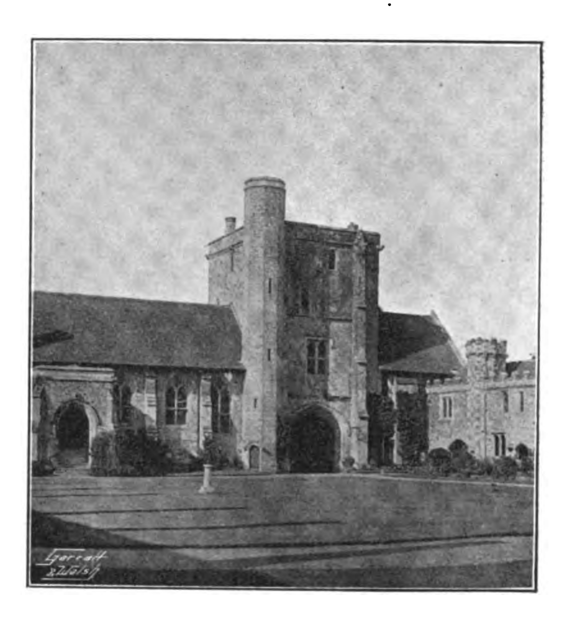


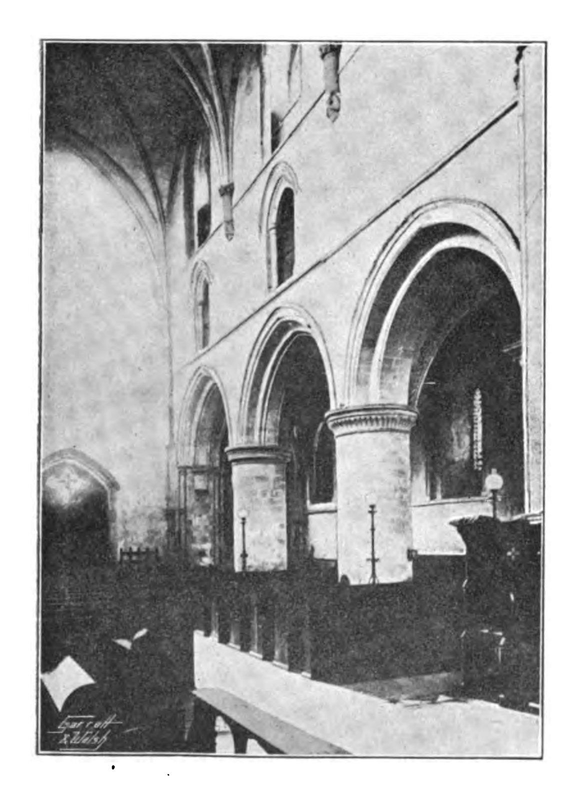


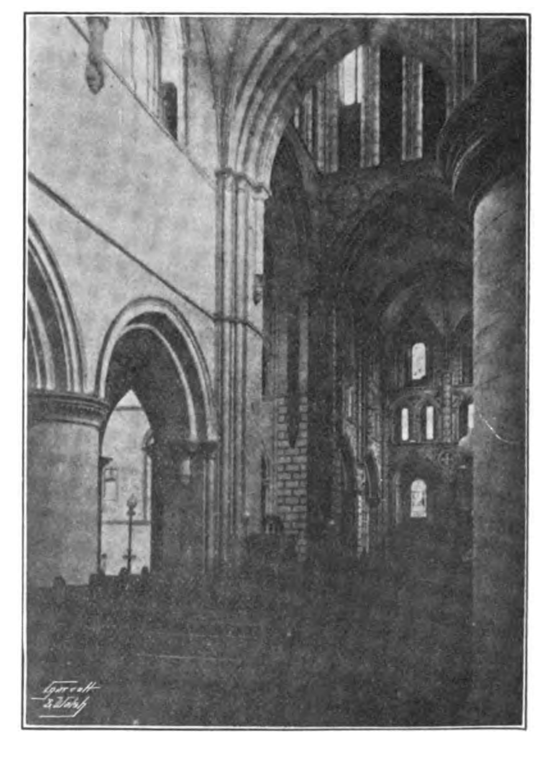


ST. CROSS HOSPITAL, WINCHESTER.









ST. CROSS HOSPITAL, WINCHESTER.


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canting regicide Oliver Cromwell. The iron hooks visible in the stonework of nave arcade were to support tapestry in use at high festivals. The length of the cathedral is 520ft. the largest this side of the Alps except Ely which is 560ft. and Canterbury which is 525ft.

After the death of Wykeham in 1404 the south side of the nave was completed and the north began, the work being finished by Cardinal Beaufort and Bishop Waynflete about 1486. At the west end of the north aisle of nave is a square stone gallery for the use of minstrels at festivals. The font of black marble in the north aisle is of great interest as a perfect specimen of Norman work. The top is square with broad central stem and four angle shafts. On two sides baptism is symbolised by drinking doves, and the other two sides are ornamented with scenes from the life of St. Nicholas of Myra, the patron saint of children, very popular in Norman times. The space behind the reredos is called the feretory a place for feretion or shrine. The stalls are fine specimens of carving, date about 1296, the Bishop's throne and chancel screen are modern.

In Wykeham's chantry is the tomb with figure arrayed in cope and mitre. The other figures at the feet are Benedictine Monks, but by some are said to represent Wynford the architect, Membray the clerk or surveyor of works, and Wayte the controller. There are other chantry chapels and many monuments, indeed excepting Westminster Abbey and St. Paul's no English church contains so many.

Many kings were buried here including the great Canute and his son, but the last burial was that of William Rufus, whose bones do not now rest in the cathedral. Alfred the Great was said to have been crowned, and lived and died here. Izaak Walton the angler, and Miss Austin the novelist, were buried here.

Since the dark days of the so-called Commonwealth the grey old building has stood in this peaceful city, and we rejoice that at the end of the nineteenth century it remains a perfect school of architecture, as well as a record of the great events of the past.

Since the above lines were written the roof of the nave has been found to be seriously decayed, thus throwing undue weight upon the groining, and sad to relate, the energetic Bishop Anthony Wilson Thorold has been laid to rest under the shadow of his Cathedral, and Bishop Randall Davidson will ably continue his work.



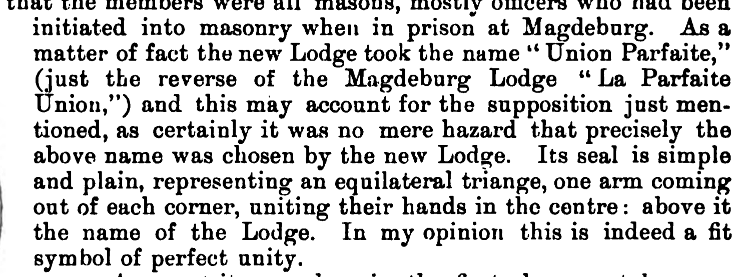
A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

(*Continued from Vol. VII., page* 189.)

BY BRO. LADISLAS DE MALCZOVICH.

BEFORE proceeding farther in our narrative it is necessary to allude to a change of view which took place within Continental Masonry, especially in France, about the middle of the eighteenth century and the period following. Many brethren had become satiated with the numberless chivalric degrees and their pompous features and longed for something more simple. Strangely enough they did not return to Craft Masonry, but wanted something new. In consequence, a great many new—in this case *non*-chivalric—degrees and orders were fabricated, such as the order of the axe or hatchet, the foresters, colliers, wood-cleavers, sawyers, and, last not least, the carpenters.

Thus it came to pass a Russian captain named Bresci, who had become a free-carpenter in France, returning home stopped at Varasd (Croatia), where he may have had friends, especially so the Count Stephen Niczky, and succeeded in establishing a Free-Carpenters Lodge consisting of five members, January 1772. The head of the Lodge was Count Niczky. But after the departure of Bresci, carpentry did not flourish, and in March of the same year it was, particularly owing to the efforts of Colonel Count John Draskovich, decided to break altogether with carpentry and to return to masonry. Consequently Niczky changed the short-lived Carpenters' Lodge into a Masonic one, which was accomplished so much the easier that the members were all masons, mostly officers who had been initiated into masonry when in prison at Magdeburg. As a matter of fact the new Lodge took the name "Union Parfaite," (just the reverse of the Magdeburg Lodge "La Parfaite Union,") and this may account for the supposition just mentioned, as certainly it was no mere hazard that precisely the above name was chosen by the new Lodge. Its seal is simple and plain, representing an equilateral triange, one arm coming out of each corner, uniting their hands in the centre: above it the name of the Lodge. In my opinion this is indeed a fit symbol of perfect unity.



Amongst its members in the first place must be mentioned the two Counts—Niczky the first Master of the Lodge, and Draskovich. These two brethren, bound by friendship and masonic love, were both providential men for Hungarian Masonry as we shall see hereafter. I reserve an account of these brethren in detail for another chapter where the evolution of the Hungarian Rite, founded by them, will be related, and the organisation thereof treated. In the present introductory chapter I wish only to give an outline of the early history of the Union Parfaite and other Lodges which were founded by, or stood near the said brethren. Among the other members I will only mention the brethren La Langue (of whom mention has already been made, vol. vii., p. 189), Anthony von Holzmann, Alexander Pászthory, and Michael Király, all of them high officials of State, Lieutenant Colonel Count Francis Lawrence Draskovich, a near relative of Count John, Captain Count Charles Auersperg, Count Ladislas Erdödy, Adalbert Adam Barich, an eminent scholar and professor, and other distinguished men, among them also several Roman Catholic priests. It is noteworthy that although Niczky and several of the members had received high degrees abroad, the Lodge worked only the Craft degrees, and, as a supplement, the fourth, or Scotch Master's degree. First of all the young Lodge desired to gather strength, wherefore it proceeded with initiating new members, but not too many, on the other hand, very cautiously selecting the candidates who were mostly persons in the Royal Service, either officers of the army, or officials of State, with a view to the fact that such brethren would be of excellent service to the Craft in future. Next, the two Counts intended to spread Masonry in different parts of the Hungarian territory, especially in Croatia and Slavonia. The two Lodges at Glina and Zágráb (Agram) mentioned already on a previous occasion, were, if not founded, at all events maintained and governed by Bro. Draskovich who was the very soul of them. On the other hand, his friend Bro. Niczky founded Lodges at Eszék (Essek) the capital of Slavonia, and at Körös (Kreutz), a county centre. Of all these Lodges we shall speak hereafter. So we see there existed a little group of Lodges in the south of Hungary about



1773-74, which awoke the attention of the German brethren as proved by a letter of the representative of the Grand Scotch Lodge at Dresden to the Scotch Lodge at Prague, of the year 1774, in which he inquires: from whence come at once all these Hungarian Lodges?

Meanwhile again considerable changes had taken place in Germany and Austria, as we shall have opportunity to see in our very next chapter. At Vienna several new Lodges had sprung into existence, namely the Lodge of Hope, 1769-70, The Three Eagles, December, 1770, and the Lodge of St. Joseph, 1771. Our Hungarian and Croatian brethren had knowledge thereof, and desired to emerge from their isolated situation, and bring about a connection with the Austrian and German brethren. They applied therefore to the Three Eagles of Vienna, the master of which Lodge was Bro. Schmidburg (Eques â Tiliâ). The Scotch brethren of this Lodge pretended to a right to affiliate other Lodges, and declared themselves ready to comply with the request of the Hungarian brethren in accomplishing a reunion with them. Accordingly a treaty was concluded by both Lodges, December, 1773, and signed by both partners January, 1774. In virtue of this treaty the Union Parfaite recognised the Three Eagles to be its mother Lodge and promised obedience to its regulations; it would report every important fact to its mother, also sign a formal act of submission.

The brethren at Varasd would be confirmed in their respective degrees, but "rectified" according to the ritual of the Mother Lodge. The daughter Lodge should have the power of conferring the three craft degrees. The fourth or Scottish degree, however, could only be conferred with consent of all brethren of that degree, and by special power given to the W.M. The daughter Lodge should have no right to found new Lodges, and so on. The treaty contained, moreover, rather severe and not very fraternal financial stipulations. The treaty being concluded, the brethren of the Three Eagles seem to have felt some doubt as to whether they had had a right to act as they had done, and therefore they sent the treaty for ratification to their Masonic superior, the Scottish Lodge of the Three Crowned Stars at Prague. Instead of the hoped for praises, however, they received a very sharp reprimand from Prague. The Scottish Lodge professed itself much surprised at the most arbitrary proceedings of the Lodge of the Three Eagles, as neither the Lodge nor the individual Scottish members thereof who formed but one Scottish Lodge with the Prague members, had a right to affiliate other Lodges with themselves, which could only be effected by a Scottish Lodge and only with the consent of all united Grand Scottish Lodges. The regulations the Three Eagles had quoted in their favour never existed. Nor had they any power to confirm the brethren of Varasd in their degrees, this being likewise the right of a Scottish Lodge only. At most it would have been the duty of the Vienna brethren to direct the Varasd Lodge to the Scottish Lodge at Prague, and to utter an opinion concerning its longed-for union. The usurping by the Eagles' Lodge of the right to grant the power of conferring the three degrees, but especially the fourth degree was not only ridiculous but even punishable, involving a breach of the obedience which the Eagles Lodge had sworn to the Prague Scottish Lodge. The financial stipulations were likewise very sharply criticised, and finally the Prague Scottish Lodge declared the treaty to be null and void, and the proceedings of the Three Eagles would be brought to the notice of the Superiors of the Order.

Of all these controversies the brethren of the Union Parfaite had no knowledge, and therefore they were of course very much astonished that, in spite of the conclusion of the treaty, neither the longed-for warrant nor the representative of the Three Eagles made his appearance at Varasd. At last they obtained a letter from the Scotch Lodge at Prague in which they were informed the brethren of the Three Eagles had, undoubtedly induced by too great zeal for the welfare of the Order, precipitated matters, usurping the rights which in all the imperial and royal hereditary countries were possessed only by the Scottish Lodge at Prague; moreover that no Lodge could be brought into the Union except with consent of all Grand Scottish Lodges, as well as of the Dukes Charles of Kurland and Ferdinand of Brunswick, and the whole Scottish Grand Directory.

Nevertheless they were willing to effect the Union of the Lodge at Varasd, and with a view to that they asked for a copy of the warrant of the Lodge, the commission as Master of the Lodge of Count Niczky, and the list of members. The letter gave much surprise, but at the same time much pleasure at Varasd, and was at once replied to. They thanked the Prague brethren for their kind information. They frankly related the foundations of the Lodge, confessed the Lodge had no warrant, nor Bro. Niczky any special commission as Master of the Lodge; for all that they desired to be united with other regular Lodges, wherefore they considered the treaty as if concluded with the Scottish Lodge at Prague, and asked for its ratification as soon as possible. For important reasons which we shall see in the very next chapter, they had to wait *very long* for an answer. Suffice it to say, the Prague brethren waited for some important decisions in their favour which were to be given by the forthcoming Convent to be held at Brunswick in 1775, and therefore they put off the

matter in question until after the Convent. Count Niczky, meanwhile, went to Vienna where he met Baron von Schmidburg the Master of the Three Eagles, and although still willing to join the Strict Observance he possibly expressed strong wishes for the independence of the Hungarian Lodges, which seemed to be quite inconsistent with the whole system of the Strict Observance, and thus the negotiations with Bro. Schmidburg having no favourable result, Niczky returned home and without waiting any longer for an answer from Prague, Niczky and Draskovich decided to give the Hungarian Lodges a peculiar form according to their own ideas and the exigencies of time and place. In consequence the Union Parfaite took the name Lodge of Liberty and soon became the Mother Lodge and the starting point of an independent National Hungarian Rite of Masonry which was called "Latomia Libertatis" or "Masonry of Freedom," or with the full title "Latomia Libertatis sub Coronâ Hungariæ in Provinciam redactæ"; briefly called also "Province (*i.e.*, Grand Lodge) of Liberty" or, after its true father, the "Draskovich Rite." This was a "fait accompli" when at last, in October 1775, the Prague brethren quite ignorant of the great changes which meanwhile had taken place informed those at Varasd they were in a position to accomplish the Union and to send the asked for warrant of the Lodge. The offer was of course too late now, and consequently not accepted.

As for the Draskovich Observance, it was *the only* new and original Masonic Rite, which ever sprang into existence, not only in the territory of the Crown of St. Stephen, but in the territories of the present Austro-Hungarian Monarchy, and therefore it fully deserves to be treated in detail. We shall find ample opportunity to do so, and to come back to its founding and its further evolution in another chapter, and occupy ourselves at the same time fully with its founders, viz., the Counts Draskovich and Niczky, but now it seems necessary to mention some other Lodges which had arisen on Hungarian territory.

The spirit which blew through the Draskovich Lodges however, seems not to have satisfied all brethren. Some of them may have found the strict obedience required by the new Rite to be too severe; possibly the question of language was another reason for the dissatisfaction of several brethren. It is necessary to remember that, at the period under consideration, the official language of the State in which all public matters (Diet, County Congregations, Courts of Justice, etc.,) were transacted was throughout the whole Hungarian Empire the Latin. So it is but natural the Draskovich Lodges worked in the Latin language. Nevertheless, some of the purely military Lodges in the south seemed to have used the Italian language. Neither the Magyar nor the Croatian language was officially used in Lodges. (It was not before the eighties that some Hungarian Lodges of the motherland began to make use of the *German* language, and the great reformer of the Magyar tongue, the very excellent mason, Bro. Francis Kazinczy, proposed in 1789 the introduction of the Magyar as official language of some Lodges.) Now it is very possible that there were brethren who had not sufficiently mastered, or did not possess at all, the Latin language, and wished to use German which they understood much better. This may account for the fact that some brethren, amongst them Count Ladislas Erdödy, Count Charles Auersperg, and Count Francis Lawrence Draskovich, a near relative of Count John, left the Lodge of Liberty (1774) with the purpose of founding another Lodge working in the German language, or following another System; the reasons why they severed from their Lodge being anything but clear. As a matter of fact, the above mentioned brethren and two others founded a new Lodge at Varasd, 1775, which took the name of the Three Dragons, and applied to the Vienna Lodge of Hope which, however, had by this time changed its name to the Crowned Hope, and stood on the roll of the Grand National Lodge at Berlin. The Vienna Lodge took the necessary steps, and consequently the Three Dragons obtained the warrant and were duly constituted by a special representative of the said Berlin Grand Lodge, 1776.

On the other hand Count Niczky as has been mentioned already, desirous of spreading Masonry had founded Lodges at various places. Even in 1773 he founded the Lodge Vigilante, or Zur Wachsamkeit, at Eszék (Essek), the capital of Slavonia. We do not know much about the foundation of this Lodge, which most probably consisted likewise of officials and military officers. It seems to have fallen dormant during the next few years, as the fact that it did *not* take part in the formation of the Draskovich rite can be explained only in this manner. A few years afterwards however, the Lodge was awakened to new life, as we shall see at the proper place. Nearly at the same time a Lodge at Körös (Kreutz) was established owing to the efforts of Bro. Niczky, but we are entirely ignorant about its first members or even the name it took.

The Lodge of Liberty at Varasd, and those at Eszék and Körös were particularly considered to be Bro. Niczky's, whilst the Military Friendship at Glina, and the Prudence at Zágráb were considered to be specially adherent to Bro. Draskovich who, if not the founder, was at all events the very soul of them. One more small military Lodge may be mentioned at this place. It sprung into life about 1775, in the Lika military district, so called after a small rivulet of that name. It is uncertain whether Count Draskovich founded

it in person, or whether it was established by the Lodge at Glina. We will meet with it at another period when for a time it was transformed into a moveable military Lodge, or *Loge Volante.*

Having briefly stated the condition of Masonry in the South of Hungary until the great reform it underwent by the foundation of the Draskovich Observance, let us now return to the north of the Motherland and see again the Lodge at Eperjes which, as has been stated, was founded 1769 and obtained a warrant from Warsaw (Poland). It seems the warrant was granted to Bro. Isaac Bernardi *personally*, and he was appointed the first Master of the Lodge, as when he left Eperjes—probably for Paris—in the first years of the seventies, he retained his dignity as Master of Lodge, but appointed a Deputy in the person of Bro. Martin Heinzeli (who later on changed his name into Hanzéli). This brother soon became the leading spirit of the Lodge. Martin Heinzeli, most likely of Swiss descent, though himself a born Hungarian, was a very notable scholar. He had originally prepared himself to become a Protestant preacher, and to this end visited the University at Greifswalde where he studied theology, philosophy, mathematics, also somewhat medicine; besides that languages, particularly Hebrew and Greek. Later on, returning home, he obtained an honourable position as tutor to the three sons of an Hungarian nobleman, Andrew Georg de Pottornyay, at whose house he rendered himself so beloved, that on finishing the education of the three youngsters he was retained at the nobleman's house, afterwards educating even the grandsons, until he was at last appointed a Professor and Prorector of the Royal Academy at Kassa (Kaschau), 1787, where he ended his life at a very advanced age.

Together with Pottornyay he became a member of the Virtuous Traveller at Eperjes, then Deputy Master and the very soul of it. It was fatal for the Lodge that Bro. Heinzeli joined the Rosicrucian Order also, of which he soon became an enthusiastic apostle. In his opinion Rosicrucianism (particularly the secret of the Lapis Philosophorum) contained the essence of the Order, Craft Masonry being only a seminary and preparation for the Rosicrucian secrets. He easily succeeded in winning Pottornyay for the Rosicrucian Order, who was appointed Director of a newly-formed Rosicrucian Circle, having its seat at Girált, a small village near Eperjes, where Pottornyay possessed a castle, in which he erected an alchemical laboratory for Rosicrucian labours. So it came to pass that this insignificant village became the centre of both Masonry and Rosicrucianism of North Hungary. Bro. Heinzeli, a very active man, won nearly all the better elements for the Lodge and Rosicrucian Circle. Unfortunately the Lodge was neglected by the brethren, who vowed the best of their efforts to the alchemical labours of the Rosicrucian Society, in the interest of which Heinzeli travelled to Vienna during the winter of 1773-74. This tour was of great importance for the spreading of Masonry in North Hungary, as we shall learn hereafter. Strange to say, Rosicrucianism was to be kept a deep secret from those brethren who did not belong to the Society of the Rosy Cross.

In order to cover so much the better the doings of the Rosicrucian Society, and to let it appear as a high Masonic degree only, the degree of a Scottish Senior Master (Älter Meister) and Knight of St. Andrew, was introduced into the Lodge in April, 1774, and this degree given to all those members who were Rosicrucians. The Rituals of this degree have been preserved and are very interesting to the investigator, wherefore I wish to set down the most remarkable features of it, before proceeding further. At the initiation the candidate is taught that the Scotch S. Master is a member of a high priestly order, widely different from the simple "St. John's Master" by duties, knowledge, and labours. Whilst the Master Mason has to revere God more outwardly, the Scotch Master has to do so more inwardly, and had to enter into a solemn covenant with the Deity. Then the candidate took an obligation "before the bright splendour of the Deity," the penalty being "else the curse shall cling to my soul that it may neither flourish nor prosper," likewise the candidate had to promise to love and help his brethren *even with the loss of his own honour, blood, and property.* This is very noteworthy, indeed. Then followed the explanation of the tracing-board or floorcloth, which, again, contained a great deal of interesting matter. The floorcloth exhibited many curious symbols, first of all the *Ark of the Covenant*, as a memento that we should always bear in heart the law of God, never to act against it, nor do anything against the *conviction of our heart.* This is very praiseworthy, of course.

Next came *seven dots* emblematical of the seven planets as well as the seven metals, because "the secret art of the Scotch Masters aimed at the transmutation of metals." This is also denoted by the following well-known alchemical doctrines. All things of the world consist of three parts which are taken from the four elements. They are: Sal, Sulphur, and Spiritus or Mercurius, and are symbolised in the Rituals by three cups or scales discovered by the Templars beneath the rubbish of the Temple, the first of them being denoted by the letter F, the second by G, the third bearing *no* mark, "the fugitive spirit being capable of no expression." The application of these theories was taught in the so-called *five Scottish points* which, likewise, were exhibited on the floor-cloth. They were:

(1) *The brazen sea or lavor* in which always rain-water was to be put, out of which the salt was to be extracted by seven purifications represented by the seven steps of the temple; (2) To the purified "celestial" salt now is to be added Sulphur "out of the purest gold" in a vessel bearing likeness to a *ship*, and this again is to stand still for 150 days. This process is symbolised by the *Ark of Noah;* (3) To this material is to be added "the fugitive and all-increasing spirit," this labour requiring very great accuracy, else all is in vain, wherefore, most people cease labour here, this being the reason why this part of the labour is symbolised by the *Tower of Babel*; (4) If the work is done, it is put to fire and then it is "apt for everything" wherefore it is fittingly represented by the *perfect ashlar* which is the same on all its sides. (5) Now the material must be exposed to the greatest heat through thrice twenty-seven hours and then the "resplendent tincture" is ready for the transmutation of the base metals, this being indicated by the *blazing star*. As *one* part of the "tincture" is able to transmute 1,000 parts of a base metal into a precious one; the Scotch Master calls himself 1,000 years old. Of the two pillars "*B*" is upset and "*J*" half broken, both being emblematical of the destruction of the Templar Order and the possibility of its restitution. Among other symbols there was likewise the "cable tow" wherewith the Master was dragged by his murderers, and his grave with the C . . . . . , and so on. After the explanation of the floor-cloth, the new Scottish Master was dubbed a Knight of St. Andrew in remembrance of his predecessors, who having distinguished themselves were made knights of the Thistle. One sees the degree was of priestly (theosophical), alchemical and Templar or chivalric character, *all in one*. It is interesting also to learn how certain old Masonic symbols were explained in quite a different way, according to the requirements of the degree. The same being, however, only a cover for the Rosicrucian degrees, it is most probable the activity of the "Scotch Master" was confined to initiations only.

As for the Lodge and the Rosicrucian Circle, we may state both numbered distinguished elements amongst the members. Besides G. A. Pottornyay, Heinzeli and Szolkovy, one of the oldest members of the Lodge, we find there: Joseph Török de Szendrö, afterwards made Count; his son Lewis who, later on, became Master of the Lodges at Miskolcz and Kassa; Joseph George Kapy de Kapivár; three sons of old Pottornyay; Emeric Berzeviczy, Protestant Curate at Girált; Emeric Krasznecz and Captain Joseph Ladislas Icszenovszky, all bearers of the first and best names of the county of Sáros. Not all members of the Lodge, however, were fond of Rosicrucian matters and high degrees, but some of them did not desire to deviate from the path of pure and ancient Craft Masonry. We shall meet with these brethren at another place. So far all went on very well with the Lodge, when a very unpleasant event happened which brought many a bitter hour on the head of the brethren, and threatened to destroy Masonry altogether at this place. A young gentleman belonging to one of the best families, by name Ladislas Szirmay, had been initiated and passed at the beginning of 1775, and in a short while raised to the Master Mason degree. Shortly previous to his reception he had been betrothed to a young lady, Apollonia, daughter of Baron Simon Révay, High Sheriff of the County of Túrócz, a Privy Counsellor and Chamberlain, etc. This nobleman seems, together with his daughter, to have been filled with hostile feelings against Masonry, as was proved in the course of events. Bro. Szirmay was thoughtless enough to present his bride with the Masonic lady's gloves he had received at his initiation (a custom which even now prevails on the Continent). The young lady, however, was very much frightened at the discovery that her future husband belonged to a society she detested, and she threatened to break off her engagement. This, luckily or unluckily, did not happen, as Szirmay promised to leave Masonry again in a short while, without giving notice to the Lodge of what had happened. Thus, he became married to Apollonia, and was again weak enough to hand over his Masonic dress and jewel to his wife, and moreover, the catechisms of the three degrees. All these things were by her transmitted to her father, who threatened to bring the whole matter to the notice of the Queen. Meanwhile, however, he did not do so, but made the matter as public as possible and showed the things in question to everyone who wished to see them. Of course these proceedings caused much trouble and confusion amongst the brethren. Should the Baron carry out his threat, in the best case an investigation would follow, which would be highly inconvenient to many brethren, and, besides that, would probably endanger the existence of the Lodge. As was but natural, the brethren sought for good advice and assistance. In their terror they decided to apply to the Vienna Lodges of Crowned Hope and St. Joseph for the same. They suggested, at the same time, that it might be the very best course to bring the matter to the notice of the Duke of Teschen, whose mighty protection would avert the blow which menaced them. Bro. Heinzeli, who at once had placed the papers of Lodge and Circle in security, sent the letter of the Lodge to his Rosicrucian superiors at Vienna, leaving it to them to take steps either with the Vienna Lodges or with the Duke himself. All this happened in November, 1776. The superiors of the Rosicrucian Order transmitted



the letter to the two Vienna Lodges, which unanimously and "d'un commun accord" at once replied to it in the most supercilious and snappish manner in the world, nearly denying the regularity and right to existence of the Eperjes Lodge, and calling the members fantastic fools. First of all, they stated that the *Society* of the Virtuous Traveller at Eperjes was not known, even by name, to either a Grand Lodge or to any Lodge regularly constituted by a Grand Lodge, much less was the Society ever in communication with either of them. Its members could, therefore, not be recognised as true masons, nor have any share in the actions and enterprises of the Order.

If the Society were founded by a Grand Lodge, the same would have received instructions how to proceed, and it would then not have received such weak-headed men as Mr. Szirmay necessarily must be, much less would they have so soon advanced him and given him the catechisms of the three degrees in writing, which was altogether contrary to the regulations of the Order and their sworn obligation. Should the catechisms contain anything improper or dangerons, this could only be the invention of fantastic fools of the so-called Rosicrucians or the Strict Observance; as the old, pure and genuine precepts of all true masons contain nothing opposite to strictest morality or decency, or which would violate the duties of man towards God, authority, or his neighbour. If the catechisms contained matter different from that, Baron Révay would do well to send them to the authorities and, by so doing would oblige all true masons. In the other case, there would be no harm as the regulations of Masons were well-known to the Imperial Court.

Now follows an interesting passage. Whether H.R.H. the Duke Albert of Saxony-Teschen was a member of the Masonic Order, they (the Vienna brethren) did not venture to assert, at least it is quite certain that H.R.H. never had honoured any Lodge in these countries (viz., Austria) with his presence. Nor could it be supposed he ever would decide against the laws of the Sovereign, to intercede in the interest of a society which, legally or illegally, attributed to itself the name of Freemasons. Thus there was no other way than either to persuade Baron Révay to become a member of the Order, or, should the Catechisms still contain anything dangerous and improper, to endeavour to obtain them back from the Baron, and then directly to burn them and to intermit their supposed Masonic membership until there should offer itself an opportunity of receiving instruction in the excellent doctrines, principles and ends of true Freemasonry, which conduce to the welfare of mankind. Of course, this unfraternal reply must deeply have hurt the brethren at Eperjes. It clearly appears from the history of the Lodge, that the Vienna brethren were *utterly wrong* in reproaching the Eperjes Lodge with being irregular or clandestine, as it was duly constituted by the Grand Lodge of Poland, likewise the Viennese brethren were wrong in denying the Duke of Teschen to be a Mason. On the other hand it is true, the name of the Eperjes Lodge occurred—previous to 1781—in no list of Lodges, nor were they in communication with any other Lodge, except their Mother Lodge or the Grand Lodge at Warsaw, and even this correspondence may have been interrupted by the first division of Poland which had taken place in 1772. Besides that, Metropolitan people oftentimes have no great opinion of country people, and all this may account for it, that the Vienna brethren thought the Hungarian brethren to be irregular Masons, and, supposing them to belong to the Strict Observance, to be fantastical fools. It is uncertain whether our friends at Eperjes took the good advice of the Vienna brethren, though we doubt they did. Anyhow, as a matter of fact, nothing at all happened of what they had feared, as not even an investigation followed. Probably, the Baron on perusal of the incriminated catechisms had won the conviction of the perfect harmlessness of the matter, and all was right. The only consequence of the unpleasant event—besides the Vienna letter—was that meanwhile no one wished to join the Lodge, but this damage also was repaired later on.

In spite of all and even of the opinion of Vienna the Eperjes Lodge prospered and flourished, became a Mother Lodge and the centre of Masonry of north Hungary as we shall see at the proper place. At the end of the same year 1775, Pottornyay was obliged to leave Girált and to move to Kcrckrét another small village where he owned lands. Heinzeli and Jacob Glosz, who was the manager of the alchemical laboratory of the Rosicrucian Circle, erected by that nobleman, followed him to his new residence during the next year. There we shall meet them all again, but before doing so let us see a daughter of the Eperjes Lodge.

It has been mentioned that Bro. Heinzeli travelled to Vienna during the winter months of 1773-4 on Rosicrucian business. Returning home he came through the north Hungarian mining town of Selmecz (Schemnitz), famous for its rich gold and silver mines and since 1760, when it obtained a Mining Academy from Queen Maria Theresa, the centre of mining science and of all notable scholars of that branch. Amongst them Heinzeli may have had friends whom he judged fitted for Masonry and Rosicrucianism, and on the occasion mentioned he received four worthy men into Masonry, who a few months later were raised M.M., with the intention to establish a Masonic and Rosicrucian home at that town. Some other Masons may have been at Selmecz, and all these founded a Lodge about the middle of

1774, which took the name of the Virtuous Philanthropist, and placed itself under the protection of the Eperjes Lodge as its daughter, and obtained a warrant by the efforts of Bro. Heinzeli. The first Master of the new Lodge was John Csernánszky a Protestant curate. Among the members we mention Balthasar Tonheuser (afterwards Tonházi), Samuel Klieber, Ferdinand Letzy, Elias Thill, Samuel Szuloviny, Baron Alexius Hellenbach, Hodossy, Lawrence Frendl, and Martin Hamaliar.

The Lodge being constituted, Heinzeli inquired if Csernánszky wished to get up still higher, and if so, to induce others to do the same. At the same time he warned him against one Doctor Reineccius (Reinegg) who was not permitted to learn anything about Masonry there. Should some brethren join the Rosicrucian Order, it should be contrived that they should obtain the offices of the Lodge, in order to guide it according to the secret degrees. Bro. Csernánszky willingly accepted the offer, promised to obey all his instructions, but remarked the regulations and catechisms did not satisfy the brethren as they knew them by heart, therefore he (Csernánszky) gave at each Lodge meeting lectures on physical and astronomical matters, wherefore the brethren attended the meetings readily. The brethren, said Csernánszky, avoided the *atro calculo notatum medicum* (Dr. Reineccius) who just then was at Vienna. He had won Bro. Tonheuser for the Rosicrucian idea, and this brother promised to erect a laboratory. He did not doubt other brethren would likewise gladly join the Rosicrucian Order. All this appears from letters of Heinzeli and Csernánszky which have been preserved. Heinzeli soon obtained the power to establish a Rosicrucian Circle from the Superiors of that Order, as he intended to repair to Selmecz in the autumn of 1774, but for some reasons he could not do so before March 1775, when he received Csernánszky, Tonheuser and Klieber into the Order of Rosicrucianism, opened the Circle and set off for Vienna, where he obtained the appointment of Tonheuser as Director of the Circle, and returning home he initiated Bro. Letzy likewise into the Rosicrucian Order. To all these brethren the Lodge was no more a temple, but only a porch out of which they tried to lead the worthy elements into the sanctuary of the Rosicrucian Order. In order that the Lodge might serve this purpose the better, Heinzeli introduced there a new degree, viz., The theoretical degree of Salomon.

The existence of the new Lodge was, in a way, menanced by the mentioned Dr. Reineccius. He was a young and ambitious physician who wished to obtain the position of "physician to the town," and at the same time entertained the desire to found a Lodge of which he would be the head, for which purpose he hoped to receive the three English degrees from Count Kuffstein (who was said to have obtained no less than 82 degrees in England). He hoped to win the nobility and the mining officials for the projected Lodge which would have nothing at all to do with the existing Lodge of Commoners. Strangely enough, he applied to Heinzeli to obtain a warrant from Warsaw, as he did not wish to depend on Vienna. Needless to say, Heinzeli did not comply with the doctor's wishes, but on the contrary he reported him to the Rosicrucian superiors at Vienna, whence he was enjoined to warn the brethren against the doctor. In the worst case, if Reineccius still should succeed in establishing a Lodge at Selmecz, Heinzeli had a plan how to prevent the danger, viz., in that case Bro. Hodossy who was of very good family, should join the new Lodge and keep the Rosicrucian Circle informed about what happened in the doctor's Lodge. All this care however, proved superfluous, as Dr. Reineccius did not become physician to the town, nor was he able to found a Lodge at Selmecz. So this menacing thunder-cloud passed by without doing harm.

In the summer, 1775, a John Christian Burckhardt of Vienna, visited the mines at Selmecz, and on the occasion presented himself to Tonheuser as a mason, and Knight of the Blazing Star. He visited also the Lodge and showing much knowledge in the field of natural science, seemed to be very apt for the Rosicrucian Order. The Viennese Superiors however, gave the brethren at Selmecz fair warnings against Burckhardt, and in consequence no mention was made before him about the Rosicrucian Order. Soon afterwards he also left the stage. In the autumn 1775, three dangerous adventurers made their appearance at Selmecz as we know, like the precedent facts, from letters of Bro. Tonheuser. These three pretended to be Master Masons, visited the Lodge, asked impudent questions, reproached the brethren with ignorance, abused their hospitality, and on the other hand refused to tell their profane names, but told only their "names in the Order;" they asked them not to betray them anyhow, otherwise they would revenge themselves; last, but not least, they wished to have money lent which they would return "on Masonic honour." Whether the good Hungarian brethren lent the money or not, does not appear from the letter which contains this story, but it is characteristic of their honest way of thinking that Bro. Tonheuser adds the following sentence :—"We do not know if this was a mere probation or not." After the behaviour described they still were good enough to believe these three fellows to be gentlemen, and the whole comedy arranged by the unknown Superiors in order to test their Masonic thinking and feeling.



In consequence of such sorry experiences however, they seem to have become cautious. When the real Rosicrucian Superior, Dr. Gabrieli, visited the mining towns in the summer of 1776, he fancied he detected among the brethren some diffidence of each other, and of the labours of the Order. As a fact, the seed of doubt was fallen in the minds of the brethren, and this led in the course of time to open discord, as we shall have opportunity to see at the proper place.

In another small north Hungarian mining town, at Beszterczebánya (Neusohl), a Lodge was founded in the middle of the seventies. Heinzeli had made there some masons, 1775, intending to form there a Lodge and a Rosicrucian Circle. For some reason or other, it came to pass otherwise. Probably the masons here did not wish to join the Rosicrucian Order, therefore they did not apply to Heinzeli for obtaining a warrant, but addressed themselves to the Lodge of The Three Keys at Regensburg. This Lodge had been founded in 1768, by the Lodge at the Hague, which had "the power to establish Lodges, to confer all degrees, and to grant Masonic privileges." The Lodge at the Hague conferred its power to its Regensburg daughter, for the territory of East Germany, which originally took the name La Croissante des Trois Clefs. The Three Keys made an ample use of the privilege granted and issued a great many warrants not only for Lodges in East Germany, but other eastern countries also, and in 1771 proclaimed itself a Grand Lodge. It was from it the Lodge at Beszterczebánya or Neusohl, obtained a warrant about 1775 or 1776. The new Lodge called itself The Crowned Hope. Its founder, and most probably its first master, was a rich nobleman, Lewis (Louis) de Radvánszky. At his magnificent Castle at Radvány the meetings of the Lodge generally were held, though sometimes the brethren may have met at Beszterczebánya also, at the house of one or the other of the brethren residing there. This Lodge likewise, we shall meet hereafter.

Finally I beg to state at the same period a Lodge was established at Buda-Pest. The reader may have wondered why he has not yet heard about any Lodge founded in the capital of Hungary, whilst a number of Lodges have sprung into existence at different parts of the kingdom. The reason is, the two sister towns Buda and Pest, then two separate municipalities, historically the capitals of Hungary, had since the sixteenth century rapidly fallen into decay. The fact that the two towns were under Turkish sway from 1541-1686 was one chief reason, the other was the fact that since the sixteenth century the elected Hungarian Kings were Roman Emperors residing at Vienna, which on account of the primitive ways of communication at that period, caused the centre of gravity to vary from the natural centre of the country to Pozsony (Pressburg), at the utmost west, this town being near to Vienna, thus Pressburg became practically the capital of Hungary where the coronations of the kings were celebrated, the diets of the kingdom were held, and so on.

Later on, since the second half of the eighteenth century, time honoured Buda and Pest began again to rise to new importance, was re-established in her ancient historical rights, and (the two sister towns having been united into one municipality) is now again the metropolis not only of Hungary, but of the whole empire of the crown of St. Stephen. To return to the period under consideration, Buda and Pest, though not in possession of the oldest Lodges of the country, were still fated to form a Masonic centre. The earliest date we possess about Buda-Pest in connection with Masonry is 1768, when an "extraordinary" Lodge was held here, at Pest, by the French Colonel Le Claire, in which an old acquaintance of ours received the true light, viz., Count Stephen Niczky, one of the great reformers of Hungarian Masonry. No Lodge, however, was founded on that occasion. Later on, at the beginning of the seventies, a Lodge was founded at Pest, which then or subsequently took the name "Magnanimitas" or "Zur Groszmuth." It has been asserted that it obtained a warrant from London through the mediation of the Duke of Mecklenburg, but we have no documentary evidence to prove that fact,[1] so it may be a tradition only. As a fact, the Lodge existed at Pest, and, whatever its origin may have been, it embraced the Draskovich Rite about 1775. In the spring of 1776, Captain T. L. Jeszenovszky was the Master of the Lodge, the same whom we know already as a former member of the Eperjes Lodge and Rosicrucian Circle. He visited Eperjes in May, 1776, on which occasion he frankly confessed to have broken off with the Rosicrucian Society, as he now belonged to a Society which aimed at the same ends (viz., the preparation of the philosopher's stone), but which was reasonable enough to receive worthy men without any fees. Thus we learn that the Draskovich Rite, like many others, was also occupied with alchemical labours. On the other hand, Bro. Jeszenovszky's utterance contained a reproach concerning the very high fees demanded by the Rosicrucian Society, which by its absolute and hierarchical constitution (unlimited and unconditional obedience towards unknown Superiors) had rendered itself hated by many free-thinking men. The Draskovich Rite exhibited also theosophical

[1] I wonder if Bro. John Lane knows anything about it.

features, their "chief book" being Welling's "Opus mago-cabbalisticum et theosophicum." Bro. Jeszenovszky was a member of the higher degrees of the Draskovich Rite and from him we know that the alchemical laboratory of the Lodge was at the first village near *Buda*, where they enjoyed all tranquility and safety. Most probably this was the village Pomáz.

Of great importance for the Lodge Magnanimitas was the fact that Count John Draskovich was transferred to Buda-Pest in the year 1776, staying there until 1778, during which time he was indefatigable in spreading Masonry. He took over the gavel of the Lodge Magnanimity and intended to introduce into it the best heads and hearts of all counties of the land, and thereby to make it the great Masonic and intellectual centre of all Hungary. That he succeeded in doing so, we shall have an opportunity of seeing in another chapter, where we shall watch the destinies of the Magnanimity and other Lodges, as well as the evolution of Masonry in the Hungarian lands. In this introductory chapter I only wished briefly to relate the origin of the oldest Hungarian Lodges, which arose between 1766-67—1776 and which formed the stock from which sprang Hungarian Masonry of the last century, and to state the constitution of them when the Draskovich reform took place. Before continuing our narrative about Hungarian Masonry, however, it is necessary to see in the very next chapter how Masonry went on meanwhile in Austria and Bohemia, particularly in the two centres—Vienna and Prague.

(*To be continued*).

NAPOLEON I. AND FREEMASONRY.

THE question whether Buonaparte was a Freemason or not has never been decided. Rumour says he was made at Malta. Some writers incline to the belief that he was only "historically instructed." The only matter of certainty is that he countenanced the institution and astutely made it subserve his own purposes.

A recent letter to us from Bro. E. T. Carson, of Cincinnati, throws a little additional light on the question. This distinguished brother, whose Masonic library is as remarkable, or rather more so, for the priceless rarities it contains as for its size, is the fortunate possessor of a fine copy of Thory's *History of the Grand Orient of France*. A MS. note in it (French) describes it thus:—

> "A textual copy of an autograph of Brother Thory, which was found in a copy of his work, "*History of the Grand Orient of France*," with his portrait. Bought at the sale after his decease."

Bro. Carson remarks: "The copy referred to is undoubtedly the one I have, as it contains the portrait and the following inserted MS. There was no portrait in the edition as published."

The following is Bro. Carson's translation of the French MS. As he says, there is no certainty as to whom Thory's letter was addressed to, "but inasmuch as Morand, the celebrated and well-known Paris Freemason and literateur, certifies to it as corresponding with the original letter in his possession, I am inclined to think the letter was addressed to him." We also think there can scarcely be a doubt of it, and beyond thanking Bro. Carson for the important information so kindly placed at our disposal, we will only add the one comment, that the letter seems to favour the theory that Napoleon never was a Freemason by initiation, but only "historically instructed." However, let the letter speak for itself.—EDITOR.

[*Translation from the French certified copy*].

Paris, 16th March, 1818.

"You ask me Sir, why it was that in my work on Free Masonry I did not say a word as to the secret motives which led Bonaparte to protect this association, when, as you say, his aversion to secret societies was well known to the world, he regarding the members as being opposed to his government.

"This is true Sir, but I did not believe it my duty then to make public the political intrigue which led to this result; if I had done so I would have compromised many persons, and might have endangered myself, but now when all or most of the parties to this affair with Bonaparte, are no more, I can give you the direct information; you may rely on the authenticity of the statement inasmuch as I was a confidential party to the whole affair.

"The Freemasons having been without a Grand Master since the death of the Duke of Orleans, conceived the idea of proposing to the Prince Cambaceres to accept this dignity. He mentioned it to Bonaparte and represented to him that the association of Freemasons properly directed, instead of being prejudicial to his interest, might be made very useful to him politically.

"Before deciding upon the matter, the Emperor required a memoir on the objects and principles of the association, especially as to what is called the Secret of the Freemasons. Cambaceres convoked the chiefs of the order at his hotel, and communicated to them the Emperor's answer. M. Pyron and some others were charged with the duty of preparing the memoir; they presented it a few days afterwards.

"In their report, these gentlemen declared that the Free Masons were the successors of the Templars; that the ultimate object of the members was the restoration of the Order of the Temple, that all their allegories related to the death of Jacques De Molay, that the vengeance alluded to in the Elu degrees, and in Kadosh, was that which the Templars formerly swore to execute upon King Philip the Fair, the destroyer of the Order, and upon his successors, but this vengeance was accomplished by the accession of Napoleon to the imperial throne.

"Bonaparte, upon reading this memoir, was enchanted with an explanation so re-assuring. He determined to protect the Freemasons, he gave them his brother, then King of Spain, for Grand Master, and Cambaceres was named Grand Master Adjunct. He directed his generals, the members of his court, and all public functionaries to enter the lodges. It was thus that Cromwell favoured all the cotteries and societies of this kind.

"M. Pyron showed me the memoir before presenting it to the Archchancellor. I endeavoured to dissuade him from presenting it, by demonstrating to him its absurdity, and especially its falsehood and the atrocity of its conclusions; he would hear nothing.

"After these details you can readily see, Sir, why I could not speak in my book of the causes which induced Bonaparte to favour the Association with his protection, besides these matters are not good to be made public in the Lodges, and if some imprudent person should do so, all good Frenchmen would desert them.

"Receive, Sir, the assurance of my distinguished consideration.—THORY."

[*Translation of the French attestation*].

I, the undersigned, certify that the foregoing copy is literally comformable to the text of the original which I have in my library.—P. MORAND, 33; 8th October, 1843.

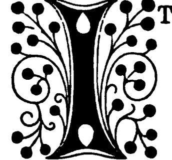


THE CLASSIC WRITERS ON THE MYSTERIES.

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(B.A., Bar-at-Law, Senior Moderator in Classics, Trin : Coll : Dub.)

TRINITY COLLEGE LODGE, No. 357, I.C.



IT has been suggested to me by a much respected Brother that a translation into the English tongue of those passages in the classical writers in which direct reference is made to the ancient mysteries might be of some service to brethren interested in the study of Masonic Archæology. I am fully conscious of the magnitude of such a task, and sincerely regret the failure of Bro. Speth's repeated efforts to induce those who are far more competent than I am to undertake it.

My object is not to endeavour to connect Masonry with the ancient mysteries; that has been tried before, both by those who were acquainted with their subject, and those who were not; I only desire to place before Masonic historians a collection, as complete as I can make it, of those passages in which the ancient mysteries are alluded to by the classical writers, from which those who are able to do so may deduce the connection, if there be one, between these mysteries and Masonry.

I intend to divide the collection into sections, each of which will contain the references to a single ritual, but inasmuch as similar deities were worshipped under different names in different countries, repetitions and cross-references cannot be altogether avoided. I shall endeavour, however, in each section to give all the passages which have any important bearing upon the particular rites dealt with in it, indicating by cross-references preceding sections where these rites have been incidentally alluded to. In the first section are translations of passages relating to the Cabeiri and the Cabeiric worship and mysteries. Many of our writers have professed to find in these the germ of Masonry, and the rites themselves date from a very early period.

I.—THE CABEIRI.

Herodotus, a Greek historian, who was born about 385 B.C., in Asia Minor, twice alludes to the Cabeiri, into whose mysteries he appears to have been initiated.

(1). HEROD. II. 51.

The practice of fashioning the images of Hermes in a certain manner[1] the Greeks learned, not from the Egyptians, but from the Pelasgi. The Athenians were the first of all the Greeks not to adopt this, and the rest derived it from them, for the Pelasgi inhabited the same country with the Athenians, who were already reckoned among the Greeks, and from this the Pelasgians also began to be considered Greeks. Anyone who has been initiated into the mysteries of the Cabeiri as performed by the Samothracians, who adopted them from the Pelasgi, knows what I mean. For these Pelasgi, who were neighbours of the Athenians, formerly dwelt in Samothrace, and from them the Samothracians learnt the mysteries. The Athenians, therefore, were the first of the Greeks to make the image of Hermes after this fashion, having learnt it from the Pelasgi, but the Pelasgi assigned a certain sacred reason for this, which is explained in the mysteries of Samothrace.

(2). HEROD. III. 37.

He (*Cambyses*) went also into the temple of the Cabeiri, into which it is not lawful for anyone but the priest to enter, and these images he actually burnt, after having scoffed at them exceedingly. These, too, are like the images of Hephaestus, and men say that the Cabeiri are his sons.

Strabo, the celebrated geographer and traveller, who flourished in the first century, B.C., was the author of a *Geography* in 17 books, written in the Greek tongue. The 10th book contains several references to these mysteries, but gives little information about them.

(3). STRABO, *lib.* x.

Less intimately connected with the purpose of my work are those matters which, on account of a similarity of name, are called Curetic, and are related about the Curetes, as if they concerned those Curetes who used to inhabit Aetolia and Acarnania, whereas in fact they have nothing to do with the latter, but resemble rather the stories about the Satyri, Sileni, Bacchi, and Tityri, for these Curetes are some sort of demigods,

[1] sc. arrecto pene.

or ministers of the gods. The writers on Crete and Phrygia connect the Curetes with certain religious rites, partly secret, partly not, relating to the rearing of Zeus in Crete, and the orgiastic worship of the Mother of the Gods in Phrygia, and the region about Trojan Ida. There is considerable variance in these traditions, for some rank as identical with the Curetes, the Corybantes, the Cabeiri, the Dactyli of Mount Ida, and the Telchines; others say that all these have indeed a common origin, but distinguish them by trivial differences. In short, all agree that they are possessed by some divine and enthusiastic frenzy, inasmuch as in the conduct of their rites they terrify men by armed dances, accompanied with noisy shouting, ringing of bells, beating of drums, clash of arms, fluting and uproar, while they pose as servants of the gods, and they are considered to share their ritual to a certain extent with the Samothracians, Lemnians, and many others, on account of the same people being called ministering priests.

(4). STRABO., *lib.* x.

And they have invented also appropriate names by which they designate the priests, leaders of the dances, and ministers of the sacred rites: to wit, the Cabeiri and Corybantes, Panes, Satyri, Tityri; and the god Bacchus, and Rhea Cybele, and Cybe, and Dindymene, throughout those regions. . . . . Similar to the cults of these people are the Cottytian rites which prevail in Thrace, and the Bendidian from which the Orphic mysteries take their origin.

(5). STRABO., *lib.* x.

In Cretan history the Curetes are said to be the nurses and guardians of Zeus, who were summoned from Phrygia to Crete by Rhea. Others, since there were nine Telchines in Rhodes, say that it was these who accompanied Rhea into Crete, brought up Zeus there, and were called Curetes, and that Corybas, their ally, the founder of Pydna, gave occasion to the Prasii among the Rhodians of saying that the Corybantes were demi-gods, sons of Athene and the sun; others make them the descendants of Saturnus. Some say that they are the children of Zeus and Calliope, and identical with the Cabeiri, and that they came to Samothrace, which in former times was called Melita, and that their rites were secret. Scepsias, however, who relates this story, puts no faith in it, as there is no trace of Cabeirian mysteries in Samothrace, but he adduces the authority of Stesimbrotus of Thasos, who ascribes the Samothracian mysteries to the Cabeiri, and derives their name from Cabeirus, a mountain in Bercyntia. . . . . . Acusilaus of Argos says that Camillus was the son of Cabira and Hephaestus, and that he had three sons called the Cabeiri, and that from these sprang the nymphs Cabeiradae. Pherecydes says that there were nine Corybantes, the children of Apollo and Rhytia, and that they dwelt in Samothrace, and that from Cabeira, daughter of Proteus and Hephaestus, were descended three Cabeiri, and three nymphs Cabeiradae, that each had their own rites, and that the Cabeiri were worshipped especially in Lemnos and Imbros, and also in the cities of the Troad. Their names are mystical. Herodotus says that there were temples at Memphis to both Hephaestus and the Cabeiri, but that Cambyses destroyed them.

Pausanias, a Greek historian who flourished in the second century A.D., was a native of Cappadocia. He frequently alludes to the Cabeiri, especially in his 9th book, wherein he treats of Boeotia, a country in which these and many other deities whose worship was conducted with secret rites were much venerated.

(6). PAUSANIAS, 1, 4, 6.

They say that the territory which the Pergamenes inhabit was in former times sacred to the Cabeiri.

(7). PAUSANIAS, 4, 1, 5.

Polycaon, the son of Lelex, and his wife Messene, were the first who held sovereign sway over this region (*Messenia*). To this very Messene Caucon came from Eleusis, and imported with him the mysteries of the great goddesses. This Caucon was the son of Celaenus, and the grandson of Phlyus. The Athenians say that Phlyus himself was earth-born, and Musaeus' hymn composed for the Lycomidae in honour of Ceres tallies with this. Many years after Caucon, Lycus, the son of Pandion, raised the mysterious rites of the great goddesses to the highest pitch of honour. Even to this day they call the place where he purified the partakers in the rites the Grove of Lycus. And that the Grove of Lycus is in the Messenian territory is proved by the verse of Rhianus of Crete—"By steep Elaeum and the bristling grove of Lycus." Moreover, that this Lycus was the son of Pandion is clearly stated by the verses on the statue of Methapus, for Methapus too revived some rites in the mysteries. He was by birth an Athenian, and a skilful organizer of rites of every description. He, too, it was who established the worship of the Cabeiri among the Thebans,

and enshrined their images with an inscription thereon near the enclosure of the Lycomidae. The inscription tells us amongst other things: "I purified the temples of Hermes and the paths of the Father and the first-born maid, where they say that Messene established the worship of the great goddesses which was handed down by Phlyus to Cleinus, and by Cleinus to Caucon: and I marvelled how that Lycus son of Pandion established in his own Andania the sacred rites of Attis." The inscription points out that Caucon, grandson of Phlyus, came to Messene, and amongst other information about Lycus that Andania was the ancient home of those rites. And it seems to me to bear out this that Messene and Polycaon wished to establish the cult of these rites in whatever city they established their abode.

(8). Pausanias, 9, 22, 5.

The temple of the Cabeiri among the Anthedonians is in the very centre of the city, and quite close to it is the grove sacred to Ceres, with the temple of Persephone.

(9). Pausanias, 9, 25, 5.

When you have gone about three miles further you may see the Grove of Ceres Cabiria and Persephone, into which it is lawful for the initiated alone to enter. The temple of the Cabeiri is about a mile away from this grove. Those, however, who are possessed with a desire to hear who the Cabeiri are, and the nature of the rites celebrated in their honour, and in that of the Great Mother, must excuse me. This, however, no religious scruple prevents me from publishing, that the institution of their ritual is similar to that which the Thebans relate. They say that there was once a state in this place, and men called Cabeiri, and that Demeter came and entrusted to one of them named Prometheus and to his son Aetnaeus some secret, but what that was, and what became of it, I do not think it lawful for me to write. The mysteries of the Cabeiraeans are certainly the gift of Demeter. At the time of the expedition of the Epigoni and the capture of Thebes, the Cabeiraeans were expelled from their home and the celebration of the mysteries was suspended for a time, until Pelarge, daughter of Potneus, and her husband, an Isthmian, restored the celebration of the rites from the beginning, but Pelarge celebrated them outside the former territory, for she removed them to a place called Alexiares. But when Telondes and all who were left of the nation of Cabeiri returned to Cabeiraean territory; among the honours decreed to Pelarge by an oracle from Dodona was the sacrifice to her of pregnant victims. There have been many sure proofs that the divine wrath of the Cabeiri is not to be turned aside. For instance, where some sacrilegious laymen from Naupactus dared to celebrate the Theban ceremonies they paid the penalty of their crime not long after. That division of Xerxes forces which had a fixed camp in Boeotia under the leadership of Mardonius dared to enter the temple of the Cabeiri, either induced by the expectation of vast booty, or more probably in my opinion to show their contempt for the deity, but were suddenly to a man seized with madness, some threw themselves into the sea, others hurled themselves over precipices. And when Alexander, after defeating the Thebans in a pitched battle, had devastated their city and territory with fire and sword, those of the Macedonians who had burst into the temple of the Cabeiri as if into a foeman's house, were all destroyed either by lightning or fire sent from heaven. Such was the sacred nature of that temple from the earliest times down even to that period.

(10). Pausanias, 10, 38.

The people of Amphissa also celebrate mysteries, which they call the mysteries of the Anactes. What kind of deities the Anactes were is a matter in which people differ. Some say they were the Castors, others the Curetes, those who consider themselves particularly wise think them to be the Cabeiri.

FRIDAY, 4th OCTOBER, 1895.



HE Lodge met at 5 p.m. at Freemasons' Hall. Present:—Bros. W. H. Rylands, A.G.D.C., P.M., as Master; Dr. W. Wynn Westcott, I.P.M.; E. Macbean, S.W.; C. Kupferschmidt, J.W.; G. W. Speth, Secretary; S. T. Klein, S.D.; C. Purdon Clarke, J.D.; E. Conder, iun., Steward, as I.G.; and John Lane, P.A.G.D.C. Also the following members of the Correspondence Circle:—Bros. A. C. A. Higerty; C. J. Pinckard, D.D.G.M. Louisiana; W. H. Tiffany; Dr. T. Charters White; A. Digby Green; C. H. Barnes; J. W. Barnes; W. C. Barnes; J. Dhonau; G. Stevens; E. Conder, sen.; T. Cohu; W. E. Stauffer; H. Woodcock; J. A. Brown, D.P.G.M. Isle of Man; Rev. A. G. Lennox Robertson; F. F. Giraud; C. H. Rosher; Dr. W. A. Dingle; M. Pulvermann; W. P. Eversley; R. A. Gowan; W. H. Colman; G. Powell; Hamon le Strange, P.G.D.; E. J. Barron, P.G.D.; H. W. Tharp; W. A. Tharp; Harry Tipper, A.G.P.; E. A. T. Breed; W. Stephen Ayling; G. W. Capel; G. J. Taylor; C. W. Bestow; W. Lake, A. G. Sec.; T. Aitken; F. Dowse; Rev. E. S. Wright; H. C. Houndle; H. B. Chamberlin; C. W. Mapleton; W. G. Poole; R. Orttewell; E. Glaeser; J. C. Pocock; F. Bird; and C. B. Barnes. Also the following visitors:—Bros. J. A. Tharp, Beaconsfield Lodge No. 1228; Henry Happold, United Northern Counties Lodge No. 2128; and P. E. Edwards, Royal Kensington Lodge No. 1627.

Four Lodges and fifty-one brethren were elected to the membership of the Correspondence Circle.

Bro. EDWARD MACBEAN, S.W., was elected W.M. for the ensuing year; Bro. SIR WALTER BESANT was re-elected Treasurer, and Bro. J. W. FREEMAN, Tyler.

It was resolved:—"That Bro. the Rev. CHARLES JAMES BALL, M.A., having completed his year of office as W.M. of the Quatnor Coronati Lodge No. 2076, the thanks of the brethren be and hereby are tendered to him for his courtesy in the Chair, and efficient management of the affairs of the Lodge, and that this resolution be suitably engrossed and presented to him."

It was resolved:—"That the W.M., Officers and Brethren of Lodge Quatuor Coronati, No. 2076, London, do most heartily rejoice with their Danish brethren who are about to celebrate the 150th anniversary of the introduction of Freemasonry into their country, and the twenty-fifth anniversary of the initiation of the M.W.G.M., H.R.H. Frederick, Crown Prince of Denmark, into the Craft. That they respectfully beg to tender their fraternal congratulations to H.R.H. and to their Danish brethren generally; and that Bro. Sophus Heimann Simonson, Local Secretary of the Quatuor Coronati Lodge for Denmark, be charged to communicate the above resolutions."

The SECRETARY called attention to the following articles exhibited by Bro. A. C. A. Higerty. A French apron, collar and jewel; an old Knight Templar apron; and a hand-painted apron, with collar to which was attached a Past Master's jewel, presented *circa* 1750 to Bro. Houston, Past Grand Master of Georgia, who was Governor of Georgia during the colonial times. The apron had also been worn by him, and the mementoes are now in the possession of Bro. Col. Molyneux, whose maternal grandfather Bro. Houston was.

The following paper was read:—

THE EARLY LODGES OF FREEMASONS.

THEIR CONSTITUTION AND WARRANTS, 1717-1760.

BY BRO. JOHN LANE.

MODERN researches have brought into prominence many facts and incidents that throw light upon the early organization of the first Grand Lodge of Freemasons, which was formed in 1717, and show that in various ways the new body was lacking in experience of what was afterwards considered essential to the proper working of the ruling power in Freemasonry; and, as a consequence, fresh developments took place from time to time to meet the exigencies of the altered position of affairs.

The object of this paper is to set forth what is known in relation to one of these developments, namely, the Constitution of Lodges—then termed "particular," but now designated "private" Lodges—which appears to have been vastly different to the elaborate ceremony and requirements of the present day.

It will, however, be necessary for me to restrict my observations and references to a period covered by the first half century of the Grand Lodge Era.

I need scarcely remind members of this Lodge of the well established historical fact that in 1717, and for years prior to that date, there were numerous Lodges, not only in London but also in various other parts of England, whose members assembled by virtue of what is now termed the doctrine or power of "inherent right," every Lodge being a law to itself, and neither exercising nor attempting to exercise authority or jurisdiction over any

other Lodge or the members of any other Lodge, nor rendering obedience to any person, Lodge, or organization whatever. Of course, upon the formation of the Grand Lodge, in 1717, this state of things necessarily underwent a change, for the appointment of a Grand Master apparently invested him with the power to constitute new Lodges at his own will and upon his sole authority, in the exercise of which power he invoked the assistance of his Grand Officers.

In "The Charges of a Free Mason"[1] we are told what a Lodge really meant, viz.:—

" A LODGE is a Place where *Masons* assemble and work: Hence that Assembly, " or duly organiz'd Society of Masons, is call'd a LODGE, and every Brother " ought to belong to one, and to be subject to its *By-Laws* and the GENERAL " REGULATIONS. It is either *particular* or *general*, and will be best understood " by attending it, and by the Regulations of the *General* or *Grand Lodge* hereunto " annex'd."

In the following edition of the Book of Constitutions (1738) the phraseology is somewhat altered:—

" A LODGE is a Place where *Masons* meet to work in: Hence the *Assembly*, or " duly organiz'd Body of *Masons*, is call'd a LODGE; just as the Word *Church* " is expressive both of the *Congregation* and of the *Place* of Worship."[2]

But in both cases the same phrase "duly organiz'd" is used, which I may assume meant properly and regularly constituted, and what this appears to have been at that period will next engage our attention.

In the "Postscript" to the General Regulations published in the Book of Constitutions of 1723 the method adopted in constituting a New Lodge, as practised by the Duke of Wharton (Grand Master, 1722), and then stated to be according to the *Ancient* usages of Masons is given, which I quote at length:—

" Here follows the Manner of constituting a **New Lodge**, as practis'd by " his *Grace* the DUKE of WHARTON, the present *Right Worshipful* **Grand-** " **Master**, according to the ancient Usages of Masons.

" A **New Lodge**, for avoiding many Irregularities, should be solemnly " constituted by the *Grand-Master*, with his *Deputy* and *Wardens*; or in the " *Grand-Master's* Absence, the *Deputy* shall act for his *Worship*, and shall chuse " some *Master* of a *Lodge* to assist him; or in case the *Deputy* is absent, the " *Grand-Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro* " *tempore.*

" The *Candidates*, or the New Master and Wardens, being yet among the " *Fellow-Craft*, the GRAND-MASTER shall ask his *Deputy* if he has examin'd them, " and finds the Candidate *Master* well skill'd in the *noble Science* and the *royal* " *Art*, and duly instructed in our *Mysteries*, *&c.*

" And the *Deputy* answering in the affirmative, he shall (by the *Grand-* " *Master's* Order), take the *Candidate* from among his Fellows, and present him " to the *Grand-Master*; saying, *Right Worshipful* GRAND MASTER, *the Brethren* " *here desire to be form'd into a* new Lodge; *and I present this my worthy* Brother " *to be their* Master, *whom I know to be of good Morals and great Skill, true and* " *trusty, and a Lover of the whole* Fraternity, wheresoever dispers'd over the Face " of the **Earth**.

" Then the GRAND MASTER, placing the *Candidate* on his left Hand, having " ask'd and obtain'd the unanimous Consent of all the Brethren, shall say; " *I constitute and form these good Brethren into a* new Lodge, *and appoint you the* " Master *of it, not doubting of your Capacity and Care to preserve the* Cement *of* " *the* LODGE, &c. with some other Expressions that are proper and usual on " that Occasion, but not proper to be written.

" Upon this the *Deputy* shall rehearse the *Charges* of a *Master*, and the " GRAND MASTER shall ask the *Candidate*, saying, *Do you submit to these* " Charges, *as* Masters *have done in all Ages?* And the CANDIDATE signifying " his cordial Submission thereunto, the **Grand Master** shall, by certain " significant Ceremonies and ancient Usages, install him, and present him with " the *Constitutions*, the *Lodge-Book*, and the *Instruments* of his Office, not all " together, but one after another; and after each of them, the *Grand Master*, " or his *Deputy*, shall rehearse the short and pithy *Charge* that is suitable to " the thing presented.

[1] Const., 1723, No. III. p. 51.

[2] Const., 1738, p. 144.

"After this, the Members of this *new Lodge*, bowing all together to the "*Grand-Master*, shall return his *Worship* Thanks, and immediately do their "*Homage* to their *new Master*, and signify their Promise of Subjection and "Obedience to him by the usual *Congratulation*.

"The *Deputy* and the *Grand-Wardens*, and any other Brethren present, "that are not Members of this *new Lodge*, shall next congratulate the *new* "*Master*; and he shall return his becoming Acknowledgments to the GRAND "MASTER first, and to the rest in their Order.

"THEN the *Grand-Master* desires the *new Master* to enter immediately upon "the Exercise of his Office, in chusing his *Wardens*; And the NEW MASTER "calling forth two *Fellow-Craft*, presents them to the *Grand-Master* for his "Approbation, and to the *new Lodge* for their Consent. And that being "granted,

"The *senior* or *junior* GRAND-WARDEN, or some Brother for him, shall "rehearse the *Charges* of *Wardens*; and the *Candidates* being solemnly ask'd "by the *new Master*, shall signify their Submission thereunto.

"Upon which the NEW MASTER, presenting them with the *Instruments* of "their *Office*, shall, in due Form, install them in their proper Places; and the "Brethren of that *new Lodge* shall signify their Obedience to the *new Wardens* "by the usual *Congratulation*.

"And this LODGE being thus compleatly constituted, shall be register'd in "the *Grand-Master's* Book, and by his Order notify'd to the *other Lodges*."[1]

In these Regulations there are at least two points worthy of special notice. One is that the ceremony of Constitution was to be the Act—the *personal* Act—of the Grand Master or of his Deputy or of some other Brother *pro tempore*. Whether by the Grand Master himself, or by any other person delegated and authorized for the purpose, it involved a *personal* attendance and performance of the ceremony. It would seem that no document of any kind was necessary. The Grand Master Constituted the Lodge, and at once appointed and installed the Master. The other point is that the *New Master*, so appointed and installed, had the power and privilege "in the exercise of his Office" to choose his Wardens, and, having submitted them for the Grand Master's approbation, the New Master himself installed them accordingly.

I have said that no document of any kind appears to have been necessary, but I am not unmindful that No. VIII. of the "General Regulations" of 1723 refers to Lodges irregularly formed "without the Grand Master's Warrant" (*i.e.*, consent):—

"No Set or Number of Brethren shall withdraw or separate themselves from "the *Lodge* in which they were made *Brethren*, or were afterwards admitted "*Members*, unless the *Lodge* becomes too numerous; nor even then, without a "*Dispensation* from the *Grand-Master* or his *Deputy*: And when they are thus "separated, they must either immediately join themselves to such *other Lodge* "as they shall like best, with the unanimous Consent of that other *Lodge* to "which they go (*as above regulated*) or else they must obtain the *Grand-* "*Master's* Warrant to join in forming a *new Lodge*."[2]

To this the Constitutions of 1738 add "to be regularly constituted in good time."[3]

The "Warrant" here referred to simply meant "sanction" or "authority," and not the preparation or possession of any formal document. At any rate, nothing of the kind pertaining to that period has been preserved.

A slight digression here may be permitted for the purpose of offering an explanation of the following extract from the Constitutions of 1738:—

"10.—QUEEN'S HEAD in *Knave's-Acre*. This was one of the *four Lodges* "mention'd Page 109, viz. the APPLE-TREE *Tavern* in *Charles-Street*, *Covent* "*Garden*, whose *Constitution* is immemorial: But after they removed to the "QUEEN'S HEAD, upon some Difference, the Members that met there came "under a *new Constitution*, tho' they wanted it not, and it is therefore placed "at this Number."[4]

The No. 10 was really 11 of the first enumeration of 1729, but the Lodge was tenth on the list of London Lodges. It appears to me that the members of the original Lodge at the Apple Tree Tavern had "some difference" or disagreement which led to a division of the Lodge, and that *some* of the members, indicated by the phrase "the members that met there," removed to the Queen's Head. They thus, necessarily, came under the operation of General Regulation VIII., which required them to be constituted as a New Lodge, and this will of course account for their not retaining their original position of precedency.

[1] Const., 1723, pp. 71-72. [2] Const., 1723, p. 60. [3] Const., 1738 p. 156. [4] *Ibid*, p. 185

But to resume: The Old Regulations further provided that the Grand Master with his Deputy and Wardens should (at least once) go round and visit all the Lodges about Town during his Mastership. This was extended, in the 1738 edition, to include the Grand Secretary, but the New Regulation XX. made it optional on the part of the Grand Master. He might go himself or else send his Grand Officers, and it seems clear that if the Grand Master and his Deputy should both be absent, either of the Grand Wardens might act as Deputy, not only in visiting the Lodges but in the Constitution of a New Lodge, neither of which, however, could be lawfully done without the presence and assistance of, at least, one of the Grand Officers for the time being.[1]

The method of procedure I have indicated—*i.e.*, the *personal* Constitution of Lodges—might answer for a time in London and its immediate neighbourhood, when Lodges were comparatively few, but it was clearly impracticable with respect to country Lodges, many of them being so remote from the Metropolis and not easy of access as in the present day. We shall presently see what was done in these cases, but, prior to that, I wish to proceed with the development of the Constitution of Lodges in London itself, premising that it was enacted by Grand Lodge on 27th December, 1729 (after the first regular enumeration of Lodges, according to their precedency of Constitution, had been made), that "Every *New Lodge*, for the future, shall pay two *Guineas* for their *Constitution* to the General *Charity*."

This, as I have stated elsewhere,[2] did not mean a Lodge Warrant or documentary authority of any kind, which in my opinion was unknown in England at that period, but simply the Act of Constituting the Lodge.

Quite recently the earliest document relating to the Constitution of a London Lodge has been brought to light. It was found written in the Minute Book of an old Lodge[3] constituted in 1726, and is evidently a copy of the original petition for Constitution, which may have been retained by the Grand Secretary for safe keeping. It will be seen that this petition is from Freemasons, but there is no evidence of their having met *as a Lodge* prior to their petition. It reads:—

"To the Right Honble the Lord Paisly, Right Worshipful Grand Master.

"We the underwritten members of the ancient society of Free-masons, "having a desire to be form'd into a Lodge at the Swan and Rummer, or else- "where in Finch Lane, do humbly request your Lordship that you will be "pleased to constitute us according to due form, or direct your Deputy so to "do, at such time and as soon as your Lordship shall think convenient. And "we beg, if your Lordship pleases, to have Mr. Martin O'Cōnnor for our "Master.

"Tho. Mackworth
"Charles Waller
"Nathl Cureton
"Geo. Robinson
"R^d^. Shergold
"R^d^. Murphy
"M^n^. O'Connor.

"London 31 January 1725."

Then follows the Grand Master's consent:—

"Let the prayer of this petition be granted, and let Brother Martin O'Connor, "or any other of the petitioners, attend my Deputy, whom I hereby order to "constitute these Brethren into a regular Lodge, when he shall think fit, and "as soon as conveniently can be.

"Paisley, Grand Master."

Next is added the Deputy Grand Master's intimation that:—

"Pursuant to the Grand Master's Grant, and by his order I intend to "constitute this Lodge the 2d day of February next.

"J. T. Desaguliers, Deputy G. M."

[1] "Now *Masonry* flourish'd in Harmony, Reputation and Numbers. . . . Therefore the *Grand Master* was obliged to constitute more *new Lodges*, and was very assiduous in *visiting* the *Lodges* every Week, with his *Deputy* and *Wardens*."—Const., 1738, p. 115.

"For when both the *G. Masters* are absent, the *Senior* or the *Junior G. Warden* may preside as *Deputy* in visiting the *Lodges*, or in the *Constitution* of a *New Lodge*, neither of which can be done without, at least, *one* of the *present G. Officers*."—Const., 1738, p. 165.

[2] *Handy Book*, pp. 11-15.

[3] *Masonic Records*, 1717-1894, p. 48.

And the Document concludes with the following record, written by a different hand :—

" The Deputy Grand Mast[r] met accordingly & constituted the Lodge &
" Mr. Timothy O'Conner & Mr. John Vernon were admitted Brothers & Joseph
" Atherton a Drawer was admitted a Member to attend this Lodge."

Truly a most valuable and highly interesting document for which I am indebted to Bro. Hughan, who has received full particulars of the Minute Book—the oldest of the kind known—for publication, from Bro. Robert Hudson, of Tynemouth.

There is no evidence of any other Document relating to the Constitution of London Lodges until 1737. It belongs to the " Lodge of Felicity," originally No. 162, now No. 58, and is still in use as the sole Charter or Authority of the Lodge, the history of which shows that the members met for several months prior to their being Constituted, and, in fact, made Masons and elected a Master, etc. But they were evidently considered irregular, *i.e. not* regular, in the sense of not having been regularly Constituted and duly authorized as a *particular* Lodge, and so entered on the Roll of the General or Grand Lodge. Hence, in order to become " regular," they sent in a petition as follows :—

" To the Right Honble and Right Worshipfull Edward Earl of Darnley, Grand
" Master, John Ward, Esq., D.G.M., Sr Robt. Lawley, Bart., and W[m].
" Grœme, D.M. & G.W.

" We whose names are hereunto Subscribed being free and accepted
" Masons and so made in regular Lodges

" Beg leave to meet at the house of our Brother Joseph Parsons at the
" Gun Tavern in Jermain Street, and that your Lordship and your Grand
" Officers will be pleas'd to constitute us into a regular Lodge that we
" may secure the benefit & Priviledge of all our Regular Lodges : promising
" obedience to your Lordship & your Grand Officers and that we will pay all
" due Obedience to the Regulations that have been or shall be made for the
" Government of the Craft and (as in duty bound) shall ever pray."

This petition, signed by the Master, Wardens, Secretary, and twenty-two other brethren, subsequently received the Grand Master's assent as follows :—

" I grant the prayer of the above petition and do appoint Wednesday the 24th
" of Aug. 1737 for the Constitution at 8 in the evening."

" Darnley, G.M."

On the day named the ceremony of Constitution, was performed, doubtless in accordance with the " Regulations " authorized by the Duke of Wharton, and thereupon the petition was endorsed with a certain formula, which for the sake of accuracy I call a " Certificate of Constitution." It reads as follows :—

" Westminster, August 24th, 1737.

" We whose Names are hereunto subscribed did meet at the House of our
" Brother Joseph Parsons, the Gun Tavern in German Street, and did then
" & there constitute the before written Petitioners into a regular Lodge in
" full Form. And did appoint Bro. Wm. Barron Master and Bro. Isaack
" Barrett & George Evans Monkman Wardens.

" Darnley, G.M.
" Rob[t]. Lawley, pro. D.G.M.
" W. Grœme, S.G.W.
" Tho[s]. Slaughter, J.G.W."

The Petition and Certificate of Constitution of the " Lodge of Peace and Harmony," originally No. 172, now No. 60, was somewhat similar, and of the following year, 1738, viz :—

" To the Right Honorable and Right Worshipfull Henry Marquis of Carnarvon
" Grand Master. The Worshipfull Jno. Ward Esq[r]. Deputy Grand Master.
" The Right Honorable Lord George Graham Senior Grand Warden. The
" Worshipfull Capt. Robinson Junior Grand Warden.

" We whose Names are Hereunto subscribed Free and Accepted Masons
" And so Made in Regular Lodges, Do Humbly Petition Your Worships, that
" we may be Allowed to Meet at the House of our Brother William Overy at
" the Angel & Crown Tavern in Crispin Street Spittle Fields, and that Your
" Lordship and Your Grand Officers would be Pleased to Constitute us Into a
" Regular Lodge as soon as it shall be Convenient to your Worships, Promising
" Obedience to Your Lordship and Your Lordships Grand Officers and to
" Observe all the Laws and Regulations of the Grand Lodge, as becomes Free
" and Accepted Masons."

This was signed by thirteen Brethren and bears the following assent :—

" London April ye 28th 1738.
" I Grant the within Petition and do Appoint Wednesday the 3d of May For
" the Bretheren to Attend me at 7 o'clock In the Evening.
" Carnarvan, G.M."

The endorsement is as follows :—

" London May the 3d 1738

" Wee the under Written did meet at the House of our Bror. William Overy,
" The Signe of the Angel & Crown in Crispin Street Spittle Fields, and did
" then and there Constitute the Before Written Petitioners into a Regular
" Lodge In full form—and did Appoint our Bro^r^. George Garrett Esq. Master
" And our Bro^r^. Mr. Timothy Hooks Seinior Warden And our Bro William
" Chomley Junior Warden.

" Carnarvan, G : M.
" J. Ward, D : G : M.
" Geo Graham, S : G : W.
" Andr^w^ Robinson, J : G : W."

This Certificate of Constitution was (I think unfortunately) superseded by a " Warrant of Confirmation " dated 18th January, 1884.

Now let us ascertain what the practice was in relation to the Country Lodges, which, as I have remarked, it was impossible for the Grand Master or even his Deputy or the Grand Officers to *personally* attend and Constitute. The difficulty appears to have been overcome by the appointment, in writing, of some Brother residing in the locality of the New Lodge to perform the Ceremony in the place and stead of the Grand Master himself, which appointment was in the form of a " Deputation " or, in other words, an authority to Constitute, and had practically the same effect as a Letter or Power of Attorney has in the present day. There was a specific act to be performed ; when done, the document giving the authority became valueless except as a record of the authority granted, and, perchance, of the Constitution performed. It was not, in any sense, a *Warrant* Constituting the Lodge, for the "Constitution" required the *personal* attendance of some duly authorized Brother, and the personal Act, when carried out according to the recognized Instructions and Regulations, made the "Constitution" of the Lodge complete. Probably it was assumed that no formal Document was required to be in the possession of the Lodge as evidence of its having been Constituted. The report of the Ceremony having been performed, *i.e.*, the "Certificate" which the " Deputation " required the Constituting Officer to transmit—was all that the Grand Lodge asked for or needed, and the Lodge, thus duly organized and recognized as a "regular" Lodge, was entered upon the Roll of Regular Lodges, and in due course appeared in the Engraved Lists.

The " Deputation " however did not even authorize the Master and Wardens or the Members of the Lodge to meet and work. All that, and possibly much more, seems to have been involved in the specific and personal Act of Constitution.

A list of no less than 47 of these " Deputations " granted for constituting Lodges in the country is recorded in the Book of Constitutions, 1738 :—

" . . . . DEPUTATIONS . . . . for constituting the follow-
" ing Lodges, as recorded in the *Grand Lodge-Books*, and in the engraven *List*,
" who have their *Rank* of *Seniority* at the *Grand Lodge*, according to the
" *Date* of their Constitution."

These were Lodges at Norwich constituted A.D. 1724, Chichester 17th July 1724, Chester 1724, Chester 1724, Carmarthen 1724, Portsmouth 1724, Congleton 1724, Salford 1727, Warwick 22nd April 1728, Scarborough 27th August 1729, Lynn Regis 1st October 1729, Northampton 16th January 1729-30, St. Rook's Hill 1730, Canterbury 3rd April 1730, Lincoln 7th September 1730, Leigh in Lancashire 22nd February 1730-1, Bury St. Edmunds 1731, Macclesfield 1731, Bury St. Edmunds 1st November 1731, Wolverhampton 28th March 1732, Ipswich 1732, Exeter 1732, Derby 14th September 1732, Bolton Lee Moors 9th November 1732, Bury St. Edmunds 15th December 1732, Salisbury 27th December 1732, Bath 18th March 1732-3, Bury in Lancashire 26th July 1733, Stourbridge 1st August 1733, Birmingham 1733, Plymouth 1734, Newcastle-upon-Tyne 1735, Warminster 1735, Bristol 12th November 1735, Colchester 1735, Gateshead 8th March 1735-6, Shrewsbury 16th April 1736, Weymouth 1736, Norwich 1736, Liverpool 25th June 1736, Birmingham 1736, Braintree 17th March 1736-7, Shepton Mallet 12th December 1737, Lincoln 23rd December 1737, Hereford 16th January 1737-8, Gloucester 28th March 1738, and Halifax 1st August 1738.

The absence of the month and the day of the month in so many of these cases may doubtless have been owing to the noncompliance with that portion of the "Deputation" which required the Constituting Official or brother to transmit the "time and place" of the Constitution to the Grand Master or his Deputy.

In addition to the Deputations for constituting Country Lodges, a list of "Deputations sent beyond Sea" is given, which includes the appointments of Provincial Grand Masters, as well as the authorities for constituting Lodges. The latter comprise Lodges at Gibraltar, Madrid, Bengal in East India, The Hague, Valenciennes, Paris, Hamburg, Castle D'Aubigny in France, Lisbon in Portugal, and Savannah of Georgia in America.

Of all these Country and Foreign "Deputations" four only are now known to exist, and we are not surprised to find that they are the only "authority" in the possession of the respective Lodges under which they meet and work. They belong to

St. John the Baptist Lodge, No. 39, Exeter, 11th July, 1732.
Lodge of Anchor and Hope, No. 37, Bolton, 23rd October, 1732.
Royal Cumberland Lodge, No. 41, Bath, 26th April, 1733.
and Lodge of Relief, No. 42, Bury, 3rd July, 1733.

I reproduce copies of each, as being worthy of preservation, although very similar in form and purport.

St. John the Baptist Lodge, No. 39, Exeter.

"Montague (Seal) G.M^r^.

"Whereas a Petition has been presented to us and signed by several Brethren "residing in and about the City of Exeter humbly praying that they may be "constituted into a regular Lodge

"These are therefore to Impower and Authorize our Rt. Worshipful "and welbeloved Brethren John Bury Esqr. and Mr. Thomas Jeffreys or "either of them to convene our Brethren at Exeter aforesaid who have signed "the said Petition, and that the said John Bury Esqr. or Mr. Thomas Jeffreys "do in our place and Stead Constitute a regular Lodge in due form (they the "said John Bury Esqr. and Mr. Thomas Jeffreys taking Special Care that "they and every of them have been regularly made Masons) with like "Priviledges as all other regular Lodges do enjoy and that they be required "to conform themselves to all and every the Regulations contained in the "printed Book of Constitutions, and observe such other Rules and Instruc- "tions as shall from time to time be transmitted to them by us or Thomas "Batson Esqr. our Deputy Grand Master or the Grand Master or his Deputy "for the time being And that they do send to us or our Deputy a List of the "Members of their Lodge together with the Rules agreed on to be by them "observed,[1] to the end they may be entred in the Grand Lodge Book. And "upon the due Execution of this our Deputation the said John Bury Esqr. or "Mr. Thomas Jeffreys is hereby required to transmitt to us or our said "Deputy a Certificate under both or either of their hands of the time and "place of Such Constitution In order that it may be entred in the Book of "regular Lodges. Given under our hand and Seal of Office, this eleventh day "of July 1732 and in the Year of Masonry 5732.

"By the Grand Master's Command
"Tho : Batson D : G : M^r^.
"Will Reid Sec^ry^.[2]
"Geo : Rooke } G. Wardens."
"Ja : Smythe }

Lodge of Anchor and Hope, No. 37, Bolton.

"Montague (Seal) G.M^r^.

"Whereas a Petition has been presented unto us and signed by several "Brethren residing in and about the Town of Bolton le Moors in the County "Palatine of Lancashire humbly praying that they may be Constituted into a "Regular Lodge

"These are therefore to Impower and Authorize our Rt. Worshipful and "welbeloved Brother Mr. Edward Entwistle to convene our Brethren at "Bolton le Moors aforesaid who have signed the said Petition And that he do "in our place and Stead Constitute them into a regular Lodge in due form "(He the said Mr. Edward Entwistle taking special care that you (*sic*) admit

[1] The Exeter Brethren duly complied with this, the Const. 1738 recording that at Grand Lodge in 1738 "the curious By-Laws of the Lodge at Exeter were publickly read and applauded."

[2] Of the four, only this one bears the Secretary's signature.



"none but what have been regularly made Masons) with like Priviledges as "all other duly Constituted Lodges, and that they be required to conform "themselves to all and every the Rules and Regulations in the Printed Book "of Constitutions, and observe such other Rules and Regulations as shall "from time to time be transmitted to them by us or Thomas Batson the "Deputy Grand Master or the Grand Master or his Deputy for the time "being And shall forward to our Deputy a List of the Members of their "Lodge together with a copy of the Regulations to be observed to the end "they may be entred in the Grand Lodge Book and upon the due execution of "this our Deputation the said Mr. Edward Entwistle is hereby required to "transmit to us or our said Deputy a Certificate under his hand of the time "and place of such Constitution in order that it may be entred in the Book of "the Roll of Lodges. Given under our hand and Seal of Office this 23d day "of October 1732 and in the year of Masonry 5732.

"By the Grand Master's Command
"Thos. Batson, D.G.Mr.
"G. Rooke, S.G.W.
"J. M. Smythe, J.G.W."

ROYAL CUMBERLAND LODGE, No. 41, BATH.

"Montague (Seal) G.Mr.

"Whereas a Petition has been presented to us and signed by several "Brethren residing at present in and about the City of Bath, humbly praying "that they may be Constituted into a regular Lodge.

"These are therefore to Impower and Authorize our Worshipful and "welbeloved Brother Mr. Hugh Kennedy to convene our Brethren at Bath "aforesaid who have signed the said petition and that he do in our Place and "Stead Constitute them into a regular Lodge in due Form (He the said Mr. "Hugh Kennedy taking special Care that they and every of them have been "regularly made Masons) with like Priviledges as all other regular Lodges do "enjoy, and that they be required to conform themselves to all and every the "Regulations contained in the printed Book of Constitutions and observe such "other Rules and Instructions as shall from time to time be transmitted to "them by us, or Thomas Batson Esq our Deputy Grand Master or the Grand "Master or his Deputy for the time being And that they do send to us or our "Deputy a List of the Members of their Lodge together with the Rules agreed "on to be by them observed to the end they may be entred in the Grand Lodge "Book And upon the due Execution of this our Deputation the said Mr. "Hugh Kennedy is hereby required to transmitt to us or our said Deputy a "Certificate under his hand of the time and place of such Constitution, In "order that the same may be entred in the Book of regular Lodges. Given "under our hand and seal of Office at London this 26th day of April 1733 and "of Masonry 5732.

"By the Grand Master's Command
"Tho: Batson, D.G.Mr.
"G. Rooke, S.G.W.
"Ja: Smythe, J.G.W."

LODGE OF RELIEF, No. 42, BURY.

"Strathmore (Seal) G.Mr.

"Whereas a Petition has been presented unto us and signed by several "Brethren residing at present in or about the Town of Bury in the County "Palatine of Lancaster humbly praying that they may be Constituted into a "regular Lodge.

"These are therefore to Impower and Authorize our Worshipfull and "wellbeloved Brother Mr. Edward Entwistle to convene our Brethren at Bury "aforesaid who have signed the said Petition and that he do in our place and "Stead Constitute them into a regular Lodge in due form (He the said Mr. "Edward Entwistle taking Special Care that they and every of them have "been regularly made Masons) with like Priviledges as all other regular "Lodges do enjoy, and that they be required to conform themselves to all and "every the Regulations contained in the Printed Book of Constitutions, and "observe such other Rules and Instructions as shall from time to time be "transmitted to them by us or Thomas Batson Esqr. our Deputy Grand "Master, or the Grand Master or his Deputy for the time being. And that

" they do send to us or our Deputy a List of the Members of their Lodge
" together with the Rules agreed on to be by them observed to the end they
" may be entred in the Grand Lodge Books And upon the due Execution of
" this our Deputation the said Mr. Edward Entwistle is hereby required to
" transmitt to us or our Deputy a Certificate under his hand of the time and
" place of such Constitution In order that the same may be entred in the
" Book of regular Lodges. Given under our hand and Seal of Office at London
" the third day of July 1733 and of Masonry 5733.

" By the Grand Master's Command

" Tho : Batson D : G : Mr.
" Ja : Smythe S : G : W.
" J. Ward J : G : W."

We must now take another step forward in the process of development. We have seen that originally the Grand Master personally constituted the Lodge and appointed and installed the first Master, who selected and installed his own Wardens. How long this practice continued there is no evidence to show. But at the date of the two certificates of Constitution of Lodges Nos. 58 and 60, previously quoted, the practice appears to have been varied, as the appointment of Master and Wardens (as well as the Constitution of the Lodge) is certified to have been the joint act of the Grand Master, the Deputy Grand Master, and the two Grand Wardens. Probably the three latter signed the document as confirming the fact stated, the appointment having been virtually made by the Grand Master alone.

Be this as it may, there is no evidence in England of any written appointment of Master and Wardens during this period, save in the above named documents, and these cannot, with any degree of accuracy, be designated "Warrants." The four surviving "Deputations," also before quoted, make no mention of the appointment of Master and Wardens, but only authorize some person named in the document to "Constitute" certain Brethren (therein indicated or referred to) into a regular Lodge.

There are "Deputations" existing in England of a later period, namely, those belonging to the "Faithful Lodge," No. 85, Harleston (originally a Norwich Lodge, No. 232, dated 10th November, 1753) and the "Lodge of Loyalty," No. 86, Prescot (originally No. 235, of 20th December, 1753), which show that the old form of Deputation was continued to be issued by the Grand Lodge down to the close of the year 1753. In these, however, there is still no mention of any Master or Wardens. Copies are subjoined :—

No. 85, Harleston.

(Seal) " Carysfort G.M.
" To all and every our Right Worshipful Worshipful & Loving Brethren
" We John Proby Baron of Carysfort in the County of Wicklow Kingdom
" of Ireland Grand Master of the Ancient and Honourable Society of Free
" and Accepted Masons Send Greeting.
" Know ye that We of the Great Trust & Confidence reposed in the Right
" Worshipful well beloved Brother Robert Jollins of the City of Norwich
" Gentleman At the Humble petition of several Brethren residing in or near
" the said City Do hereby constitute & appoint him the said Robert Jollins
" for us & in our name to convene our said Brethren & in due form to
" constitute them into a regular Lodge of Free & Accepted Masons He the
" said Robert Jollins taking especial care that all & every the said Brethren
" have been regular made Masons & that they do observe perform & keep all
" & every the Rules Orders & Regulations contained in the Book of
" Constitutions (except such as have been or may be repealed at any Quarterly
" Communication or other General Meeting) Together also with all such
" other Rules Orders Regulations & Instructions as shall from time to time be
" Transmitted by us or Thomas Manningham M.D. our Deputy or by any of
" our Successors Grand Masters or his Deputy for the time being Hereby
" Willing and Requiring you the said Robert Jollins as soon as conveniently
" may be to send to us an Account in Writing of what shall be done by virtue
" of these Presents. Given at London under our hand & Seal of Masonry this
" 10th day of November A : D : 1753. A : L : 5753.

" By the Grand Master's Command

" Thos. Manningham, D.G.M.

" Witness
" John Revis, G.S."

No. 86, Prescot.

(Seal) " Carysfort G.M.

" To all & every our Right Worshipful, Worshipful & Loving Brethren, " We John Proby, Baron of Carysfort in the County of Wicklow in the " Kingdom of Ireland Grand Master of the Ancient & Honourable Society " of Free and Accepted Masons Send Greeting.

" Know Ye, that We of the great Trust & Confidence reposed in our Right " Worshipful & Welbeloved Brother Anthony Tyrer at the humble Petition " of several Brethren residing in or near Prescot in the County of Lancaster Do " Hereby Constitute & Appoint him the said Anthony Tyrer for us & in our " Name to convene our said Brethren & in due Form to Constitute them into a " regular Lodge of Free & Accepted Masons, He the said Anthony Tyrer " taking especial Care that all & every the said Brethren have been regularly " made Masons, And that they do observe perform and keep all and every " the Rules, Orders, and Regulations contained in the Books of Constitutions " (except such as have been or may be repealed at any Quarterly Communica- " tion or other General Meeting) together also with all such other Rules Orders " Regulations & Instructions as shall from time to time be Transmitted by us " or Thomas Manningham M.D. our Deputy, or by any of our Successors, " Grand Masters, or his Deputy for the time being, Hereby Willing & " Requiring you the said Anthony Tyrer as soon as conveniently may be to " send us an Account in Writing of what shall be done by Virtue of these " presents. Given at London under our hand & seal of Masonry this 20th day " of December A.D. 1753, A.L. 5753.

" By the Grand Master's Command
Thos. Manningham, D.G.M.

" Witness,
" John Revis, G.S.,"

Prior however to this, we have evidence that formal Documents—more akin to actual Lodge Warrants—were issued as early as 1731 by the then recently formed Grand Lodge of Ireland. The earliest Irish " Warrant " known bears date 1st February, 1731, having been issued for a Lodge at Mitchellstown, which was subsequently removed to Cork. The alterations and erasures on the face of the Document are somewhat puzzling, but its chief value, for my present purpose, is the fact that it " Constitutes " the Master and Wardens of the Lodge.[1]

" *No.* 1, *Ireland.*"

"No. 1." " Kingston G.M. | By the Right Worshipful and Right Honourable
" Nettervill D.G.M. | Lord Kingston Grand Master of all the Lodges
(Seal) " of Free Masons in the Kingdom of IRELAND, the Right Honourable the " Lord Nettervil, Deputy Grand Master, the Honourable William " Ponsonby and Dillon Pollard Hamson, Esquires, Grand Wardens.

" Whereas Our Trusty and Well-beloved Brothers, *John Freke and Thomas* " *Cooke Esqrs. James Condon and Florence Mc Carthy* have besought Us, that We " would be pleas'd to Erect a Lodge of Free Masons in the *town of Mitchellstown* " *and at the House of* . . . . of such Persons, who by their Knowledge " and Skill in Masonry, may contribute to the well Being and Advancement " thereof. We therefore duly weighing the Premisses, and having nothing more
"Ponsonby " at Heart, than the Prosperity and true Advancement of Masonry, and reposing
" G. W." " special Trust and Confidence in Our Trusty and Well-beloved Brothers, the " said *John Freke & Tho. Cooke James Condon & Florence McCarthy* of whose " Abilities and Knowledge in Masonry, We are satisfied; Do, by these " Presents of Our certain Knowledge, and meer Motion, Nominate, Create, " Authorize, and Constitute the said[2] *to be Master of the sd* " *Lodge & the sd Freke & Cooke* Wardens of a Lodge of Free and Accepted " Masons, to be held by them and their Successors lawfully admitted in the " *town of Cork* for ever And We do hereby Give and Grant unto the said " *Master & said Wardens & the rest of the Worshipfull brethren* and their " Successors, full Power and lawful Authority from Time to Time to proceed " to Election of new Master and Wardens, and to make such Laws, Rules, and " Orders, as they from Time to Time shall think Proper and Convenient for

[1] *Caementaria Hibernica*, by Bro. W. J. Chetwode Crawley, 1895.

[2] The form has here been altered. It was printed " to be Master and Wardens." The words italicized are *in writing*, the remainder of the document being printed.

"the well Being and Ordering of the said Lodge; reserving to Our Selves and
"Our Successors, Grand Masters and Grand Wardens of IRELAND, the sole
"right of deciding all Differences which shall be brought by Appeal before us
"and Our Successors, Grand Masters or Grand Wardens of IRELAND. In
"Witness whereof, We have hereunto set our Hands and Seal *of Office this first*
"day of *February* in the year of our Lord God 1731 and in the year of Masonry
"5731.

"*Intratur per* Tho: Griffith Secretary."

In this ancient Charter it is worthy of note that although the recital states that certain brethren besought the Grand Master "to erect a Lodge of Free Masons," nothing whatever is said in the operative part of the Warrant as to the actual Constitution of the Lodge *as a Lodge*, but only that the Grand Master did "nominate, create, authorize, and constitute" a certain brother to be "*Master*," and two other brethren to be "*Wardens* of a Lodge of Free and Accepted Masons." And this formula continued long after the period covered by the present paper. The purport of the document is however quite plain, and I am of opinion that this is the earliest form of a Lodge Warrant ever issued.

What the early practice of the Grand Lodge of Scotland was, in regard to Warrants, can only be conjectured. Most of the old Charters granted by the Grand Lodge of Scotland, from its institution in 1736, were virtually Warrants of Confirmation, formally renewing and establishing the old Lodges with their ancient privileges. Through the courtesy of Bro. D. Murray Lyon, G. Sec. of Scotland, I have a copy of an early original Warrant for a Lodge in that country of the year 1753, which for the sake of completeness, and as illustrative of the absence of anything like uniformity between the different countries, I reproduce. This Warrant is a regular "Charter of Constitution and Erection" of certain members into a true and Regular Lodge of Free and Accepted Masons. The Master and Wardens are not designated in the Document, but permission is granted therein for the members to "elect and make choice of Masters Wardens and other Officers annually or otherwise as they shall have occasion."

Lodge of Dyke, Scotland, year 1753.

"To All and Sundry to whose knowledge these presents shall come
"Greeting. Whereas upon application to the Grand Lodge of Free and
"Accepted Masons in Scotland by George Russell, John Mc Pherson, William
"Frazer . . . . . who have been in use to conveen as a Mason Lodge
"Praying the Grand Lodge would be pleased to authorize their Erection by
"issuing a Charter of Constitution and Erection under the Seal of the Grand
"Lodge Erecting them into a regular Lodge by the Title of the Lodge of
"Dyke, The Grand Lodge Granted Warrand for Expeding the under written
"Charter of Constitution and Erection in their favour. Know ye Therefore
"that the Most Worshipful the Grand Master of Scotland and the Grand
"Lodge aforesaid Have Erected, Constituted, and Appointed, and hereby
"Erect, Constitute, and Appoint the Worshipful Brethren above named, and
"their successors in all time coming to be a True and Regular Lodge of Free
"and Accepted Masons under the title and designation of the Lodge of Dyke.
"And appoint and ordain all regular Lodges in Scotland to hold, own, and
"respect them as such. Hereby Giving, Granting, and Committing to the
"Brethren aforesaid and their Successors full power and authority to meet,
"assemble, and conveen as a Regular Lodge, and to admit and receive
"apprentices, pass Fellow Crafts and raise Master Masons upon payment of
"such compositions for the support of their Lodge as they shall see
"convenient. And to Elect and make choice of Masters, Wardens, and other
"officers annually, or otherwise as they shall have occasion. Recommending
"to the Brethren aforesaid to reverence and obey their superiors in all things
"Lawful and Honest as becomes the Honour and Harmony of Masonry. The
"said Brethren by accepting of this present Charter becoming faithfully bound
"and engaged not to desert their said Lodge hereby Constituted, nor upon any
"pretext whatsoever to make any separate or schismatical meetings without
"the consent of their Master and Wardens for the time, nor to collect
"money or other funds separate from the common stock of their Lodge, to the
"prejudice of the poor thereof. They and their successors in all time coming
"being obliged to obey and pay due regard to all the Acts, Statutes, and
"Regulations of the Grand Lodge already made or to be made for the utility,
"welfare, and prosperity of Masonry in General and to pay and perform what-
"ever is stipulated and demanded of them for the support of the dignity of the

"Grand Lodge, and to record in their books, which they are hereby appointed "to keep, this present Charter of Constitution and Erection, with their own "Regulations and Bye Laws and their whole proceedings from time to time as "they may occur, to the end the same may be the more readily seen and "observed by their Brethren, subject always to the review of the Grand "Lodge. And also the Brethren aforesaid and their successors are hereby "required punctually to attend the whole General Meetings and quarterly "Communications of the Grand Lodge by their representatives being their "Master and Wardens for the time, or by lawful proxies in their names, "provided the same proxies be Master Masons or Fellow Crafts belonging to "some established Lodge owning the Grand Lodge, to the end they may act "and vote in the Grand Lodge and be duly certoriate of the proceedings "thereof. Declaring their precedency in the Grand Lodge to commence from "the date hereof. And to the Effect these presents may be the more effectually "kept and preserved the same are hereby appointed to be recorded in the "books of the Grand Lodge. Given at the Grand Lodge held in Mary's "Chapel in Edinburgh by the Most Worshipful George Drummond Esq. "present Grand Master of Scotland, the Most Worshipful Charles Hamilton "Gordon Esq. Deputy Grand Master, the Right Worshipful George Frazer "Esq. Substitute Grand Master, the Right Worshipful Joseph Williamson, "and David Dalrymple Esqs., Grand Wardens, and the Seal of the Lodge "appended hereunto the Eighth day of March 1753 years Witnessing hereunto "Brothers Thomas Mylne Grand Treasurer, John Mc Dougal Grand Secretary, "and James Alison Grand Clerk.

"(Signed) George Frazer, Sub. Grand Master.
"John Williamson. Sen. Grand Warden.
"David Dalrymple, Jun. Grand Warden.
"Thomas Mylne, Grand Treasurer.
"John McDougal, Grand Secretary.
"James Alison, Grand Clerk."

Returning to England, I may next remark that as our ancient Brethren were constantly moving about—operative Masons especially—from one part of the country to another, and from one country to another also, it is not surprising to find that although the Grand Lodge in London did not issue any Warrant until a much later period, the practice of Constituting Lodges under or by means of a Warrant in the provinces had commenced at an earlier date, and it may be not unreasonably inferred that these Documents superseded the "Deputations" which we know were issued as late as 1753. The earliest authentic instance of the new form of Document is of the year 1754, and is in the possession of the Lodge of Unanimity," No. 89, Dukinfield, having been issued to a Lodge constituted in Manchester in 1754, but which died out early in the present century. By that document, which is certainly *sui generis*, the Provincial G. M. of Lancashire, William Ratchdale, "constituted" the petitioning Brethren "into a legal regular and constituted Lodge," and thereby also appointed the Master and Wardens. The document, although faulty in its grammar, is valuable to us as an indication, from its preamble, of the extent of the Provincial Grand Master's power and authority, and it may, perhaps, be rightly inferred that the appointment of the Master and Wardens by the Prov. G.M. was a continuation of the usage or custom, or an exercise of the power, known to have been in existence in London, as we have seen, in the years 1737 and 1738.

Copy of Warrant, now at Dukinfield.

"To all and every our Right Worshipful Worshipful and Loveing "Brethren [of the Ancient and Honourable[1]] Society of free and accepted "Masons Send Greeting.

"Know Ye that by virtue of the power given under the hand and seal of "the Right Honourable and Right Worshipful John Lord Ward Baron of "Birmingham in the County of Warwick Grand Master bareing date the 30th "day of April A.D. 1743, A.L. 5743 [giving law] ful power and authority to "me William Ratchdale of Liverpool in the County Palatine of Lancaster, M.D. "his Provincial Grand Master to appoint my Deputy and Wardens and Masons "and constitute Lodges as occasion shall require I the said William Ratchdale "takeing special care that all and every the Members of every Lodge of (*sic*) "shall be constituted have been, or shall be, regularly made Masons and that

[1] The words in brackets are supplied, the original being in some places quite illegible.

"they do observe perform and keep all & every the Rules orders & regulations "contained in the Book of Constitutions (except such as have been or may be "revoked or alter'd at any Quarterly Communications or other general "meeting) and do al such matters and things as may from time to time from "the Grand Lodge (by order of the Right Worshipful the Grand Master for "the time being) deliver'd to me and that each Lodge so constituted by me y^e "s^d P.G.M. shall pay the sum (*sic*) two guineas for the use of the Grand "Charity and ten shillings and sixpence to the Grand Secretary for entering "the said Lodge in the Lodge Book of ye Grand Lodge and [that every such] "Lodge or Lodges as shall by him the said P.G.M. [be so] constituted that "they keep the Rules [orders and Regulations aforesaid].

"Now Whereas I the said William Ratchdale ye said P.G.M. have been "applyed to by Petition from several Bretheren dwelling and resideing in "Manchester in the County Palatine of Lancaster praying that they may be "constituted and formed into a regular Lodge.

"Know Ye that I the said Wm Ratchdale by virtue and in pursuance of "the power aforesaid Hath and by these presents doth Constitute and form "the said petitioning Bretheren into a Legal regular and constituted Lodge "to be held on every the 1st and 3d Wednesday in every month at the place "called St. Ann's Coffeehouse now kept by Harry Kirks in Manchester afore- "said, and I do and have appointed Joseph Greenwood Gent^n Master of the said "Lodge John Smith Gen^n Senr Warden and John Harrysone M.D. Junr "Warden

"Given under my hand and seal this 4th Day of Feb. 1754, A.L. 5754

"Wm Ratchdale (Seal)
P.G.M."

Two years and a half prior to the date of this peculiar Warrant the Grand Lodge of the "Ancients" was formed, viz., on 17th July, 1751. It has been suggested that as their members consisted chiefly of Irish Masons, they probably adopted the Irish methods of working and organization, including the Irish form of Warrant. On this latter point alone I shall in this paper venture to touch, and may state at once that if the Ancients did adopt the Irish form of Warrant they so altered its style and phraseology as to render it difficult if not impossible to trace much similarity.

All the old Irish Warrants known from 1731 to 1760 or later have the same characteristics. The Grand Master in every instance is stated to thereby "Nominate, Create, Authorize, and Constitute" certain named Brethren "to be Master and Wardens of a Lodge of Free and Accepted Masons to be held by them and their successors lawfully admitted in the said Lodge for ever."

The earliest Grand Lodge Warrant of the "Ancients" now extant is that of "Enoch Lodge," No. 11—then No. 6—of 18th June, 1755, *i.e.*, four years after the creation of the new Grand Lodge. It is evident from the original records in "Morgan's Register" that Warrants were not issued to the early Lodges until after 14th September, 1752, for on that day the following important Order was made:—

"And whereas several[1] of the Lodges have congregated and made Masons "without any Warrant (not with a desire of Acting wrong, but thro: the "Necessity above mentioned[2]). In order to Rectify such irregular proceedings "(as far as in our power) It is hereby Order'd That the Grand Secretary shall "write Warrants (on parchment) for the Unwarranted Lodges, viz. The "Lodges known by the Title of No. 2, 3, 4, 5, 6, and that all the said Warrants "shall bare date July the seventeenth, One thousand seven hundred fifty and "One, being the day on which the said lodges met (at the Turk's Head "Tavern, in Greek Street, Soho) to revive the Ancient Craft.

"That the Secretary shall leave proper spaces for the Grand Mast^r, "Deputy G.M. and Grand Wardens to sign all the said Warrants according "to Ancient Custom.

"That as soon as we shall arrive at the Great happiness of installing "proper Grand Officers, the possessors of the Unsigned Warrants shall present "them to the Grand Master for his Worship's Signature or Renewal, Until "which time the said Warrants as well as those which have or may be (thro: "necessity) granted in the like manner, shall be deem'd good and lawfull."

[1] There were only 10 Lodges on the Roll at that period.
[2] This was the want of a Grand Master.



The Warrant of the Enoch Lodge is as follows :—

" E. C. Vaughan, G.M.

" W. Holford, D.G.M. John Jackson, S.G.W.

" Sam. Galbraith, J.G.W.

" To all whome it may concern We the Grand Lodge in Ample form " Assembled do hereby Authorize and Impower our Trusty and Well beloved " Brethren Willm Cowen Master William Osborn Senr Warden and John " Nelson Junr Warden (with their lawful Assistance) To form and hold a " Lodge of Free and Accepted Ancient Masons and in such Lodge Admit enter " and make Masons according to the Ancient and honourable Custom of the " Royal Craft in all Ages and Nations throughout the known World. And " we do hereby further Authorize and Impower our said Trusty and Well " beloved Brethren William Cowen William Osborn and John Nelson (with " their Lawful Assistance) To nominate, chuse, and Instal their Successors " whom they are to invest with their power and dignity and such Successors " shall in like manner Nominate, Chuse, and Instal their Successors, &c. &c. " &c. such Installations to be on every St. John's Day during the continuance " of the Lodge for ever. Providing that the Above named Brethren and their " Successors always pay due Respect to this Ancient Grand Lodge otherwise " this Warrant to be of no force nor Virtue.

" Given under our hands and Seal of the Ancient Grand Lodge London " this 18th day of June in the Year of our Lord 1755, and in the Year of " Masonry 5755.

" Lau. Dermott, G. Secy.

" Constituted July 17th 1751-5751."

This, as I have stated, is the earliest Athol or Ancient Warrant known to be in existence. Whether or not it is similar in form to the Original Documents issued in compliance with the " Regulation " of 14th September, 1752, above cited, we cannot say, none of these as yet having been discovered. But there may have been some developments from 1751 to 1755, as the foregoing was the second warrant issued to the present Enoch Lodge, the first having been granted on 19th August, 1754, as No. 37.

Notwithstanding this, however, it should be carefully noted and remembered that although the " Ancient " Warrants subsequently became more formal, and contained various other clauses, the authority granted by all of them to three Brethren named therein respectively as Master and Wardens " *to form and hold a Lodge*," is continued down to the end of the Athol regime—in 1813—precisely as it was in 1755.

After this period we find another change in the form and contents of the Warrants issued by the premier (or " Moderns ") Grand Lodge. There are none known to be in existence between that of No. 86 Prescot, dated 20th December, 1753, before quoted, and the following one of the Palatine Lodge, No. 97, dated 14th January, 1757, an interval of a little over three years, during which period Dr. Manningham was the D.G.M., and John Revis G.Sec., and perhaps to the former the elaboration and important additions may be attributed. At any rate, each Warrant from that period when signed was an actual Constitution of a Lodge, including the appointment of its first Master and Wardens.

The ceremonial used at the initial opening of the Lodge (now termed its " Consecration,"—but not a very appropriate word) may be supposed to have given the finishing touch to its " Constitution," but the phraseology used since 1757 clearly shows that the Lodge was virtually constituted when the Warrant was signed. Similar words appear in the Warrants of the present day, but I must not go beyond the period laid down in the early part of this paper, and with the insertion of a copy of the earliest known Warrant of the form last referred to, viz., of the Palatine Lodge, No. 97, Sunderland,[1] will bring my task to a close, having thus submitted for your consideration all the salient points known to me in connection with the Constitution of Lodges, and the development of the Documents that led up to and have been preserved in evidence of such Constitution, during the first half century of the Grand Lodge Era.

[1] The Warrant of Lodge Friendship, No. 100, Great Yarmouth (formerly of Norwich), dated 25th March, 1757, is identical in substance with that of the Palatine Lodge, No. 97.

PALATINE LODGE, No. 97.

(Seal) " Carnarvon G.M.

" To all and every our Right Worshipful, Worshipful and loving Brethren, " We James Brydges, Marquis of Carnarvon, Grand Master of the Ancient " and Honourable Society of Free and Accepted Masons, Send Greeting

" Know ye that We at the humble petition of our Right Worshipful and " well beloved William Scollay, Joseph Greenwell, Micah Wardle, and several " other Brethren residing in or near Sunderland near the sea, in the County " of Durham, and confiding in the care of you the said William Scollay that " all and every the said Brethren have been regularly made Masons, do " hereby Constitute you and the said Brethren into a regular Lodge of Free " and Accepted Masons. And do further at their said petition and of the " great trust and confidence reposed in you the said Three above-named " Brethren Hereby appoint you the said William Scollay to be Master the " said Joseph Greenwell to be Senior Warden and the said Micah Wardle to " be Junior Warden for opening the said Lodge and for such further time only " as shall be thought proper by the Brethren thereof It being our Will that " this our appointment of the above Officers shall in nowise affect any future " Election of Officers of the Lodge: But that such elections shall be regulated " agreeably to such By Laws of the said Lodge as shall be consistent with the " general laws of this Society contained in the Book of Constitutions. And " we hereby will and require you the said William Scollay, and the future " Masters of the Lodge for the time being to take especial care that all and " every the Brethren of the said Lodge do observe perform and keep all and " every the Rules orders & regulations contained in the Book of Constitutions " (except such as have been or may be repealed at any Quarterly Communica- " tion or other General Meeting) Together with all such other Rules orders " regulations and instructions as shall from time to time be transmitted by us " or Thomas Manningham M.D. our Deputy or by any of our Successors " Grand Masters or their Deputy for the time being And that you and such " Masters of the Lodge for the time being do from time to time cause to be " entered in a book to be kept for that purpose an account of the proceedings " in the Lodge together with all such rules orders and regulations as shall be " made for the good government of the same And that it be in no wise " omitted, at least once in every year, to send to us or our Successors Grand " Masters an account in writing of the said proceedings and copies of all such " rules orders and Regulations as shall be made as aforesaid together with a " list of the Members of the Lodge and such a sum of money as may suit the " circumstances thereof & reasonably be expected towards the General Charity " And we do moreover hereby will and require you the said William Scollay " as soon as conveniently may be to send to us an account in writing of what " shall be done by virtue of these presents Given at London under our hand " and seal of Masonry this 14th day of January A.D. 1757, A.L. 5757.

" Witness " By the Grand Master's Command

" John Revis, " Thos Manningham

" G.S." " D.G.M."

APPENDIX.

I subjoin a List of the existing Lodges of the "Moderns" as far as No. 100 with particulars of the Warrants under which they now work. It will be seen that very few have the Original Documents in their possession.

Original Number.	Present Number.	Name of Lodge.	Date of Origin.	Date of Existing Warrant.
117	—	Grand Stewards' Lodge, London	25th June 1735	No Warrant
1	2	Antiquity, London	Time Immemorial	No Warrant
3	4	Royal Somerset House and Inverness, London	,,	No Warrant
4	6	Friendship, London	17th Jan. 1721	W. of Conf. 1st Feb. 1886
6	8	British, London	19th Jan. 1722	,, 19th Dec. 1815
7	10	Westminster and Keystone, London	28th Jan. 1722	,, 22nd April, 1822
11	12	Fortitude and Old Cumberland, London	27th Feb. 1723	,, 13th Nov. 1826
10	14	Tuscan, London	25th Nov. 1722	,, 21st Dec. 1824
9	16	Royal Alpha, London	May 1722	,, 1st Jan. 1881
12	18	Old Dundee, London	27th March 1723	,, 5th June 1839
13	20	Royal Kent of Antiquity, Chatham	28th March 1723	,, [illegible] 1820
19	21	Emulation, London	15th May 1723	,, 15th March 1810
23	23	Globe, London	18th Sept. 1723	,, [blank] 1828
38	26	Castle Lodge of Harmony, London	22nd Jan. 1725	,, 1st June 1826
43	28	Old King's Arms, London	25th May 1725	,, 21st March 1822
49	29	St. Alban's, London	31st Jan. 1728	,, 11th Jan. 1827
75	33	Britannic, London	17th July 1730	,, 7th Jan. 1840
57	35	Medina, Cowes	1761	,, 24th April 1824
105	37	Anchor and Hope, Bolton	23rd Oct. 1732*	The original "Deputation"
97	39	St. John the Baptist, Exeter	11th July 1732*	,, ,,
113	41	Royal Cumberland, Bath	26th April 1733*	,, ,,
118	42	Relief, Bury	3rd July 1733*	,, ,,
125	43	St. Paul's, Birmingham	1st Aug. 1733	W. of Conf. 23rd Aug. 1824
110	45	Strong Man, London	2nd Feb. 1733	,, 3rd Nov, 1814
130	46	Old Union, London	11th June 1735	,, 7th June 1826
132	48	Industry, Gateshead	24th June 1735	,, 12th March 1845
141	51	Angel, Colchester	1736	,, 24th June 1777
146	52	Union, Norwich	24th June 1736	,, 23rd Dec. 1819
150	55	Constitutional, London	2nd Dec. 1736	,, 22nd June 1822
55	56	Howard of Brotherly Love, Littlehampton	6th May 1789	,, 27th Jan. 1860
162	58	Felicity, London	24th Aug. 1737†	The original "Certificate"
179	59	Royal Naval, London	27th Jan. 1739	No official or authentic document
172	60	Peace and Harmony, London	3rd May 1738	W. of Conf. 18th Jan. 1884
176	61	Probity, Halifax	1st Aug. 1738	Duplicate issued in 1765
165	64	Fortitude, Manchester	9th Jan. 1739	W. of Conf. 1st May 1772
189	66	Grenadiers, London	25th Oct. 1739	,, 11th Feb. 1818
185	67	Star in the East, Calcutta	16th April 1740	,, 3rd Nov. 1813
190	69	Unity, London	13th April 1742	,, 28th April 1824
198	71	Unity, Lowestoft	9th May 1747	,, 8th March 1810
209	75	Love and Honour, Falmouth	20th May 1751	,, 10th Jan. 1825
211	77	Freedom, Gravesend	8th June 1751	,, 5th June 1847
92	78	Imperial George, Middleton	1805	,, 24th June 1852
96	82	Foundation, Cheltenham	1807	,, 1st July 1817
227	83	Prudence, London	5th March 1753	,, 12th April 1821
232	85	Faithful, Harleston	10th Nov. 1753*	The original "Deputation"
235	86	Loyalty, Prescot	20th Dec. 1753*	,, ,,
182	88	Scientific, Cambridge	1762	W. of Conf. 22nd April 1829
111	89	Unanimity, Dukinfield	1st April 1807	Warrant 4th Feb. 1754‡
259	91	Regularity, London	5th May 1755	W. of Conf. 25th Dec. 1826
263	92	Moira, London	17th June 1755	,, 8th May 1847
206	93	Social, Norwich	16th Sept. 1755	,, 2nd Aug. 1797
207	94	Phœnix, Sunderland	7th Oct. 1755	,, 29th Sept. 1821
217	96	Burlington, London	2nd Dec. 1756	,, 25th June 1828
218	97	Palatine, Sunderland	14th Jan. 1757§	The original G. L. Warrant
221	99	Shakespeare, London	14th Feb. 1757	W. of Conf. 25th April 1841
223	100	Friendship, Great Yarmouth	25th March 1757§	The original G. L. Warrant

* "Deputation to Constitute." † "Certificate of Constitution."

‡ A Prov. Warrant of a defunct Manchester Lodge. § G. L. Warrant appointing Master and Wardens.



Bro. E. Conder, jun., said:—Bro. Lane deserves the thanks of all students of Masonry for so clearly tracing the early history of the present Grand Master's Warrant of Constitution. There is, I believe, little doubt but the early English Lodges [*i.e.* those working by prescription previous to 1717] owed their existence to a draft of masons from some previously organised Lodge. The genesis of a new Lodge at that period was probably one of little or no ceremony beyond the presence of some members of the parent body as visitors, and perhaps the presentation of a copy of the MS. Constitutions by one of the founders. When however the Society started on a new lease of life, in the early part of the eighteenth century, the reformed ritual and custom required the Foundation of a new Lodge to be attended with some degree of ceremony, and the presence of a member of Grand Lodge to be almost a necessity. Alterations in the ritual and custom began shortly after the formation of Grand Lodge. But in the absence of any minutes of that body during the first five years of its life, we are unable to define the precise moment when an enlargement of the two old degrees was first mooted. My own opinion on this interesting crux must be deferred until we discuss (as I hope we shall some day) the three degrees of Craft Masonry, and the origin of the Reformed Ritual. Bro. Lane, however, draws attention to Lodge No. 10; one of the historic four of 1716. I cannot help thinking from the date of their new constitution 1722/3, that the primary cause of this act was the introduction of "new men upon old acres." Many of the older members—men who would remember the operative days—would perhaps object to the modern requirements of the Grand Lodge, and regard with a jealous eye the gradual decadence of old time habits. The younger men on the other hand, anxious to advance with the times, evidently broke away from the Lodge at the Apple Tree Tavern, and came together under a new constitution at the Queen's Head, the remnant at the Apple Tree probably in a short time becoming extinct. The date of this split in Lodge No. 10 will be one of importance whenever we discuss the enlargement of the F.C. degree and the subsequent formation of the Third. Bro. Lane shews us that the early form of constituting a Lodge, was not by appointing certain Masons by documentary procedure to fill the chairs of the future Lodge, but rather the personal reception of the new Master—as yet only a F.C.—by the Grand Master, or his deputy, at the hands of the brethren. When distance prevented this, we get a record appointing two or more Master Masons of the district to attend and countenance the formation of the new Lodge in a similar manner. It is curious that we have to go to the Sister Isle for the first regular warrant, by this I mean a document empowering certain individuals named to fill the chairs of the new Lodge as Master and Wardens, and further giving them power to make rules and bye-laws for the better government by the members, everything in a manner very similar to a warrant of the present day, and this so early as 1731. Our Bro. Sadler has pointed out in his excellent account of the "Ancients"[1] how close the connection was between them and their Irish brethren. Personally, I have little doubt but that if we are anxious to restore for the use of Masonic students the practices of the Craft prior to 1740, it is to the records and traditions of Irish Freemasonry that we must now turn our attention. I must, however, again congratulate Bro. Lane on the very interesting paper he has been good enough to prepare for our benefit this evening, and trust that the interest he takes in early eighteenth century Freemasonry will in due time give us another paper on that period before long.

Bro. Hamon le Strange said:—In addition to the two Norfolk Warrants which Bro. Lane has cited in his instructive account of the method of constituting Lodges in early days, I can give a few more particulars from the same province which may be interesting as supplementing his paper.

An extinct Lodge, originally numbered 140[b], met at the Union Coffee House in Norwich, under a "Deputation" from Lord Byron, G.M., dated 5th January, 174$\frac{4}{5}$. The original is lost, but the minute books of the Lodge, which are now in the possession of the Provincial Grand Lodge of Norfolk, contain a verbatim copy of the document. It deputes Richard Twiss to constitute the petitioners (whose names are not given) into a Lodge, but does not say where they are to meet. The minutes then go on:

> "By virtue of the power and authority aforesaid granted to the R.W.
> "Bro. Richard Twiss Hee did cause the said Brethren who signed the
> "aforesaid Petition to be convened together at the Honse of Bro. Tho[s] Jenney
> "called the Union Coffee House in the City of Norwich aforesaid (Hee the s[d]
> "Richard Twiss well knowing all of the s[d] Brethren to be ffree and Accepted
> "Masons) and pursuant to the s[d] power did constitute them in to a regular
> "Lodge of ffree and Accepted Masons.

[1] *Masonic Facts and Fictions.*

"The said Brethren did then present Bro. Thomas Craske as a proper "person for their Master, who was approved of by the s[d] Richard Twiss and "placed in the Chair accordingly and returned his best thanks for the great "honour done him.

"The said Master as a right inherent in him did elect and chuse for his "Wardens the Brethren following."

I take it that the brethren of the Lodge regarded this entry on their minutes of what was done by the Brother deputed to constitute the Lodge, as a full and sufficient authority under which to work, and, as they had copied the "Deputation" into their minute book, they perhaps thought it was unnecessary to preserve the original document itself. Although no Master was named therein, it is evident that the assent of the Constituting Officer was considered essential for his appointment.

A copy exists in the library of Grand Lodge dated 6th June, 1751, of the Deputation to constitute Lodge No. 219, it is almost word for word identical with that issued for No. 140[b], differing only in that the house of meeting, namely "the Angell in Great Yarmouth," is named in it. The certificate of constituting is entered overleaf on the same sheet of paper.

The warrants of Faithful Lodge, now No. 85, and Friendship Lodge, now No. 100, which have been mentioned to-night by Bro. Lane, are both entirely in the hand writing of Dr. Manningham, D.G.M.; the first being a "Deputation" and the second a warrant, properly so called, nominating the Master and Wardens; as one is dated in 1753 and the other in 1757, it must have been during this interval of four years that the new form of constituting document was adopted by Grand Lodge,

It is travelling beyond the scope of to-night's paper, which was limited to the year 1760, but it is, perhaps, worth while to mention that after 1765 (and perhaps earlier, as one warrant dated in 1764 is lost) all Norfolk warrants of the "Modern" jurisdiction were issued by the Provincial Grand Master. The first Provincial Grand Master for Norfolk, Bro. Edward Bacon, was appointed in 1759, and, although he at once assumed the active discharge of his duties within the Province, he did not at first exercise that of warranting Lodges; the warrant of the Lodge of Friendship in Lynn, dated 9th June, 1762, was granted by the Grand Master, Lord Ferrers. The first issued by the Provincial Grand Master was that of the Royal Edwin Lodge at Fakenham, No. 358, on the 30th December, 1765, and it is noticeable that in this, as well as in another issued by him for the Royal Alfred Lodge at Diss in 1770, he reverted to the old form of a "Deputation to Constitute," instead of adopting the more recent form as used by Grand Lodge. The next Provincial Grand Master, Sir Edward Astley, adopted the form of warrant, properly so called, for Lodge No. 501, which he warranted on the 28th July, 1792, but, curiously enough, he reverted to the form of Deputation for the Lodge of Strict Benevolence on the 14th April, 1796. Next year, on the 26th June, he issued a warrant, proper, for United Friends, No. 564. Subsequent warrants for Norfolk Lodges up to the time of the Union have disappeared, but it is evident that, as far as Provincial Grand Warrants were concerned, there was as yet no settled and uniform practice up to the end of the last century.

Bro. G. W. Speth said: There is one paragraph in the paper we have just heard to which I wish to take exception. Its correctness (or otherwise), does not in any way interfere with the special value of Bro. Lane's latest contribution to our *Transactions*, as it refers to an earlier period than that of which he treats, and yet I feel it imperative to place on record my dissent from the particular expression of opinion. Our Lodge has reached such a position that if controvertible views are allowed to pass unchallenged by us, simply because they are not of the essence of the paper before us, we run the risk of their being accepted and quoted as the opinion of us all, and that is a danger which I think we must always be ready to avert. Bro. Lane, in one of his opening paragraphs, states that it is a *well established historical fact* that previous to 1717 Masons "assembled by what is now termed the doctrine or power of 'inherent right,' every Lodge being a law unto itself, and neither attempting to exercise authority or jurisdiction over any Lodge, nor rendering obedience to any person, Lodge, or organisation whatever." This is undoubtedly a very prevalent opinion, held perhaps by a majority of students, but so far from being a "well established historical fact," I think there is no evidence of a positive nature to sustain it, whilst I venture to suggest that there is at least some evidence *per contra*. We are perhaps not able to estimate the exact value of that evidence, and I can quite understand that many brethren, for whose opinion I have the highest regard, will be inclined to hold it of little force. But, whether it be strong or weak, we must take it into account. The Harleian MS., No. 1942 in the British Museum, contains the following clause: "That noe pson hereafter bee accepted ffree Mason nor shalbee admitted into any Lodge or assembly vntill he hath

brought a Certificate of the time of accepcon; from the Lodge yt accepted him, vnto the Master of that Limit, & Devision, where such Lodge was kept, which sayd Master shall Enrole the same in parchm^t, in a role to bee kept for that purpose, to giue an acc^t of all such acceptions At every generall Assembly."[1] Mr. Bond was of opinion that this MS. dates from the beginning of the 17th century; but Bro. Gould, quite aware that the document revealed an organization which he could not at the time believe had existed before 1717, felt inclined, for that very reason, to question the date assigned by Mr. Bond, in spite of the authority which he acknowledged his name carried with it. Bro. Begemann however could see nothing suspicious in this and the other clauses, and was willing to concede a pre-revival origin to the manuscript.[2] Thus the question remained, until recently the Grand Lodge No. 2 Roll was discovered, which contains an identical clause.[3] This latter document Mr. Scott, keeper of the MSS. in the British Museum, attributes to the middle of the 17th century. But even if both these authorities err, and the two manuscripts date, as the "Roberts print" would lead us to infer, from the year 1693, they considerably antedate 1717, and I do not think that anyone would now pretend that they dated from 1720 or later. This being so, I suggest that there is evidence of *some* organisation before 1717 to place against the opinion of Bro. Lane and those who hold with him, and that Dr. Anderson was perhaps right in calling the movement of 1717 a "revival"; and I submit that, whether my opinion or that of our distinguished Brother be held to prove the more tenable, in any case the expression "well established historical fact" is far too strong under the circumstances. For the rest of the paper of this evening I have nothing but admiration; it places before us concisely the various steps between the mere assent of the G.M. and the present warrant of constitution; it gives us telling examples of every method of legalising a Lodge; and all this it tabulates most conveniently for our future use and reference.

Bro. E. Conder, jun., said: I can not quite agree with the views expressed by Bro. Speth with regard to the Harleian MS. No. 1942, and Grand Lodge No. 2. Doubtless these versions date from the 17th century, but from recent examination I would rather lean to the latter half of the century than the earlier. I also cannot come to the same conclusion with our brother as to the meaning of Articles No. 29 in the Grand Lodge MS., and 28 in the Harleian, viz., that they refer to a Supreme Lodge over the whole Craft, as hinted to have been in existence by Anderson. Had this been so we should certainly, I think, have found similar articles in all those MS. Constitutions of a later date in number somewhere about forty. For my part I consider there is some probability that these two MS. above mentioned refer to Lodges founded in London after the commencement of the rebuilding of St. Paul's.

Bro. W. H. Rylands said:—I have much pleasure in exhibiting on behalf of Bro. Dr. Crawley who has kindly sent it for the purpose, an interesting Irish Warrant or Charter. It is printed on parchment or vellum, and is the second form used by the Grand Lodge of Ireland; granted on the 7th November, 1732, to the "First Battallion Royal," it is the first charter for a Military Lodge extant, and will be found to be an amended form of the Irish Charter of 1730-31. I am sure we are all indebted to Bro. Lane for having collected together such an interesting series of documents referring to the manner of founding Lodges between the years 1716 and 1760. I need hardly point out that the study of the old Charters or Warrants, and the consideration of various matters which naturally follow, are subjects which cannot be overlooked. They are the authority upon which the Lodges worked; the other document granted by the Grand Lodges, the certificate, as it only refers to an individual, is of minor importance, and can tell us little or nothing beyond a name. I have listened with pleasure to Bro. Lane's paper, and there are one or two points to which I will call attention. The sentence referred to by Bro. Speth is one about which I had intended to make some remarks. The assertion about authority and jurisdiction, is probably correct as to the Lodges of Freemasons existing at the time of the "Revival" of the Grand Lodge in the period selected by Bro. Lane. I am however of opinion, that there existed at an earlier period, not only central authorities to a certain extent, but also in some places schools of masonry. One kind of authority, together with jurisdiction, is quite clear with regard to the Lodge attached to the Masons' Company during the seventeenth century. For the proofs of the existence of certain Head Lodges as I may perhaps call them, evidence must be sought at a period long before the advent of our Grand Lodge, as not much assistance is gained by our knowledge of the Lodges formed after 1716-1717; the subject would take a longer time to attempt to discuss than we have at our disposal, and it is therefore

[1] *Quatuor Coronatorum Antigrapha*, vol. II.
[2] *Ars Quatuor Coronatorum*, vol. I., 159 *et seq.*
[3] *Quatuor Coronatorum Antigrapha*, vol. IV.



better not to refer to it now, more than to state that I am unable to agree with the opinion expressed. Bro. Lane, following Bro. Crawley and others, points out the different usages of the Regular, and Atholl Grand Lodges with regard to forming a new Lodge. The former granted a Warrant to certain people to constitute a Lodge, the latter constituted the Lodge by granting a Charter. The difference is very great, it must however not be forgotten that in the first instance the Regular Grand Lodge does not seem to have contemplated a great extension of Lodges beyond London and Westminster, in which case it was possible to personally constitute the newly formed Lodges. This being done there was no necessity to grant a formal document, and follow a custom quite contrary to ancient usage. In some instances the action was only required to make a Lodge "regular." Regular, really meant, recognized by and owing obedience to the Grand Lodge, and hence enrolled on its books. The great object the Grand Lodge had in view was to do this, and to obtain the allegiance of all Lodges so as to place them on the roll, and thus do away with individual rights. The Grand Lodge claimed the power, and therefore the ceremony was performed by some of the Grand officers in person. In the Provinces, certain brethren were empowered by Warrant to perform the same duties, *i.e.* they were *deputed* to do the work in the place of the regular Grand Officers. These ceremonies being performed the right of electing future Masters and Wardens followed as a necessity, and therefore required no special mention. No doubt all was included in the fact that they were regularly constituted into "a regular Lodge that we secure the benefit and Privilege of all our Regular Lodges." The petitioners had no doubt in every case selected their first Master, who in his turn selected his Wardens. The Irish Grand Lodge, working on different material formed a different system, and so early as 1730-31, in accordance doubtless with the names mentioned in the petition constituted by a formal printed Warrant or Charter, certain persons to be the W.M. and Wardens "*of the said Lodge* . . . to be held by them and their successors lawfully admitted . . . for ever"; granting also the right to elect future officers. Thus by this Charter the Grand Lodge of Ireland constituted the Lodge and elected the first officers, no ceremony of consecration being apparently required. It is clear however, that without officers there could be no Lodge, and without a Lodge there could be no officers. About 1753 the Grand Lodge of Scotland when gathering the old Lodges into the fold, aimed at a more extensive form of document producing a lengthy and verbose form of Charter. The interesting Charter of the Duckinfield Lodge given by Bro. Lane, proves that in 1754 one Prov. G.M. at least used the power of constituting Lodges by Charter. The Atholl Grand Lodge or "Ancients" adopted the system of constituting Lodges by Charter, as used by the Irish Grand Lodge, in distinction to the "Deputation" to constitute used by the Regular Grand Lodge. Although to some extent they copied the powers granted in the Charter or formal Warrant of Constitution of the Grand Lodge of Ireland, they were very particular not to copy the exact manner of expressing them. Nothing was further from their wishes I imagine than for it to be thought that they copied anyone; their intention was to stand alone and to pose as the Grand Lodge of England according to the Ancient Constitutions. I have now exhausted the time at my disposal, and will say no more than to propose a cordial vote of thanks to Bro. Lane for having brought this interesting matter before the Lodge.

The following letters were read by the SECRETARY:

Bro. Lane has given prominence to the original method of "Constituting" Lodges by the premier Grand Lodge, which has been almost entirely overlooked. Dr. Crawley has also directed attention to the matter, and the point is also noted in Bro. Hope's History of No. 39, Exeter, which possesses the oldest "authority to constitute" in England.

I am not sure that Bro. Lane's statement that during the early period referred to by him, "it would seem that *no document of any kind was necessary*," is precisely correct, as in the instances known to us, copies were preserved of the petitions and certificates of constitution, being *acknowledgements* that such a ceremony has been performed. Such documentary evidence is all that the "Lodge of Felicity" No. 58, has to produce as its authority for working, and it is all that the "Peace and Harmony" Lodge, No. 60 had until recently, when it was superseded ("*unfortunately*" as Bro. Lane observed) by a warrant of confirmation.

Bro. Robert Hudson, Provincial Grand Secretary of Durham, has kindly sent me photographs of the chief portions of an old minute book, dating from 1725-6, which met in London, and in which are copies of the original petition and what might be fairly termed a *certificate of constitution*, which I apprehend the members kept in proof of their "regularity."

Bro. Lane has successfully traced the authority by which all the Lodges of the "Moderns," from No. 6 to No. 35, prove their right to work, and finds they have "Warrants of Confirmation" only. It seems to me likely that Grand Secretary Dermott had the usage of the Grand Lodge of Ireland in his mind, when the style of warrant was adopted by the "Ancients"; and it is certainly remarkable that the chief features of these documents,

such as the appointment of Master and Wardens, who were "to form and hold a Lodge," continued from 1755 to 1813.

I consider Bro. Lane has done good service in thus so ably describing the custom of the Grand Lodge of England as to "Constitution" and Warrants.—W. J. Hughan.

Bro. Lane is hardly clear as to what he considers a warrant. For my part I should say any document authorizing a Lodge to meet and transact Lodge business is a warrant, whether it be a "Warrant," "Dispensation," "Deputation," or other document distinguished by those names.

It may be clear enough that at the period the business of Grand Lodge was very loosely conducted—on that, probably, all of us agree. That the Grand Master was for a time called upon to personally perform the act of "Constituting" a Lodge is also generally accepted by those who have gone into the question at all; but while I do not see that very much is involved in the other point *at present*, we do not know what we are doing for the *future* by conjectural settlements of this kind. I do not like supposition, and certainly cannot agree with Bro. Lane when he says that the "warrant" referred to in his extract from No. viii. of the 39 Articles simply meant *sanction* or *authority*. As in many other points connected with our fraternity we have no right to *suppose* against evidence such as exists. When we begin to do this, we strike a blow at cherished notions, and I will not deny many possible illusions, which Masons contend for very strongly; *but having done so, we are practically where we were.* The general substance of Bro. Lane's paper will be fairly well understood by every member of the Lodge; but the method and order in which he has put an array of early printed and other evidence on this subject before us calls forth my warmest appreciation. However, we must agree to differ on the details. As I consider Bro. Lane's treatment the more admirable in that it is nearly all evidence, I shall rebut it in the same way, but of course very briefly, by a leaf out of his own book, *i.e.*, by making use of the same sources. I understand Bro. Lane to be of opinion :—

1st—That Lodges had no warrants or written authority to work.

2nd—That there was little or no ceremony in constituting a Lodge, the act of constitution being of a personal character requiring, or at least at the time *held* to require, nothing of the kind.

With regard to the 1st, No. iv. of the articles previously referred to distinctly enacts that:

> "No Lodge shall make more than five Brethren at a time, nor any man
> "under the age of 25 who must be his own Master; unless by a *Dispensation*
> "from the Grand Master or his Deputy."

And No. viii. (partially quoted by Bro. Lane) goes on to say, after the quotation he gives:

> "If any Set or Number of Masons shall take upon themselves to form a Lodge
> "without the Grand Master's Warrant, the regular Lodges are not to
> "countenance them, nor own them as fair Brethren and duly form'd nor
> "approve of their Acts and Deeds; but must treat them as *Rebels* until they
> "humble themselves as the Grand Master shall in his Prudence direct, and
> "until he approve of them by his Warrant, which must be signified to the
> "other Lodges, as the custom is when a new Lodge is to be register'd in the
> "List of Lodges."

Now No. iv. gives stronger proof than we usually require, that dispensations were usual before 1722, and they are to all intents and purposes (as an authority) the same thing as warrants; also that a dispensation was required in cases of far inferior importance than the constitution of a Lodge. No. viii. confirms this view in my judgment by the reference made to the Grand Master's warrant; but however that may be I do not press it. I submit that, inasmuch as ever since a written signed "Authority" has sanctioned the constitution of Lodges, is it likely that the only proof of their constitutional legality should be denied them, and thus lay any new Lodge under suspicion, and perhaps liable to be treated as *rebels?* If we ask a W.M. to-day by what authority his Lodge meets he will not reply that of H.R.H. the M.W. Grand Master, but immediately points to his Warrant. I think some document must have been customary after the formation of the Grand Lodge in 1717, although quite prepared to admit the laxity which generally existed, and I do not contend that it was, strictly speaking, what we now call a *warrant*. One would think the actual fact ought to be settled by Grand Lodge records.

But I am not sure whether after all Bro. Lane contends for a mere word while I am considering the *effect* of such word—I think warrant, dispensation, and deputation have practically the same value when lawfully granted, the two latter "by the Grand Master's command"—let me take Bro. Lane's own evidence and ask a question. If no documentary proof was given to shew that a Lodge had been legally constituted, what does he mean by

styling the existing warrant of Probity Lodge, Halifax, in his list now given, a duplicate—of what? Clearly a *warrant* if ever there was one.

As to the second, I submit only one bit of evidence, and as vol. VII. of the Lodge *Reprints* is in possession of many members, will take it from the 1738 Constitutions.

At the end of "The Ancient Manner of Constituting a Lodge" (see p. 151), will be found this paragraph:—

> "This is the sum, *but not the whole ceremonial by far*, which the Grand
> "Officers can extend or abridge at Pleasure, explaining things that are not fit
> "to be written; tho' none but those that have acted as Grand Officers can
> "accurately go through all the several parts and Usages of a new Constitution
> "in the just Solemnity."

But besides accepting this as conclusive evidence of ceremonial, I hold that to doubt the *ceremony* of Constitution is to cast a doubt also on the date of origin of our present system—in other words, is equivalent to saying that for a time (no matter how long or short), our Lodges continued Operative, although the revival was contemplated with quite a different object.

The data given by Bro. Lane in his admirable paper has a value apart from the subject itself, and I must say that I have not met with a compilation of similar evidence that has interested and pleased me so much for a long time.—J. RAMSDEN RILEY.

The perusal of Bro. Lane's important paper has given me not only the general pleasure due to so valuable a contribution, but also the particular pleasure felt by every student when his conclusions are fortified by the researches of an able and independent investigator. When the section of *Caementaria Hibernica*, in which *The First Warrant* was discussed, was printed off, exactly a year ago, there seemed little prospect of directing attention to a branch of Masonic archæology which had been almost studiously ignored, and still less prospect of enticing so eminent an investigator to follow in my footsteps so promptly, with so exhaustive a compilation.

As is but natural, Bro. John Lane has greatly added to the amount of evidence deemed necessary by me in *The First Warrant*. As is but natural, too, he has provided more accurate transcripts of the English documents: that is, more accurate as regards details of punctuation, reproductions of contractions, and such like. For I must permit myself some show of self satisfaction when I find that the researches of our distinguished brother, whom we all regard as in the foremost rank of critical investigators, have but corroborated my arguments and strengthened my conclusions.

The very wealth of material marshalled by Bro. Lane, may mislead readers who have not had the advantage of a legal training, and who may mistake superficial for essential characteristics, unless they realise what it is that constitutes the essence of a charter or Lodge warrant—what it is that makes such a document different in legal eyes from all other documents. The fundamental idea, the essence as jurisconsults call it, of a charter is that it should be "a document solemnly executed and delivered to the parties to whom rights are conceded, to be by them preserved and produced as formal evidence of their title to privileges therein granted by some Body or Authority legally possessed of the power to make such grant."[1]

It makes no difference whether the document be rubricated or indented; whether it nominates Master and Wardens, or leaves that faculty inchoate; whether it is printed on paper, or is engrossed on parchment; all these things are but of the accidents and do not touch the essence.

When the Grand Lodge of the Antients formulated warrants in 1752, the wording was extensively changed, so with the Grand Lodge of the Moderns, in 1757. But these verbal modifications, do not touch the essential characteristic: all these documents are warrants informed with the same legal intent and fraught with the same legal effect.—W. J. CHETWODE CRAWLEY.

Bro. LANE said: It will, perhaps, be better for me to leave Bros. Speth and Conder to settle the antiquity of the Harleian MS. No. 1942, and the Grand Lodge Roll No. 2, which I may deal with later on. I am not quite convinced by what the Worshipful Master in the Chair has suggested. He seems to be of opinion that there was a divisional body, similar to an existing Provincial Grand Lodge, having jurisdiction within certain limits over the operative Lodges, but evidence of this is certainly lacking. The Certificates referred to by Bro. Speth and Bro. Rylands would not necessarily favour their opinions. They would probably be of a character similar to the Clearance Certificates required to be used in the

[1] *Caemantaria Hibernica*, Introduction to *The First Warrant.*



present day, and would certify that the possessor was a Mason in good standing, and supply the date of his "Acception" into the fraternity, but that would not involve jurisdiction by one Lodge over another. I am personally glad Bro. Hughan has written on the matter, and have, at his desire, to express to the members of the Lodge, his great regret at having been unable to remain in town to take part in the proceedings of this evening. I do not however agree with his suggestion as to the extract from the Minute Book of the London Lodge of 1725-6. This belongs to a period somewhat later than that referred to by me, but, in the absence of any evidence to the contrary, it does appear that the *Act* of Constitution was all that was considered necessary in the early years of the Grand Lodge. The case cited by Bro. Hughan does not prove anything to the contrary, even in 1726, as what he refers to is only a *Lodge Minute* (unsigned); and I do not think we can accept a Lodge Minute as having the value of, or being equivalent to, a formal "Certificate of Constitution," the earliest known being of 1737. The Minute is, of course, evidence of the fact that the Constitution had duly taken place, but has no greater weight or authority than the simple record of any other Act performed in open Lodge.

On the motion of the Master in the Chair, seconded by Bro. Westcott, a hearty vote of thanks was passed to Bro. Lane, which he briefly acknowledged.

ADDITIONAL NOTE.

I avail myself of the opportunity afforded me by the Secretary to add a further reply.

The additional information supplied by Bro. Hamon le Strange confirms the statement in the early part of my paper as to Lodges being constituted according to the form practised by the Duke of Wharton in 1722, and is most valuable as showing that so late as 1749 the Constituting Officer, representing the Grand Master, after having duly constituted the Lodge, installed the first Master, who in exercise of "a right inherent in him did elect and chuse" his Wardens.

Bro. Speth's observations require a longer answer. From his standpoint (and that of Bro. Rylands) much may be said in favor of an Assembly with regulations requiring enrolment of members and travelling Certificates, but all this was at a period long anterior to the Grand Lodge Era, and there is, so far as I know, absolutely no evidence that such a state of things was in operation in the *early part of the eighteenth century*. My meaning was, and is, that at the time of the institution of the Grand Lodge (I do not use the term "Revival" as being somewhat inappropriate) in the year 1717, *and for years prior to that date* there were numerous Lodges, "whose members assembled by virtue of what is now termed the doctrine or power of 'inherent right,' every Lodge being a law to itself, and neither exercising nor attempting to exercise authority or jurisdiction over any other Lodges, nor rendering obedience to any person, Lodges or organization whatever"; and this I ventured to state was a "well established historical fact," but in reference to which Bro. Speth says "there is no evidence of a positive nature to sustain it." We cannot, in the nature of things, expect much positive evidence, although there is some which I will furnish, but it should be remembered that my paper nowhere affirms that it was so at the date of the two "Old Charges" before referred to. What I desired to make manifest was that this was the case for many years prior to the Grand Lodge Era, and also that the same thing continued for a long period after the Grand Lodge had become an established fact. Take, as an illustration, the Lodge of Industry, Gateshead, now No. 48. It is stated by some to have had an existence as early as 1690, at Swalwell, whilst others assign 1717 as its date of origin, but whatever its date it undoubtedly has minutes as early as 1725, showing it to have been in full operation at least ten years before it fell into the Grand Lodge ranks, and was enrolled as a "regular" Lodge on 24th June, 1735, during the whole of which period, at any rate, if not from its commencement, it was working without the least subjection to any superior authority.

Then we have evidence that No. 54, of A.D. 1728, which was placed on the Roll in that year, and whose members were admitted to Grand Lodge on 28th November, 1728, was "working previously, but not constituted" (*Grand Lodge Minutes.*) It may have been a very old Lodge.

There is also evidence of the existence of a Lodge at Hexham in "Book M, or Masonry Triumphant," which apparently never came into line. In the *Freemason* for 10th September, 1887, I drew attention to the fact that the list of subscribers to Book M, printed at Newcastle-on-Tyne in 1736, included

"Constituted Lodge at Swalwell,
"Lodge at Hexham,
"Constituted Lodge at Gateshead."



The Lodge at Hexham never appears on Grand Lodge records and must have been working quite independently.

Again, the Lodge at Alnwick which has records from 1701 is another of this class, and in reference to it I may briefly say that the records are most valuable and that its "Orders to be observed by the Company and Fellowship" do not give the slightest colour to the idea that there was anything like subjection to any other authority whatever. This Lodge continued to work down to 1757 without enrolment amongst the "regular" Lodges.

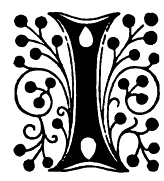
With reference to Bro. Riley's remarks I may repeat that one object of my paper was to show the *development* of the old form of constituting a Lodge, as a personal act without any document, through successive stages to the full blown Warrant similar to that of the present day. I do not consider the word "Dispensation" in Article IV. to be at all analogous—this was in reference to the "making" of Brethren. The remainder of Article VIII. (which I did not quote for reasons of space) does not bear any further upon the point, for the G.M.'s "Warrant" (which I construe to mean either "Consent," or "Sanction," or "Authority") did not necessarily involve any written documents, but was to be signified to the other Lodges, in the only form of which we have any evidence whatever, viz., the Engraved List of the period. The document in the possession of the Probity Lodge, No. 61 is, strictly speaking, a duplicate of a "Deputation to Constitute." I may dismiss the second part of Bro. Riley's remarks as irrelevant. If he will again read the paper he will, I think, see that I have not stated "that there was little or no ceremony in constituting a Lodge," no such proposition was affirmed. On the contrary, my paper affords some evidence, at any rate, of an opposite opinion.

There is nothing to take exception to in the complimentary observations of Bro. Crawley unless to remark that, as a matter of strict accuracy, I cannot claim to have "followed in his footsteps," my paper having been mainly written two years ago, and it would, but for other literary work, have appeared long since. The enforced delay, however, furnished me with the opportunity of incorporating therein the Warrant of No. 1, Ireland, of which I was very glad to avail myself.—JNO. LANE.



SQUARING THE CIRCLE GEOMETRICALLY.

BY BRO. G. W. SPETH.



HAVE been asked to enter into some further details as to my translation and interpretation of the old German "Steinmetz-spruch" (Stonemason's-saying) to which I alluded in the course of the discussion on Bro. W. H. Rylands' paper in May last, (*A.Q.C.* viii., p. 103). The brethren who have addressed me wish for a literal translation of the whole passage, in the first instance, and next for the reasons which have led me to my conclusion and for a proof of my theorem. I will therefore now give the original German and a word for word translation in parallel columns.

German.	*Literal Translation.*
Was in Stain-Kunst zu sehen ist	What in Stone-Craft to see (*be seen*) is
Dass kein jrr noch Abweg ist	Which no error nor by-path is
Sonder schnur recht ein Linial	But line right (*straight as a line*), a line (*ruler?*)
Durchzogen den Cirkel vberall	Throughdrawn the Circle overall
So findst du Drey in viere stehn	Thus findest thou three in four stand[1]
Und also durch eins ins Centrum gehn	And thus through one in the centre go
Auch weider auss dem Centro in drey	Also again out of the centre in three
Durch die vier im Cirkel ganz frey.	Through the four in the Circle quite free.
Des Stainwerks kunst vnd all die Ding	The stonework craft and all the things
Zu forschen macht das lehren gring	To investigate makes the learning easy
Ein punct der in den Cirkel geht	A point which in the circle goes
Der im Quadrat vnd drey angel steht.	Which in the square and three angles stands.
Trefft ihr den Punkt so habt ihr gar	Hit (*find*) ye the point then have ye done
Vnd kompt aus Noth Angst vnd Gefahr.	And come out of need fear and danger.
Hie mit habt ihr die ganze Kunst	Here with have ye the whole science
Versteht ihrs nit so ists vmbsonst	Understand ye it not so is it in vain
Alles was ihr gelernt hab:	All which ye learnt have:
Das klagt euch bald, damit fahrt ab.	Of that bewail yourselves soon, therewith depart.

I shall now venture upon a free rendering of the above in English verse (?), preserving all the mysterious allusions which darken the sense of the original.

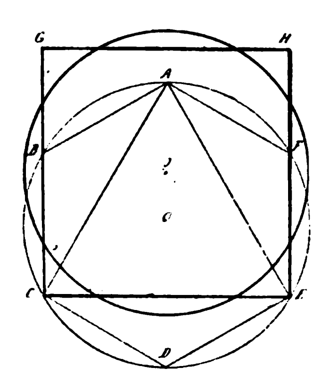
Free Translation.

This doth in stone-craft meet the eye,
Nor any fault doth underlie
But plumb-straight is: a line so true
Drawn round the circle through and through
Thus three appears, let stand in four,
Then back with one in the centre once more,
And thus again from the centre in three
Throughout the four in a circle quite free.
A point which in the circle and
In square and triangle doth stand,
Makes very light to learn always
Stonemasons' work and all its ways.
Find but the point, the way is clear
And freed from danger, doubt or fear.
So herein lies the craft quite plain,
But if you grasp it not, then vain
Is all your previous toil immense;
Bewail your fate and get you hence!

I need scarcely say that in puzzling out the meaning of the "saying" I did not trouble to thus turn it into English, but I spent at various times many hours in seeking some clue to its hidden sense. I think the above fairly represents the original and will enable the brethren to understand me better. For years I tried to follow the lead of the late Bro. Woodford, and discover a mystic meaning, dependent on the point within the circle, and when these efforts had lamentably failed, I suddenly awoke to the conclusion which ought to have presented itself at the outset, viz., that the verses were a mere direction to draw some geometrical figure. That being the case, the first two lines and a half may be

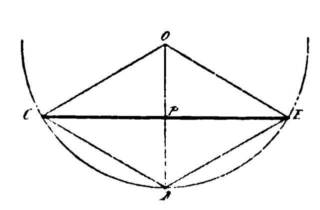
[1] Here and elsewhere the infinitive has been employed instead of the imperative, a usage which though inadmissible in German literature, is still extensively customary in familiar speech.

omitted as mere padding, and we come to the expression, "a line drawn through the circle overall." The first thing needful is evidently to draw a circle, the fine one on the accompanying diagram. *Vberall*, overall, everywhere, I felt justified in rendering *all round*, and the question arises "what line?" for we can hardly suppose that no definite length of line was intended. But the only line which we at present possess is the radius of the cirle we have just completed. That this should be the right measure seemed all the more probable, inasmuch as every school boy knows that the radius will step into the circumference almost exactly six times. With the compasses therefore open at the radius of the circle, I stepped off the points A, B, C, D, E, F, and joined them to each other, thus "drawing a line through the cirle all round." "Thus three appears." "Three" I naturally inferred, stood for a triangle, and by joining up every alternate point, we obtain the equilateral triangle ACE. "Let stand in four," I concluded, meant build up a square on one of its sides, and so I drew the square CGHE. It will be seen that the triangle stands within the square, Three stands in Four. "Then back with one in the centre once more." "One" I can scarcely doubt is the radius, the line previously alluded to, but which centre are we directed to go to? I tried the original centre of the circle, but was then unable to follow the directions any further: the centre of the triangle is of course identical with this, and so I decided it must be the centre of the square, J. "And then again from the centre in three, throughout the four in a circle quite free." These directions seem to me to be met by drawing with the radius "one" from the centre of the square (which though not the centre *of* three is *in* three,) a new circle, which it will be seen sweeps "throughout the four," *i.e.* it cuts each side twice. The new circle is drawn with thicker lines to distinguish it from the original one. We now learn from the doggerel that this point, which stands as we see within the circle and the square and the triangle, if found will relieve us from all difficulty, but we are not informed what the difficulty is. In other words, we are not told what is the use of the operation after we have completed it. If my diagram be really the diagram intended, (which of course is open to argument), then I think a glance will lead us to conclude that the square must be nearly of the same superficial contents as the thick circle, and as this is precisely the same size as the original circle, then the square must also be equal to the original circle. In other words, starting with only one known measure, that of the radius of the circle, we have constructed a square of the same superficies, we have squared the circle. I was not aware that any easy graphic method was known of performing this operation, and I have since enquired in all likely quarters, without hearing of any. So that if my reasoning hold good, it is at least interesting to discover that medieval operative masons knew of some such rule.



The eye is of course a very poor guide in matters of such nicety, so I have taken the trouble to test the diagram by mathematical methods. Let us assume 10 as the radius of the circle. Then the superficies thereof will be $10^2 \times 3{\cdot}1416 = 314{\cdot}16$ and a square of this size will have each side of the length of the square root of 314·16, = 17·7245.

Now let us find out the exact length of the line CE on which our square is built.



Join OC, OD, and OE, and, omitting several lines we no longer require, we shall have diagram 2. By construction the lines OC, CD, DE, EO, and OD, are all radii and therefore all equal, and OD and CE bisect each other at P, and the angles surrounding P are right angles, (Euc. i., 9, 10, 11.) OCP is therefore a right angled triangle, OC = 10, OP = 5, and by Euc. i., 47. we obtain the length of CP. Thus $OC^2 = OP^2 + PC^2$, which, worked out, gives us 8·6603 as the length of PC, and consequently 17·3206 as that of CE, the base of our square. The contents of the square therefore = 300·0031.

Result.

Square calculated	mathematically	=	314·1600
,, ,,	graphically	=	300·0031
	deficiency	=	14·1569 or almost exactly 4½%
Base calculated	mathematically	=	17·7245
,, ,,	graphically	=	17·3206
	deficiency	=	0·4039 or less than 5 inches in a length of nearly 17¾ feet.

It will be seen that the approximation is sufficient for practical purposes, though not for the mathematician.

My only doubt as to whether I have solved the meaning of the verse lies in the consideration that the necessity of squaring the circle seems unlikely to occur often among building operations, and the high terms in which this secret is spoken of, if it be really the one, must strike us as exaggerated. Perhaps some brother may succeed in discovering a different and more important secret hidden beneath the German doggerel, but I have been unable to do so.

FREEMASONRY IN MEXICO—III.

BY BRO. R. F. GOULD.

IN previous articles I have called attention to the condition of Masonry—or what passes under that name—in the Mexican Republic (*A.Q.C.* vi. 113; vii. 72), and a short recital of the leading points which have been already dwelt upon in our *Transactions*, will constitute the first step in my present undertaking.

The *Gran Dieta Simbolica*, established in 1890, was recognized (after a singular interlude, called the "Treaty of Monterey") by the Grand Lodge of Texas, in the following year, as the only supreme and exclusive Masonic power in Mexico.

In consequence of this action, it was proposed, two years later, in the Grand Lodge of Missouri, to recall the charter of Toltec Lodge, No. 520 under that jurisdiction, located in Mexico City. Ultimately, however, the question went over for a year, during which period a highly sensational pamphlet, entitled "An Inside View of Mexican Masonry," was written and circulated by Bro. Richard E. Chism, the Master of Toltec Lodge, No. 520.

According to this publication, the "Gran Dieta" had been constituted very irregularly, and its subordinate lodges besides working a peculiar ritual of their own, admitted women, excluded the Bible, and meddled in politics.

At the instance of the "Gran Dieta" a reply to these allegations, was prepared by Bro. Guillermo Butze, and duly appeared in the August number of the *Boletín Masónico*, or official organ of the governing body, for 1893. The absence of the Bible is not disputed, nor the omission of an Oath of Secrecy, but the presence of women in *real* (or regular) lodges, as opposed to Lodges of Adoption, is positively denied.

Meanwhile the withdrawal of the Missouri charter from Toltec Lodge, No. 520, was rapidly approaching, and took place in October 1893. A little later—February 1st, 1894—it joined the "Gran Dieta," retaining its old name, but with the additions of "Quinientos Vente" (520), and "núm. 214."

The next prominent event in the tangled history of the Mexican Craft, was the recognition of the "Gran Dieta," as a Sovereign Masonic body, by the Grand Lodge of New York. On the 7th of June, 1894, the Committee on Jurisprudence, reported:—The charges made by the Master of Toltec Lodge *were so fully met by the 'Gran Dieta'* [italics mine], that the Grand Lodge of Missouri have revoked *their* Charter of Toltec Lodge, No. 520, and the members petitioned for and have received a Charter from the 'Gran Dieta Simbolica,' which ends all dispute and leaves the 'Gran Dieta' in undisputed control of Symbolic Masonry in the Republic of Mexico. We therefore recommend that the 'Grand Symbolic Diet of the United States of Mexico' be duly recognized by this Grand Lodge and welcomed to the Circle of Symbolic Grand Lodges."—Which recommendation was adopted.[1]

It is greatly to the credit of the directors of Masonic opinion in the United States—the Reporters on Correspondence—that this most hasty and ill-advised action on the part of the Grand Lodge of New York, has been very generally condemned by these vigilant critics.

Some of the most eminent members of the "Guild" have expressed in the strongest terms their unbelief in the legitimacy and purity of Mexican Freemasonry, and among them are three highly distinguished brethren—all, I am glad to say, belonging to our own Circle—from whose writings I shall next quote. Bro. Josiah H. Drummond observes,—"The charge has been made that the Gran Dieta lodges admit women: General Agramonte denies this, but he says that lodges of women, similar to the Eastern Star, exist at Mexico (the City). But in the Boletin Mexicano, in the official list of lodges, are lodges whose names (for example '*Marta Washington*') and the names of whose officers show that they are lodges of women, and moreover in the list of officers of the Grand Lodge of Mexico are


[1] *Proc. G. L. New York*, June, 1894.

names of women—not *real* names, but names by which they are known in the lodge. More evidence must be given that the Gran Dieta is practicing 'pure and ancient Freemasonry' before we can even enter upon the consideration of its claims to be recognized as the Supreme power in Masonry for the Republic of Mexico."[1]

Dr. Joseph Robbins, whose utterances are rather more outspoken, remarks,—"The New York Committee manifestly try to convey the impression that in the minds of the Missouri Committee and of the Grand Lodge of Missouri, the charges made in the protest of Toltec Lodge had been fully met by the Gran Dieta—so fully *that for that reason* the Grand Lodge of Missouri had revoked the charter of its Mexican constituent. So far from this being true, the Missouri Committee confess that they cannot say that the answers to their questions to the Gran Dieta concerning its formation and present status were wholly satisfactory. How far they came from being satisfactory may be judged from their declaration, that 'no Masonic body has been found in Mexico that we are prepared at this time, with the evidence before us, to acknowledge as a legitimate Grand Lodge.' If the allegations of the circular letter [of Richard E. Chism, W.M. Toltec Lodge] have not been discredited to the minds of the Grand Lodge of Missouri, what shall be said of the attitude of the New York Committee on Jurisprudence, who, with no justification therefore but the action of that Grand Lodge, confessedly taken for other reasons, assumes that they, these allegations, are discredited, in the face of the following statement made by Past Grand Master Anthony, in his report on Correspondence made to the Grand Lodge of New York in 1893,—'the general character of the statements in said circular letter [of R. E. Chism] are also corroborated by the testimony of brethren of the jurisdiction of New York, who have personally visited lodges within the jurisdiction of Mexico, upon which we can place reliance.'

To say nothing of other points, about which there would be naturally a greater liability to error, we submit that when a Grand Lodge of Free and Accepted Masons sets the example of recognizing, as a Grand Lodge of Symbolic Masonry, a body whose constituents, or a part of them, are said to admit women, that a decent regard for other members of the circle to which the alleged Grand Lodge is bidden, should prompt it to furnish some specific information as to the truth or falsity of the statements of Bro. Chism, of Toltec Lodge, which have never been retracted, and to disprove which, no evidence, so far as we are aware, has ever been offered, viz: That 'Clio,' the Master of Maria Alarcon Lodge, No. 27, is Dr. Matilda Montoya, a female physician; 'Caliope,' is Mrs. De Kleinhaus, mother-in-law of Ermilio G. Canton, the Grand Secretary of the Gran Dieta, and 'Armonia,' the wife of that functionary; and that these three ladies are office-bearers in the Grand Lodge 'Valle de Mexico,' No. 1.—the body, we may add, to which Toltec Lodge has become subordinate since it was thrown over by the Grand Lodge of Missouri."[2]

Bro. W. H. Upton, who has already made his mark in *English* Masonic literature (*A.Q.C.* vii. 119), and seems destined to figure in the New as well as in the Old World, as a bold and sagacious critic of all matters pertaining to our Ancient Society, in reviewing the *Proceedings* of the Grand Lodge of Texas, for 1894, says,—"Bro. T. M. Matthews presents the Correspondence report. He expressed the intention of giving us in his conclusion the facts concerning Mexican Masonry, and raised our hopes by saying he had collected considerable *data* on the subject; but circumstances compelled him to turn the matter over to P.G.M. George W. Tyler. That Brother, in a three page article, tells us nothing. *Facts*, and categorical answers to the charges made by Bro. Chism, are what the Masonic world wants to hear from Texas, not arguments, or abuse, or evasions. And facts and direct answers are just what Mexico and Texas have spent four years in *not* giving."[3]

The Bro. G. W. Tyler above referred to, was the Grand Master of Texas in 1891. Both the Treaty of Monterey and its subsequent ratification by the Grand Lodge were due to his initiative, and I shall only add, that in the "three page article" which Bro. Upton cites, there appears:—"Texas is proud of her action in recognizing the Masonry of Mexico, represented by the Gran Dieta, the Supreme Masonic power there, and already realizes and is realizing day by day the beneficent influence that such recognition has wrought in our intercourse with their people, and not a single event has occurred thus far to mar our pleasant relations, or to cause regret for the action we have taken."[4]

The story now enters upon another phase, or to express it a little differently, I come to the second (and concluding) step in the notice of Mexican Masonry which I have prepared for the current number of our *Transactions*.

[1] *Proc. G. L. Maine*, May, 1894.
[2] *Proc. G. L. Illinois*, October, 1894.
[3] *Proc. G. L. Washington*, June, 1895.
[4] *Proc. G. L. Texas*, December, 1894.



The *Chicago Legal News* of July 20th, in the present year, contains the following:—

"TRULY THE MASONIC WORLD MOVES.

"The wife of T. W. Parvin, the daughter of a Past Grand Master, and the daughter-in-law of Most Worshipful Brother Theodore Sutton Parvin, of Iowa, Past Grand Master, etc., is a fourteenth degree Mason, Lodge of Perfection, and was the Worshipful Master of 'Martha Washington Lodge of Master Masons' in Mexico. Bro. Theodore Sutton was himself knighted in Apollo Commandery, No. 1, of Chicago, January 10, 1855. He never expected then to live to see the day when his son and son's wife would meet in the same Master Mason's Lodge, and the son's wife would be the Worshipful Master."[1]

The paragraph occasioned a great stir, as might be expected, and slips cut from the *Chicago Legal News* were showered upon Bro. T. S. Parvin, the veteran Past Grand Master of Iowa, by his numerous friends "from points as far apart as St. Paul and Mobile, and the country between the Rocky and the Alleghany Mountains." From a letter written by that worthy Brother (in consequence of these communications) to the *Voice of Masonry*, Chicago, on the 10th of August last, I extract the following:—"In 1890 the Gran Dieta was organized, being the national and governing body of the several State Grand Lodges, and while its constitution did not provide for, or permit it, still by *resolution* it authorised the initiation of 'women,' and its Grand Secretary organized lodges of women and presided at their initiation. In one of these lodges the daughter of General Rivera, one of the leading generals and public men of Mexico, was initiated, took an active part in the organization of Martha Washington Lodge, composed of ladies, and became its Master. This young lady my son married, but upon his marriage, he being a Knight Templar and a 32° Mason from this State (Iowa), was opposed to *Women Masonry*, and in deference to his views she ceased meeting with the bodies and has had nothing to do with them since.

This state of affairs in Mexico is very peculiar. Out of some twenty-eight States the Grand Lodges of only about five have, I learned during my recent visit, ever made Masons of women and they are now all prohibited by the Gran Dieta, that body having repealed the law under which such proceedings were had, although it failed to deny to the women already initiated the rights previously conferred upon them. . . . . President Diaz is nominally the head both of the Supreme Council and of the Gran Dieta [but] the former is governed by the Deputy, Dr. Pombo, and the latter by the Grand Secretary, Canton.

Notwithstanding this state of things, the Grand Lodges of Texas and New York have acknowledged and recognized the 'Gran Dieta' of Mexico as a lawfully constituted body of Masons. How they could have done such a thing is more than I can explain, however legal may have been its organization.

In addition to the great departure from what are called the 'Ancient Landmarks' that I have named, I may add that in all the Masonic lodges and bodies which I visited in the national capital, and in many of the State capitals, the GREAT LIGHT OF MASONRY is excluded from the altars and from the halls, and the 'Book of Constitutions' substituted instead."[2]

Very little need be added by way of commentary on the above. Indeed, a single extract from the carefully chosen words of the Master of Toltec Lodge, No. 520, in his fruitless appeal to the Grand Lodge of Missouri, will supply nearly all that is required:

"It is impossible to believe that the Grand Master of Texas or any York Rite Mason would condone the absence of the Bible, the admission of women to Masonry, the obligations without penalties, and the many other differences of secret work that would have been evident upon the slightest inquiry into that branch of the subject. The only conclusion from this is, that no examination whatever was held of the secret work of the Grand Dieta; that that body was supposed to be legitimate only from the fact of calling itself so, and that ordinary caution was entirely lost sight of in the whole transaction. This being the case, it seems to us that the Grand Lodge of Texas has received the whole Mexican Rite into its fellowship with less precautions than are usually taken in allowing a single strange Mason to visit a Lodge."[3]

That the action of the Grand Master and the Grand Lodge of Texas has been most deplorable, few—out of Mexico or France—will be found to gainsay. But there is a difficulty in selecting the exact terms in which to characterize the proceedings of the Grand Lodge of New York (the largest in America) when, in the teeth of evidence calling at least for due inquiry into the circumstances of the case, a resolution was passed, without

[1] *Square and Compass*, Denver, Colorado, August, 1895.
[2] *Voice of Masonry*, Chicago, September, 1895.
[3] *An Inside View of Mexican Masonry*, March 31st, 1893.



discussion of any kind, inviting the Gran Dieta to take its place among the family of Grand Lodges.

The loose way in which new and mushroom Grand Lodges are accorded recognition in America has long been a reproach to that country. But to acknowledge as regular and legitimate Masonry the remarkable proceedings of the Gran Dieta of Mexico, is going very far indeed, and may well suggest whether *any* future Grand Lodge—however organized or conducted—need despair of being rapturously welcomed within the circle of governing Masonic bodies by one or more of the American Grand Lodges?

Since the preceding matter was in type, I have received the September number (1895) of the *Square and Compass*, which is conducted with so much ability by Bro. Lawrence N. Greenleaf, P.G.M., and Reporter on Correspondence, of Denver, Colorado. At page 184 of this publication, under the heading of "*A Communication from Mexico*," a copy is given of a circular letter, signed and sealed by C. P. Barrett, W.M., C. H. Eli y Agramonte, P.M., Geo. Beardsall, Secretary, and W. H. Keller, Treasurer; and superscribed "Hall of Anahuac Lodge, No. 141, A. & A.S.R., City of Mexico. D.F. Aug. 26, 1895":—

"Dear Sir and Brother,—On the 24th day of June, 1895, (St. John's Day), the Grand Lodge Valle de Mexico No. I., of the Federal District of Mexico, opened its labours in due Masonic form with several females present, (alleged to be members of female Masonic Lodges), which action was contrary to all precedent and in contravention of the established laws and usages of the Order.

As Anahuac Lodge No. 141 has always held the first place in upholding the time honoured tenets and land-marks of Masonry since the organization of the Lodge, it is unnecessary to state that none of its members countenanced such action by their presence, as they, accompanied by many other members of the Order (members of Toltec and Germania Lodges, and some visitors from abroad), retired in a body when the irregularity became manifest. On account of this action of the Grand Lodge, Anahuac Lodge No. 141 has held no meetings since that date, but vigorous protests have been made by its officers against the said action of the Grand Lodge, to the Gran Dieta Simbolica, which is the sovereign body over Symbolical Masonry in Mexico.

At a session of the Gran Dieta Simbolica held on Saturday, August 24th, 1895, it was decreed that all Charters held by so-called female Lodges should be at once withdrawn, and that no recognition should ever be made of women as Masons, the decree to take effect immediately, and also that the Holy Bible, Square and Compass should be used on all Masonic Altars in the Symbolic Lodges of the Republic of Mexico.

At the same session of the Gran Dieta Simbolica, the suspension was announced of the Grand Master of the Grand Lodge Valle de Mexico No. 1, of the Federal District, and also of the Grand Secretary and several of the members of the Grand Lodge, which committed the irregularity above referred to on the 24th of June, 1895.

We are now pleased to inform the members of Anahuac Lodge No. 141, A. &. A.S.R., and all legitimate Masons in good standing to whom this may come, that by the action of the Grand Dieta Simbolica as above set forth, all impediments have been removed and Masonry in Mexico has been placed on the basis of universality and harmony with all legitimate Masons wheresoever they may be dispersed throughout the globe, and in view of this fact, the meetings of Anahuac Lodge, No. 141, will be held regularly on the 1st and 3rd Fridays in each month, commencing September 6th, 1895."

Further developments may be confidently relied upon, and (with the editorial sanction) I shall return to the subject in a future number of our *Transactions*.



REVIEWS.



ECORDS of the Alnwick Lodge, 1701-1757.—The Committee of the Rosicrucians for the Province of Northumberland and Durham wisely decided to reproduce the old and very valuable Minute Book of the extinct Lodge held at Alnwick early last century, and entrusted that duty to Bros. Fredk. Schnitger and William Davidson, B.A., who desired me to write an Introduction for the most artistic volume.

It is remarkable that nothing was known of these Records until late in 1870, when Bro. E. T. Turnbull, of Alnwick, who was deeply interested in a discussion taking place in the *Freemason* respecting speculative Freemasonry, sent an extract of the minute of 20th January, 1708, wherein mention is made of the brethren attending Church Service clothed "with their approns on and common squares." In response to my appeal for more particulars, the precious volume was sent me by Book Post, insecurely protected and unregistered. I need not say that its return was under very different circumstances. I wrote a special article on "The Alnwicke MS. and Records of the Alnwicke Lodge" for the *Freemason* of January 21st, 1871, and gave the "Alnwick MS." of the "Old Charges" in my *Masonic Sketches and Reprints*, 1871 (American Edition), and "Old Charges of British Freemasons," 1872.

After Bro. Turnbull's decease it was lost sight of for sometime, but—through the good officers of Bro. Robert Hudson, of Tynemouth—was found in the custody of the late Bro. Alderman Robertson, to whom it was lent by the present owner, Mr. William Turnbull. The reproduction is appropriately dedicated to these two lamented Brethren "Who so long and so faithfully took care of this unique Record." "By consent of Mr. William Turnbull, the original was handed to the Trustees of the Library by Bro. Adam Robertson, P.M., of Alnwick, shortly before his decease."

The handsome manner in which this trust has been fulfilled, has abundantly justified the selection; and I warmly congratulate Mr. Turnbull, as well as the Craft, on the advent of this magnificent Facsimile and Reproduction of the oldest and most important Records of an English Lodge in existence. There is little left to be desired, as the Facsimile includes the whole of the copy of the "Old Charges (which begins the Minute Book); the Orders," or Rules, of 1701; and the autograph signatures of the members from 1701 to 1722. One can scarcely help the wish, that the Minutes,—which begin on October 3rd, 1703, and conclude June 27th, 1757—had also been facsimiled, but as it is, the expenses must have been exceedingly heavy. It must, however, be acknowledged, with gratitude, *that all the Records have been reproduced*, and that every page of this old and curious tome is practically before the subscribers, exactly as the original as respects style, authography and arrangement.

The Edition of only 150 at one guinea each (notwithstanding the great cost of production) should lead to the speedy clearance of the publication, and it is to be hoped that Masonic students especially, will not be slow to avail themselves of the present opportunity to acquire such an elegant and faithful copy of the senior Minute Book, so far traced in England.

First of all as to the transcript of the "Old Charges," which appears to have been made from an older document in 1701, at the latest. It is numbered E10 in my "Old Charges of British Freemasons" 1895 (2nd edition), and belongs to the "Sloane Family," according to Dr. Begemann's classification. There are three other MSS. which bear it company, forming the Alnwick Branch (c), viz. the "Embleton" (E7) the "Crane, No. 1" (E12)—, which is only a fragment—and the "Wren," E13.

It is singular that the verses quoted from *Ecclesiasticus*, though masonically most appropriate, are not met with in any other MS. They are evidently taken from the "Geneva Version" of the Holy Scriptures of 1560 and later years, about which I give a few curious particulars in the Introduction, as also notes as to the text, which is addressed to "True Masons" (not Freemasons), suggesting a more ancient origin than early in the 18th century for the prototype. The Editors have also provided a Glossary which cannot fail to be very useful for brethren not familiar with such documents; many of their notes being both suggestive and based upon a careful study of the anthographical peculiarities of the Scroll. The "Newcastle College MS." (D37) is also utilized for the purpose, which was the first Reproduction of the Rosicrucians of Northumberland and Durham; copies of which may still be had from the indefatigable Librarian, Brother Schnitger, Freemasons' Hall, Newcastle-on-Tyne.

The "Orders to be observed by the company and Fellowship of *Free* Masons att A Lodge held att Alnwick, September 29th, 1701, being the Gen^{ll} head meeting day" are the oldest By-Laws or Regulations of an English Lodge extant, the next being of some 25 years

later date. There are 14 Clauses all of which should be reproduced in the *Ars* ere long, and then studied with Bro. Gould's "History of Freemasonry" and the two Editors' remarks, side by side.

As Bro. Gould has pointed out, it is strange there is no mention of the yearly election of a Master in the Laws, though the two Wardens are duly provided for. That is not of much moment, however, as the Master is referred to in several of the Regulations, as distinct from Masters or Employers, and moreover on December 27th, 1707, a Minute states that the Master as well as the Wardens were elected, and subsequently in other records. The classes or grades noted, *not* degrees, are Master and two Wardens; Masters (*Employers*); Masons, "Brother or ffellow," Apprentices and "Rough Layers." The Wardens were empowered to "sue" for penalties, fines, etc., on behalf of the "Fellowship," and yield a "Just Account" to the "Master and ffellows." Masters were required to "Enter" their Apprentices and "give them their Charge" within one year, and they were only "Accepted" on the "ffeast of St. Michaell the Archangell," according to the Laws. Secrets "spoken in the Lodge," etc., not to be discovered and Fellows were not to "hold Assemblys to make any Mason or Masons *free*," without acquainting the Master or Wardens, and the younger "ffellows shall give his Eldr ffellows the Honour due to their degree and standing."

To several of the signatures are added the words "made free" and the dates of such freedom, beginning with December 27th, 1706; but I do not consider the operative (or speculative) marks were regularly entered as in some old Lodges, but only "his marke" when a Brother was unable to write. These however are mostly what would be accepted as Masons' Marks, and probably were so intended. This register of Marks, however, such as it is, is vastly inferior to that of the old Aberdeen Lodge of A.D. 1670.

The actual Minutes of the Lodge from 1703 to 1757 are too numerous and important to be dealt with in this short notice, and they should be carefully read in the light of the notes by the Editors, who have done their best to act as trusty guides to Brethren who are interested in these old Records, and are wishful to study their character.

They are strangley arranged, or rather *disarranged*. Every care has been exercised in the reproduction, which has been "proof read" by an expert, to ensure absolute accuracy.

On December 25th, 1755, Bro. George Henderson, a member of the Canongate Kilwinning No. 2, Scotland, visited the Lodge. He was initiated in 1751, and obtained the second and third degrees in November 1754. This is a remarkable entry as the Editors state, and Bro. Allan Mackenzie, the Historian of No. 2, has contributed particulars of such admission. It should be remembered that the Lodge of Alnwick never joined the Grand Lodge of England, and that there is no mention of separate Masonic Degrees in the Minute Book, so that a visitor from a "*regular*" Lodge, working three degrees, proves there was some common ground for them to meet upon, whether under the old regime or the new system. I hope the most of this small edition of the invaluable facsimile and reproduction will be subscribed for by members of the "Correspondence Circle," especially as the handsome volume is such a creditable production, editorically and artistically.—WM. JAMES HUGHAN.

Hughan's Old Charges, *Second Edition.*[1]—There is no more interesting circumstance in connection with the Fraternity of Free and Accepted Masons than its possession of, and direct concern in, a remarkable series of documents, inherited from our immediate predecessors, and known indifferently as "The Old Charges of Freemasons" and the "Old Manuscript Constitutions of Masonry." All medieval guilds, and in fact all societies, modern or ancient, were, and must in the very nature of things be, governed by a code of rules and regulations, and it could surprise no-one and scarcely interest many, if we had nothing but time-worn copies of ancient ordinances to show as our inheritance from the past. No society with any pretence to antiquity could well be without some such documents: but the Charges of Freemasons show a remarkable development of the ordinary rules and regulations, consisting of a quaint and exceedingly interesting legendary account of the rise of the Art and Craft of Masonry and of its descent to us from Biblical times, a feature which is absolutely unique in craft annals, and due solely to our origin in that mysterious class of workmen known throughout the middle ages as Freemasons. Why the Freemasons should have so differed from other crafts, why they should have been so careful in handing down this curious tradition, or why other crafts should have been void of any similar legend, it is not my purpose now to enquire. The fact is sufficient for the moment, and more than sufficient to explain the interest which we, as Masons, naturally take in these documents, and which antiquaries who are not Masons equally find in them.

[1] The Old Charges of British Freemasons, including a Reproduction of the Haddon Manuscript and particulars of All Known Manuscript Constitutions from the Fourteenth Century, by William James Hughan, of Torquay. Second edition, with illustrations. London: George Kenning, 1895.



Some of these documents were known to and utilised by the founders of our present system of Freemasonry and the compilers of our Book of Constitutions in 1723: others had attracted the attention of antiquaries and collectors of manuscripts long before that era and are still to be found in our public libraries where their collections ultimately sought a fitting resting place. Still others had been brought to light by investigators at different times, but possibly the first to make a study of them, and diligently to compare the several variants known, was our distinguished brother, W. J. Hughan. Whether he or our late Bro. A. F. A. Woodford claims priority I do not know: but if we bracket these two, it may safely be said that they initiated the then new science of the collation of Masonic Constitutions. This was thirty or more years ago, and at that time not a score of these documents was known. The attention which their efforts attracted produced the gratifying result that, when in 1872 our Bro. Hughan printed the first edition of the book now under review, several further copies had been discovered, so that our brother was enabled to tabulate and describe no less than thirty-two versions, and give transcripts of eleven of them, with portions of three in facsimile. Hughan's *Old Charges of Freemasons*, first edition, will always be remembered as the first text book of a very fascinating study, and valued accordingly. Its importance and interest was enormously enhanced by the scholarly introduction of his earliest colleague in this pursuit, the late Rev. A. F. A. Woodford, who among his countless contributions to Masonic literature, all distinguished by scholarship of a high order and a beauty of thought and language difficult to surpass, never produced anything which exceeded this introduction in both these qualities. But since that time a great number of these documents have been discovered, the majority through the efforts of Bro. Hughan himself, but very many also by those brethren whose zeal has been awakened to emulate, at a distance, the services rendered to Masonic literature in this particular direction by him, who may incontrovertibly be called the *doyen* in this particular branch. Other students of the Old Charges have arisen in our own country, and a most notable one in Germany, Bro. Dr. Begemann; but it will be conceded that in spite of all friendly rivalry, none has earned a better right by thirty years of unceasing study, to speak on the subject, than our Bro. Hughan. A new text book had become a crying want, and this want our brother set himself to supply, the result being the book now under review.

In the preparation of the second edition our author has departed very considerably from the plan of the first: so much so, that I doubt whether the book can be rightly called a second edition at all, it is rather a further study of the same subject conducted on different lines. But before pointing out wherein it differs, it will be well to describe the book itself. The first seven pages consist of a short and pithy introduction to the whole subject of the Manuscript Constitutions, an account of the beginning and rise, and a succinct bibliography, of this special branch of Masonic study. Generous acknowledgment is made of the services rendered by other students. Then we have separate dissertations on no less than sixty-six manuscript copies known to exist, on nine printed and on eleven missing versions. Following this we have a verbal reproduction of the Haddon Manuscript, and the whole is interspersed with nineteen plates, showing, in reduced photographs, portions of as many different variants. A very copious index is not the least welcome feature of the book, and fitly concludes a handy octavo, of 191 pages, well printed on good paper in a pretty blue cloth cover. The difference in plan will now be seen. In the first edition our brother gave us eleven complete transcripts, in this only one. Here I think he was justified, because almost every version has been reproduced at some time or other in journals and magazines accessible to the student, and many of them in more than one.

On the other hand, instead of describing only thirty-two versions (all that were known at that time), he is now enabled to give us full particulars of no less than eighty-six in all. And instead of a bare description with a few bibliographical notes, as in the first edition, we have a complete history of every document so far as known, carried down to date, and a careful exposition of those features which distinguish it from its more or less nearly related kin. Each little essay is therefore complete in itself and enables us to judge of the special value of the document under treatment, extensive extracts being given wherever useful or necessary. In nineteen cases also we have a reduced facsimile attached. These are not comparable with the three facsimiles given in the first edition, which were hand-traced and of full size, or with the facsimiles issued in our series of *Antigrapha*, but they serve to give a very useful idea of the general aspect of the particular codex and of the character of the writing. Some of them are from blocks lent by the authors of pamphlet reproductions of special manuscripts, but others have been prepared expressly for the work in question.

It will be seen therefore, that the book is not intended to replace the already published transcripts of these documents, or to obviate the need of future facsimiles of manuscripts still unpublished; it is not a collection of transcripts, but it is a handy-book to the study of these, one which will enable the student possessing only a limited number of transcripts to

classify and arrange them in their proper places, give him a general and correct oversight of the whole subject, and assist him most materially in his subsequent studies. It is, in fact, indispensable to the Masonic antiquary.

When the author has confined himself to ascertained facts, there is very little open to amendment. Some few blemishes must naturally be expected, neither author nor printer can always be so far removed from human nature as to be incapable of making a mistake. But these cases are very rare, or at least I have discovered very few. And these, with one exception, are of such trifling importance and so obviously mistakes which will do no harm, that I will only mention two. In speaking of the Cooke MS., Bro. Hughan says it is written on one side of the page only, which is a curious error to have fallen into, because our Brother has seen the original many times. And he further states that the vellum copies issued by us and bound like the original in oak, numbered one hundred, whereas the edition was only sixty. Most of the slips which I have detected are of no more importance than the last mentioned. Where however, the author expresses his own deductions, there is naturally more room for dissent, but these cases it would ill become me to point out, because in mere matters of opinion, that of Bro. Hughan is obviously entitled to more weight than my own. And even were he demonstrably wrong in every single case, that would not detract from the value of the book as a collection of facts, as a guide which must in future lie ready to the hand of every student of this branch of Masonic lore.

The book is the outcome of a lifetime of study on the author's favourite subject; one which, more than any other, he has made his own. When I assert that in my own judgment it is the best thing he has ever done, I may perhaps find readers of his works to dispute this: but if I confine myself to declaring it of great and enduring value, and a distinct boon to the student, I feel sure there will be no reader to gainsay me. In conclusion I may perhaps be allowed to take this opportunity of publicly thanking our Brother for the high compliment which he has paid me in dedicating to me a work I so highly value, and which, I suspect, he must himself regard with peculiar affection.—G. W. Speth.

Lane's Gazetteer of the Lodges.[1]

"Witness this weighty book, in which appears
The crabbed toil of many thoughtful years."

It is a little singular that two such remarkable new works as the *History of the Masons' Company*, and *Caementaria Hibernica*, should be followed so closely by re-issues of those older Masonic Classics, the *Old Charges of British Freemasons* and *Masonic Records*, 1717-1886. The circumstance, however, should it be accorded its full weight, cannot fail to largely increase the number of Lodges and brethren who have become life-members of our Outer Circle. To the growing "demand" upon our resources, as represented by a steady increase of subscribers, we yield a constant "supply"—of all that can be brought to light by the most industrious students of our antiquities.

But at no previous date within my personal recollection, have four works (or editions) of equal Masonic value with those above referred to been published in such quick succession, and within so short a period, when taken as a whole.

The book, however, that I am concerned with in the present article, is the *Masonic Records* of Bro. John Lane, the first or original edition of which was issued at the close of 1886, and was tendered as the essay or masterpiece of that famous Masonic statistician, on his becoming a candidate for full membership in the Quatuor Coronati Lodge.

The work had involved an amount of labour, which those only who have pursued similar or kindred studies can in any way appreciate or even comprehend. Yet directly the original issue had passed through the press, every moment of leisure was devoted by the author to the acquisition of further facts, bearing either nearly or remotely, upon the vast subject which he had so completely made his own.

The immediate result was the publication of the *Handy Book to the Lists of Lodges*, which appeared in 1889, and was duly reviewed in our *Transactions* for that year (ii., 171).

But the labours of our Bro. Lane were by no means arrested, indeed they seem to have only been diverted into additional channels, after the completion of his most interesting guide to the Masonic Calendars.

[1] *Masonic Records*, 1717-1894. Being Lists of All the Lodges, at Home and Abroad, Warranted by the Four Grand Lodges and the "United Grand Lodge" of England. With their Dates of Constitution, Places of Meeting, Alterations in Numbers, etc. Exhibiting All the Lodges on the English Register for 1894, together with those previously on the Roll, specially arranged in a Tabular Form to shew at one view all the Numbers taken by each Lodge during the Successive Enumerations to the present date. Also, Particulars of All Lodges having Special Privileges, Centenary Warrants, etc.—*The Second Edition*. By John Lane, (F.C.A.), P.A.G.D.C., P.M. 1402. With an Introduction by William James Hughan, P.S.G.D. Published under the authority of the United Grand Lodge of England, by Edward Letchworth, (F.S.A.), as Grand Secretary. London, Freemasons' Hall, W.C., 1895.



Meanwhile the *Masonic Records* of 1717-1886 had gone out of print, and as invariably happens when an author is in advance of his age, the extraordinary value of the work was never thoroughly realized until there was no longer any possibility of obtaining it. At this point, however, the public demand for a new edition coincided exactly with the author's desire for a re-issue of his famous work. The interval between 1886 and 1894 had seen no abatement of his phenomenal activity in exploring the records of the past. At the recommendation of the Board of General Purposes, the function of publisher was undertaken by the Grand Lodge. Bro. Lane assigned the copyright of the work to that body. The printing was judiciously entrusted to the firm of Bros. M. C. Peck and Son, of Hull, and in September of the current year the second edition of perhaps the most remarkable monument of Masonic industry was delivered to the subscribers.

The "Preface" to the first edition, and the valuable "Introduction" by Bro. Hughan, are wisely retained in the new volume, but there is a separate "Preface" to the later edition from which a few extracts will be given:—"The general features and characteristics of the original work have been adhered to, each column containing the numbers distinguishing the Lodges of that particular enumeration; *e.g.*, under 1740 will be found *all those on the Register in that year and down to the enumeration of* 1755, and which were in existence *during the whole or any portion* of that period. The Lodges on the English Register at the end of the year 1894 have their numbers in the first column, and their names are distinguished in the second column by being printed in large type. The exact localities of the meeting places of the Lodges have been inserted whenever they could be satisfactorily ascertained, and the *Dates of Constitution* of many Lodges are now supplied in addition to the dates of Warrants. I have also been able to add the dates of *Warrants of Confirmation*, which are specially valuable in relation to the older Lodges, many of which, doubtless, had no formal document of any kind, but acted upon the personal 'Constitution' of the Lodge by the Grand Master or his Deputy for the time being. The insertion of cross-references to the Lodges under the earlier enumerations, will doubtless prove useful. *Two additional Indexes* have also been supplied, the one containing a list of *all the Hotels, Taverns, Inns, Halls, or other Buildings* in which Lodges in the London district have met; the other comprising the names of *all the Lodges* noted in the text from the earliest period down to the year 1894. *All Foreign and Colonial Lodges* that have appeaared on the English Register, and that subsequently joined other Grand Bodies have, as far as possible, been traced, and their present positions noted."

The Title Page, Dedication to the Grand Master, Prefaces, and Introduction, bring us to page 23,—after which, and intermediate between the preliminary portion of the book, and what, in strictness, must be regarded as the text, there is a "Table of the Engraved Lists of Lodges, A.D. 1723 to A.D. 1778," which shows at a glance how many of these interesting calendars are known to exist, together with full particulars of their contents, and the names of the fortunate owners in whose custody they repose.

The volume is divided into five parts. The first relates to "The Grand Lodge of ALL England, held at York," formed from a *Time Immemorial* Lodge in 1725. This Private Lodge became a Grand Lodge, and appears to have come to an end about the year 1792, having, during its fitful career as a Supreme Masonic Power thrown off eleven offshoots, ten of which were ordinary Lodges and one the "Grand Lodge of England South of the Trent"—a body described in Part II. of the work under review."

The "Grand Lodge" thus ushered into existence was only, however, the "Lodge of Antiquity" (or the "Prestonian" wing of it) under another name. It was chartered by the "Grand Lodge of ALL England" at York, on March 29th, 1779, gave birth to two daughter Lodges in the same year, and peacefully expired as a Governing Body on returning to its allegiance as a constituent of the earliest of Grand Lodges (at London) in 1790.

Part III. begins with Lists of the Lodges (copied from official records and the Engraved Series) for 1723-24 and 1725. Others then follow of the so-called "Ancients" (or Schismatics), for 1751-52, 1752-54, and 1755-57, and at page 34 we are fairly launched on the full stream of the author's enterprise, his marvellous "Roll of Lodges" commencing in 1717 and ending with 1894. This covers 432 pages, and without reprinting a score of them (at least), it would be quite impossible to give any accurate notion of the untiring industry, analytic skill, and statistical dexterity of our Bro. Lane. It is hard to say whether one is more impressed by the variety of information which is disclosed, or by the admirable methods which have been adopted to bring home this extensive knowledge to our minds.

Every Lodge of English maternity from the date of the Grand Lodge era (1717) finds a place in this wonderful gazetteer.

Part IV. is devoted to "Lodges Constituted or Warranted Abroad, but never Registered in the Books of Grand Lodge."

This section contains a variety of new and useful information, which will be much prized by students of all classes, and notably by those who are interested in tracing the radiation of Lodges throughout the different arms of the English Military Service.



Under "Gibraltar," however (in this portion of the work), there is an omission of any reference to the 31st Foot, which corps held a Provincial Warrant (from one of the Masonic authorities at the Rock) in 1802. The particulars given by Bro. Lane of Lodges locally warranted in India and British North America will be found of great value by future historians.

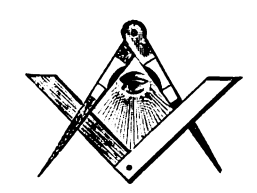
Part v. comprises the Index, which is further divided into eleven sub-sections, and must have involved an immensity of labour to compile. Geographically or topographically it leaves absolutely nothing to be desired, but there are three features of the classification which may be selected for special commendation. Under "London," not only the "roads" and "streets," but also the "hotels," "taverns," and "halls," associated at any time with corporate bodies of Freemasons, are fully described. There is an "Alphabetical List of Names of Lodges"; and at sub-section iv. a complete list of Naval Lodges, and of those in the Cavalry, Artillery, Infantry, Royal Marines, Militia, and the Volunteer Forces.

Many additional facts bearing on the interesting subject of Army or Travelling Lodges have been collected by Bro. S. H. Graham in his *History of Freemasonry in the Province of Quebec* (*A.Q.C.*, iii., 66.) A successful labourer in the same field of research has been the Rev. C. H. Malden, our Local Secretary for Southern India, whose investigation of the old records of the Provincial Grand Lodge of the Coast of Coromandel we shall doubtless be shortly favoured with in book form. Our Bro. Lane in his *Masonic Records* (1895) follows with a wealth of additional information on the same attractive topic, and we now only await the long expected work of Bro. Ross Robertson, whose emulation to equally distinguish himself in the same path of inquiry, let us hope may have been foretold by Shakespeare in the words which he puts into the mouth of Casca:—

> And I will set this foot of mine as far
> As who goest farthest.—*Julius Cæsar*, a. i., sc. iii.

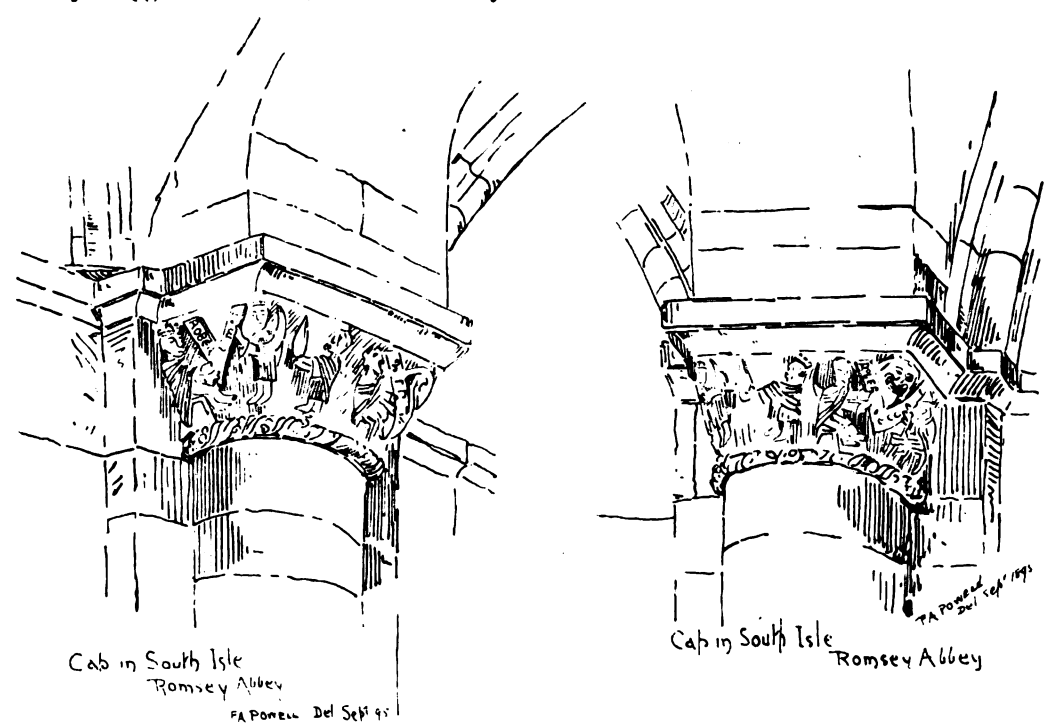
After which, a *History of Military Masonry*, or at all events, an exhaustive series of notes on the Constitution of Lodges in the Military Forces of the British Crown, will become a possible achievement, and I heartily trust may be taken in hand by some industrious member of this Lodge.

My review is concluded, and yet a few words remain to be expressed. The book is a marvel, and the author one of the most modest and retiring of men. That his worth has been recognized by the Grand Master, affords therefore increased satisfaction to his friends, and that he may long live to wear the collar of a Grand Officer—with which no more deserving Mason was ever invested—is the deeply felt wish of them all.—R. F. Gould.



NOTES AND QUERIES.

ROMSEY ABBEY.—The brethren who accompanied us this summer to Winchester will remember the curious capital in the south aisle of Romsey Abbey, with sculptured figures on it of Masons and other persons. We were informed that the scene represented the dedication of the church, and that the legend on the square was "Robert me fecit." Our Secretary expressed his sorrow that the necessity of getting back did not allow of taking a sketch of the column at the time, and I promised him that if I could I would take an early opportunity of providing him with one for our *Transactions*. I, therefore, arranged to spend a couple of days at Romsey last September, and sketched the capital from two points of view, which I have now much pleasure in redrawing for *A.Q.C.* At each corner of the capital is what is probably intended for a Mason's square, but at the distance from which I was obliged to sketch I was unable to make out the legend to my satisfaction, and I have taken care to show no more than I could see. I presume the sitting figure in each case is Count Robert. The others are probably Masons, and the central one appears to hold aloft a very exaggerated trowel, but it is all very indistinct.—F. A. Powell.



Masons' Marks.—I have lately been inspecting some old churches in Herefordshire. In most cases want of time prevented a rigorous search for Marks, and in others a too thorough restoration would have rendered the search nugatory. The few I did collect I have now the pleasure of appending.—G. W. Speth.

Abbeydore Ch Herefordshire   Madley Church. Herefordshire

Masonic Chair.—When in Great Yarmouth last August I saw an interesting and somewhat unusually shaped chair with Masonic emblems upon it. It is difficult to suggest a date for it. It might be mediæval, but I doubt it, though its shape somewhat suggests it. The old lady in charge of the museum called it a Grand Master's chair; it seems out of place in a museum. If there are any brethren in Great Yarmouth they ought to know something about it, and perhaps might be enabled to send you a photograph, and also recover the chair for Masonic use, as they did not seem to value it in the museum.—

Alfred King.

Excavations at Eleusis.—The excavations that are being carried out by the Greek Archæological Society on the site of ancient Eleusis, a few miles from Athens, have just yielded some results of exceptional importance. In a very ancient and well preserved tomb there have been found, in addition to the skeleton of a woman, a number of articles, including earrings of fine gold, silver, and bronze, several finger rings, sixty-eight small vases of various shapes in terra cotta, two tripods, three Egyptian scarabæi, and a small statuette of the Goddess Isis in porcelain. These discoveries leave no doubt of the fact that the celebrated mysteries of Eleusis were of Egyptian origin, and were borrowed from the religious rites of the ancient Egyptians. These important relics have been deposited in the National Museum.—*Standard*, 18th September, 1895.

A Note for Bibliophilists.—I recently observed in a book-dealer's catalogue the following entry. As it is probably the biggest gooseberry of the season I send it for insertion in *A.Q.C.*:—"Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity, for the use of the Lodges. London: Printed by William Hunter for John Senex at the Globe, and John Hook at the Flower-de-luce over against St. Dunstan's Church, in Fleet Street. In the year of Masonry 5723. Anno Domini, 1723. Complete with the Music 4to, most beautifully bound in smooth-grained crimson levant morocco extra, with broad borders of gold on sides in the style of Boyet, gilt roll inside edges, gilt edges by Rivière. £50." "The First Book of Constitutions issued in England and the Crowning Glory of any Masonic Collection. It is of such excessive rarity that I have not been able to trace the sale of another copy." The bland confession contained in the last few lines is very appropriate to the price affixed. Perhaps the vendor is not a very old hand in the trade; anyhow he has an idea there are some *Bibliophools* in existence.—T. Francis.

Recovery of an Antique Chair.—For very many years past one of the most noticeable objects shown to visitors to the Guildhall at Weymouth has been a chair which bears the date on its rather tastefully-carved upright back of 1571, and in connection with this antique object an important and valuable discovery has just been made which will doubtless prove particularly interesting to the Freemasons of Dorset. Some short time since the W.M. of the All Souls Lodge of Freemasons at Weymouth, Bro. J. Howard Bowen, caused the old minute book of the Lodge, dating from 1767, to be examined, with a view to a history of the Lodge and of Freemasonry in the district being written, and this work was very judiciously entrusted to Mr. Zillwood Milledge. In the prosecution of this labour of love Mr. Milledge unearthed many interesting facts that had long been buried in ages of the past, and amongst them were important revelations in respect to the chair under notice. It was revealed that the Masonic Lodge Arimathea, which in 1809 met at the Lion Inn, on the Weymouth side of the water, was possessed of this chair, and that on the 5th March, 1828, the Lodge ceased to work, whereupon the members joined the All Souls Lodge, which was working in the then new premises (the present hall), and which had been working from the year 1767. In 1821 Mr. Samuel Weston, whose statue is at the present time a striking feature of the balcony leading to the magistrates' court and the Council Chamber at the Guildhall, presented the All Souls Lodge with an extremely handsome Master's chair, and in February, 1828, Mr. W. Eliot presented two large chairs for the use of the Wardens, so that when Lodge Arimathea ceased to exist a month later there was no room or place for the Arimathea chair in the All Souls Lodge. It was therefore removed for safe keeping to the Old Town Hall on the Weymouth side of the water, and subsequently to the Guildhall on the Melcombe Regis side. It was only in the perusal of the MSS. of the All Souls Lodge that these facts came to light, and on it becoming known that the noted chair that had so long been a show feature of the Guildhall belonged to the Masonic Order of the town, an application was in proper form made to the Mayor and Corporation of the borough for its restitution. This application was accordingly read at the last meeting of the Town Council, and was readily granted. The chair will, therefore, be returned into the possession of the Order to which it originally belonged, and no doubt by All Souls' members will be jealously guarded amongst the valuable Masonic relics to be found in their Lodge-room. It is understood that the Mayor of the borough, Mr. T. H. Williams, will cause a silver plate to be placed on the chair, prior to its restitution, with a light blue enamel letter inscription as follows.—"This chair, date 1571, belonged to the Masonic Lodge at Weymouth known as Arimathea, which in the year 1828 ceased to be a separate Lodge, and united with the All Souls Lodge, now numbered 170. It was given over for safe keeping to the Corporation of this borough, and placed in the Town Hall, and afterwards in the Guildhall, where it has remained down to the present time. On the application of the Worshipful Master, J. Howard Bowen, officers, and brethren of All Souls, No. 170, their request to have the chair passed back to them was by resolution of the Corporation, September 12th, 1895,

acceded to. T. H. Williams, J.P., (Mayor); Worshipful Brother Sir R. N. Howard, J.P., P.G.D. (England), Town Clerk; J. T. Whetham, Secretary 170." His Worship will be invited to the All Souls Lodge for the purpose of handing over the chair on a date to be fixed. —*Pulman's Weekly News*, Crewkerne, September 24th, 1895.

A Relic of Russian Freemasonry.—Surg. Capt. M. Louis Hughes, D.D.G.M., (Malta), has kindly forwarded me from Malta a certificate of Russian origin for inspection, and as it is so very seldom that documents of this nationality turn up in Masonic archives, I have thought it might be of interest to give a transcript of this one in our columns, together with a few words on the history of the Craft in Russia. Freemasonry in the dominions of the Czar may be said to date from 1732 or 1734, at which time we find Gen. Lord James Keith, who had entered the Russian service in 1728, Master of a Lodge in St. Petersburg. In 1740 he was appointed Provincial Grand Master of Russia for the Grand Lodge of England. Previously to that in 1731, Capt. John Phillips had been appointed to that office, but there is no proof of his having ever exercised it. Masonry in Russia assumed at different times and concurrently all the different forms under which it was known in Europe, and without entering into details, it will suffice to state here that from 1762 to 1782 an indigenous rite named, after its chief supporter Count Melisino, the Melisino Rite, flourished, that in 1765 the Strict Observance gained a footing in the empire, in 1768 Stark's Clerical Rite, in 1771 the Zinnendorff or Swedish Rite, and that about 1774 the chief competitors were the English Prov. G. Lodge and the Zinnendorff body, but that unable to obtain a ritual from England, Prince Yelaguin, the Prov. G. M. practically went over to the Swedish Rite and in 1776 established a National Grand Lodge of Russia. This lasted till 1794 when all lodges were closed by the desire of Catherine I. In 1804 Czar Alexander let it be understood that he would not interfere if Masonry were revived, and after a few years, lodges having increased, we see the formation in 1811 of a Directoral Lodge under Sweden, of which Böber was G.M. He was succeeded in 1815 by Count Basil Mussin-Puschkin-Bruce, but in the same year the brethren quarrelled over the question of high degrees and two bodies were formed, the Grand Lodge "Astraea" with Mussin-Puschkin-Bruce as G.M., and a Swedish Provincial Grand Lodge of Russia. Bruce was succeeded in 1820 by Kuschelew as G.M., and in 1822 Freemasonry was finally suppressed in Russia by an imperial Ukase. It may now be as well to give a transcript of the certificate found at Malta in a cupboard of the Masonic Hall there. It is a sheet of fine parchment, sixteen inches by eighteen, in capital preservation. Next the edge is a black border, painted, about one quarter inch wide, and, divided from this by a white space of the same width, a similar border in red. At the top in the centre is the eye in a triangle irradiated, and on each side an eagle drawn with a pen in flourishes of the writing-master style, the one holding in his beak a square and compasses, the other a triangle, enclosing two hands joined, and the legend "Les Amis Reunis." The certificate is most beautifully hand-written, as follows:—

A ∴ L ∴ G ∴ D ∴ G ∴ ARCH ∴ D ∴ L'U ∴
La R ∴ ☐ ∴ des Amis Reunis
réguliérement constituée a L'Or ∴ de St. Petersbourg
A Tous les MM ∴ répandus sur la surface de la Terre
Salut Force Union

Désirant faciliter l'entrée des ☐☐ ∴ régulières à ceux de nos FF ∴ qui se sont rendus dignes d'y être admis dans la confiance qu'ils | repandront dans tous les Or ∴ qu'ils parcourront l'esprit de paix de concorde et d'amitié fraternelle qui fait l'essence de | notre ordre et rendant un juste témoignage aux qualités Mac ∴ a l'amenité du caractère et aux vertus sociales du | C ∴ F ∴ Louis Regnaud Carcas agé de 25 ans natif de Malthe et membre de cette ☐ ∴ déclarons qu'il a été recon- | nu dans les trois grades symboliques. Prions tous les M M ∴ régnliers de lui faire l'accueil fraternel qu'il recevroient de | nous en pareil cas et de l'admettre aux travaux de son âge ainsi qu'il est coutume d'en user envers les FF ∴ munis | de certificats authentiques.

En foi de quoi lui avons délivré le présent certificat le 2 ieme ∴ jour du 4 ieme ∴ mois de l'an d ∴ L ∴ V ∴ L ∴ 5813.

(Then follow the signatures in 3 columns).

Veu ∴ Moussin Pouschkin Bruce . 1er Sur ∴ P. Arsenieff. 2d Sur ∴ F. Fontany. Orateur Moussard. Trésorier Grenand. M ∴ des Céré ∴ Sedmigradski. Hospitalier N. Roubzoff. Deputé au Comité Econo ∴ Anitschkoff. 1er Stward. C. Woronzow Daschkow (?). 2d Stward. Etienne Berteuil. Par mandement de la R. ☐ ∴ C. Dulivier, Secretaire ∴

Down the dexter edge under the words Ne Varietur the signature L ∴ Regnaud Carcas.

Of the Lodge Amis Réunis, the granter of this document, we know little. It is supposed to have been formed about 1811 or between that and 1804, and in 1811 it joined the Directoral Lodge above mentioned. It will be noticed however, that its W.M. in 1813 (or

possibly 1809, as it is not easy to say which date must be taken to represent the 5813 of the document) was the very Mussin-Puschkin-Bruce who was subsequently the Grand Master of the Grand Lodge. The Lodge is known to have worked in the French tongue, and although the majority of the signatories are undoubtedly Russian, yet one or two would appear to be of French nationality. There are slits in the parchment for the insertion of a ribbon and seal, but no traces of these remain. The curious part is that it was granted to a native of Malta, and I am told by Bro. Hughes that Regnaud-Carcas is still a common family name in that island.

Catherine who had expressed a wish, equal to a command of course, that masonry should be allowed to lie dormant in 1794, was succeeded by Paul I. in 1796. According to Reinbeck who travelled in Russia in 1805, and published his "Bemerkungen" in 1806, Paul called a meeting of well-known Masons to decide whether the Lodges should be re-opened or not. It was decided to wait. Then appeared on the scene the Maltese knight, Count Litter, and he persuaded the Emperor to favour the Maltese Order at the expense of the Craft. It must be remembered that at that time the Craft pretended to be the Order of the Temple. The result was an edict in 1797 forbidding secret meetings, and although Freemasonry was not specifically mentioned, Paul caused all the Masters of Lodges known to him to give their hand and word that they would open no Lodges. In return they were made Knights of Malta, and on December 16th, 1798, Paul declared himself Grand Master of the Order. These circumstances would seem to furnish a reason for the presence of Bro. Regnaud Carcas in St. Petersburg, but he evidently returned later on to Malta, where his certificate has now come to light, amongst the archives of Lodge St. John and St. Paul, No. 349 E.C. of which he was one of the original founders in 1815, and in which he subsequently held the office of Junior Deacon.—G. W. Speth.

Royal Arch Certificate, Malta.—Besides the Russian certificate already described, Bro. Hughes has kindly sent me a photograph and transcript of a Royal Arch certificate in the archives of Lodge No. 349, Malta. It consists of two Corinthian pillars standing on five steps. The dexter pillar bears a plumb on the pediment, and the other a level. They are joined by an arch of 10 stones with a keystone in the centre bearing the letter G. Beneath the keystone, an all-seeing eye. On the dexter margin, between the pillar and the edge of the parchment, is interlaced a ribbon bearing the following seal. A mosaic pavement on which stand two pillars, with arch and keystone, enclosing a G. Surrounding all, the legend: St. George's Lodge E. of Scotland, 31st Reg. Foot. The ribbon is crimson. Within the pillars of the certificate, the following text.

The Light shineth in Darkness and
the Darkness comprehendeth it not.

These are to certify to our Men who have knowledge in the | truth that our well beloved brother John Griffith hath | gone through the several degrees of a Master Mason & passed | the chair judiciously & performed all his works with affection | integrity & diligence among Us, a Royal Chapter was | held in a full body to initiate him into the sublime degrees | of Excellent & Super excellent Royal Arch Masonry & after a | severe examination of his great zeal to promote charity | & brotherly love found him worthy to merit the highest | rank in Masonry & as such we recommend him to all the | sublime lodges & brethren who understand the angles and | squares of 3 by 3. Blessed be the name of all those who shall in any | wise be useful to him, may they be recorded in the Celestial | Grand Lodge. In testimony of the aforesaid we have delivered | this certificate under our hand & seal of our Royal Arch Chapter | held in the Royal Arch Lodge No. 108 (St. George's) in the island of Malta | given in the most holy place in the east of that part of the solar system | called the Earth where science, peace & concord reigns, this 24th day | of January, 1810 & of Royal Arch Masonry.

The signatures are on the steps, one on each, as follows:—

Ab^{m} Benn:. W.G.M.
Thos Hacking S.G.W.
W. Thelden J.G.W.
James Galland H.P.
Robert Bond G.S.

I think experts will agree that some of the above wording is unusual, and that the certificate is interesting. Bro. Hughes justly asks, "Why St. George's Lodge of Scotland and not England? The 31st had an English Lodge of a military character." The blessing is also quaint and I do not remember to have met with it before. The seal and ribbon are red, the pillars and steps a blueish neutral tint, the capitals and bases yellow, as also the keystone, the arch brown and the eye in an orange cloud.—G. W. Speth.



Masons Marks.—I annex a few marks which may be useful. I have many others but cannot at present lay hands on them.—W. IVISON MACADAM.

Fair Margaret's Tower, Branxholm, Hawick.

Melifont Abbey, Co. Louth

Douglas Tower, Whittinghame. W. Lothian.

System of the Ancient Masons.—There seems to be a penchant for old Masonic Plates and Jewels, and no doubt the *Caementaria Hibernica* of Bro. Crawley, will create an enquiry as to the system of the Ancients before the Union. I drew up the following, which seems to give it, for my own information, and having copied it, I thought my draft might possibly interest you. I therefore send it to make use of as you choose.—JOHN YARKER.

PLATE.

"DEDICATED TO THE ANCIENT AND HONOURABLE FRATERNITY OF FREE MASONS."

This plate has been in my possession about 40 years, and is struck from an old Engraved Plate touched up with the graver before that period. It is not uncommon in the Lodges, but I have never yet seen any description of it in Print. It is somewhat difficult to describe this Plate in an intelligible manner, but it represents the Masonry of the Old Institution as organized by Laurence Dermott after 1751, but which claims to have preserved the ceremonies of York and Dublin, after they were considerably reduced by the Grand Lodge of 1717; the nearest resemblance of these to-day is to be found in the Masonry of America. The Arms of Freemasonry given upon the plate are identical with those on the certificates of the Ancient Grand Lodge after 1780, though they are described by Brother Laurence Dermott in his Ahiman Rezon of 1764, and are said to have been found amongst the papers of a Dutch Jew who about 1680 prepared a model of Solomon's Temple.

Not including the margin it is an engraving of 22 inches by 15½ inches, divided into five degrees by figures under the emblems, the last, or 5, representing the Royal Arch, but including the 12 lights of the Templar, and the six-pointed star of Templar Priest with Serpent and Cross in the centre of the Star.

The outer border is tesselated by indentations in resemblance of the old Arch apron. Inside this at the four corners are placed the figures of the four Cardinal Virtues which are both Platonic and Christian, and prominent at the top of the plate is the Sun, Allseeing Eye, Moon and Seven Stars. Ornamenting the centre of the plate is a Porchway elevated upon five steps, on the edge of the first of which is ∴ AUDI VIDE TACE ∴; on this step, the rough-ashlar or brute stone, a lighted candle in stick, a beehive; on the second step,—two candlesticks, in which are lighted candles; on the third step,—cross-keys and cross-pens; the other two steps are blank. The floor is a Mosaic pavement of the second degree in lozenge; two men clothed in master's aprons pointing the way, having collars with a jewel. Figures of Faith and Hope. In the centre of the pavement, an open coffin containing a body. Before this is a small tabernacle of Grecian style, the arched pediment of which contains the letter G, and below upon a lower arch indented, supported by two pillars, as is the upper arch, the inscription "Holiness to the Lord." Below the drawn-up Veil is the Master standing with mallet in hand, before a cubical altar, upon the front of which is the Square and Compasses. All this is contained within a larger Archway arising from two large pillars surmounted with globes, and standing upon the pavement. This arch is indented. as the outside border already described, but in a triple concentric division; and beneath it are the words, "The Light shineth in Darkness, and the Darkness comprehendeth it not." Below this are the Arms of Masonry, according to Dermott's system and the motto, "Sit Lux et Lux fuit," and over an open Bible. Surmounting the arch is a figure of Charity. At foot is the dedication opening this description.

The other figures are scattered about somewhat confusedly, and distinguished by the numbers of the degrees to which they belong,—two figures, a triangle of five points, and an archway of five steps, having no numbers attached. Here follows a list of these:—

1° (No. 1.)

The Allseeing-eye, sun, moon and 7 stars, (top).
The dream of Jacob asleep at the foot of his ladder.
A ladder of three steps with F.H.C.
Temple set on a hill, and cluster of churches at foot.
Plumb, level, and square, interlaced.
Pillar of the right hand, on which is the master's apron.
On three steps,—rough ashler, lighted candle, beehive;—two lighted candles:—cross keys, cross pens.
Figures of Faith; Hope; and Charity, the latter surmounting the chief arch.
Two guardians or Wardens.
Small tabernacle, under the larger tabernacle.
Master's pedestal, on front of which is square and compasses.
Scattered emblems.—candlestick of 5 branches; Holy-bible, open.
Plumb, level, apron; two wands bound with ribbon; three lines of unequal length to represent steps; two hands, palms down.

2° (No. 2.)

At the 4 corners,—figures of Temperance, Fortitude, Prudence, and Justice.
The pillar of the left hand, on which are two hands, palms down.
An angel staying hand of Abraham about to strike Isaac.
Workmen felling trees in Forest of Lebanon.
A lewis carrying a stone supported by a tripod.
Letter G on pediment of arch of tabernacle.
The mosaic pavement in lozenges.
Moses striking the rock from which water issues.
Workshop, with pillar castings in the foreground.
Prepared stones, ready for the ships in port.

3° (No. 3.)

Point within a circle bounded by two parallel lines.
Craftsmen bearing a body in a court of the Temple.
Craftsmen on a hill with a branch, hailing the 14 horsemen. Port of Joppa.
Cave where the three assassins are seen and 5 craftsmen.
Three pillars standing on the top of three separate hills.
Veil of tabernacle, above it Holiness to the Lord.
Master's gavel, compasses open on sector between limbs a radiated triangle.
Scattered emblems,—cubic stone with *(cyphers)*, beetle, pick, mallet, trowel, key, triangle of 5 points.
A coffin in centre of tesselated pavement, with corpse.
Three pillars representing "W.B.S."

4° (No. 4.)

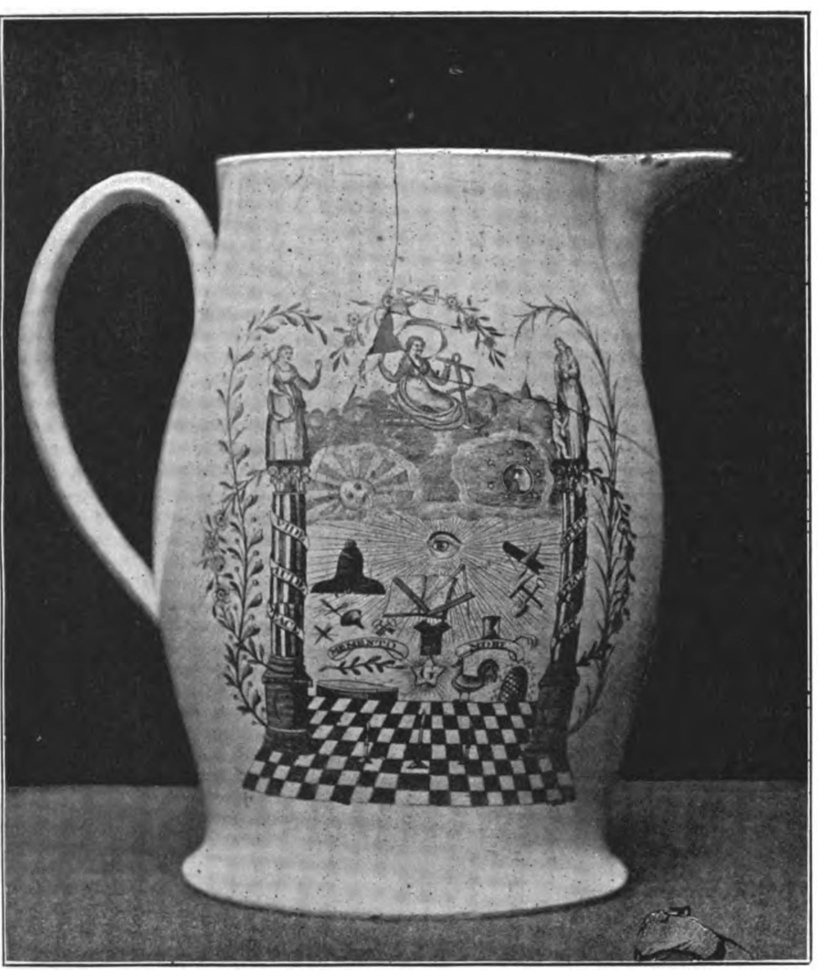
Seven candlesticks, placed 3, 1, 3.
Seven Levites bearing the Ark of the Covenant.

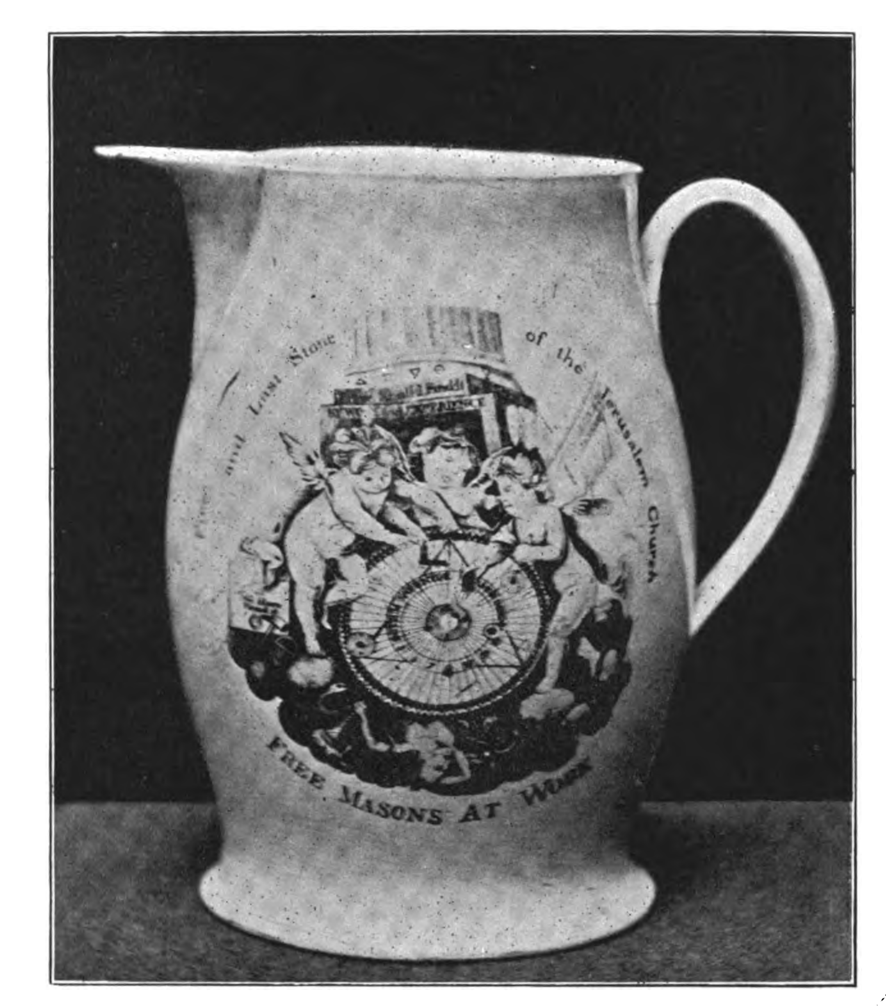
5° (No. 5.)

Adam and Eve expelled from Paradise. The tower of Babel.
Priests mitre. Table of shew bread. Ark of Noah & dove.
Three double triangles each with eye in centre, and placed triangularly.
Two persons offering sacrifice of burnt offering, 3 kneeling.
Moses before Pharoah changing his rod to a serpent.
Person kneeling to 3 figures, woman in tent door (Abraham & 3 angels)
Representation of Moses before the burning-bush.
A priest with his drawn sword at the heart of a man.
A pyramidcal mount upon which is a square stone or building.
Pilgrim scene in which is a camel and several persons.
Moses in the act of dividing the Red Sea.
Two Levites in the act of carrying, probably, clusters of grapes.
A sword and a sceptre crossing each other.

Two sides of an Arch Jewel, (1) porchway with an altar under it; inscription "Our trust is in the Lord," below with separate scroll the triple tau, (2) double triangles, a smaller triangle in the centre containing a sun, below which is square and compasses,—Inscription, "In hoc signo vinces"—below, with separate scroll, the triple tau.







LAMBERT DE LINTOT MASONIC JUG,

Exhibited in, and Presented to, Quatuor Coronati Lodge, No. 2076, 3rd May, 1895, by Bro. G. E. Turner



Seven figures bearing something like a flat stone, 5 others looking on, to a structure resembling a vault.

The Arms of Masonry as used upon the certificates of the Ancients, but now those of the Royal Arch; inscription as before described.

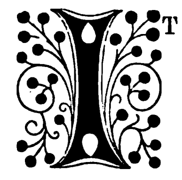
A tabernacle of the classical style, with 4 pillars at the end.
People invoking the Brazen Serpent.
Moses shewing himself with the tables of the law.
Radiated triangle with the Hebrew letters JHVH.
A mountain scene in which are two figures raising from the ground a third.

Scattered figures :—Censor for incense. Circle in which is double triangle & in that a triple tau. Rod with serpent entwined. Figures of Moses and of Aaron. Tent. Coffin on which is skull and bones.

Interior representation of Sanctum Sanctorum.
Picture of the Queen of Sheba before King Solomon.
Figure watching the ascent to heaven of another, hand in distance.
Pleasure ground in which a staff is planted, & two figures approaching.
An arched porch ascended by 5 steps each of which contains the letter C. C. D. (?) I. G.

Twelve lights arranged in the form of a triangle.
A star of six points, the central part containing serpent on a cross.

OBITUARY.



IT is with great regret we have to announce the death on the 8th August last, at the age of 59, of Bro. **George Radcliffe Cobham,** of Gravesend. Bro. Cobham, who joined our Circle in January 1891, had been ailing for some months, and last spring wrote to our Secretary that he would never again be able to leave his house. He was then, in fact, perfectly cognisant of his fast approaching end, and even anticipated that his call to the Grand Lodge above would come earlier than it really did. He was a constant attendant at our Lodge meetings, until failing health prevented him.

Also of Bro. **Champney Powell,** of Dixton, Monmouth, on the 17th October last. Our brother joined our Correspondence Circle in May 1888.

Also of Bro. **Joseph Henry Leggo,** of Ballarat, Victoria, on the 31st May. The local paper in reporting his death, speaks very highly of his worth as a prominent citizen, and the flags on the public buildings were flown at half-mast. It also mentions that our brother was remarkable for his immense weight, being fully 26 stone, though only thirty-nine years of age. He joined our Circle in October 1889.

Also of Bro. **William Davidson,** B.A., of the Grammar School, Morpeth, on the 28th October. Our brother, who joined our Circle in October 1891, had been for some time our Local Secretary in Northumberland, an office which he filled with zeal and ability.

Also of Bro. **Johannes Marinus Friedhelm Convent,** of Amsterdam, on the 2nd November last. Our brother joined the Circle in November 1893.

Also of Bro. **G. C. Cooper,** of Graaf Reinet, Cape Colony, on the 8th October last, who joined our Circle in May 1889.

Festival of the Four Crowned Martyrs.

FRIDAY, NOVEMBER 8th, 1895.

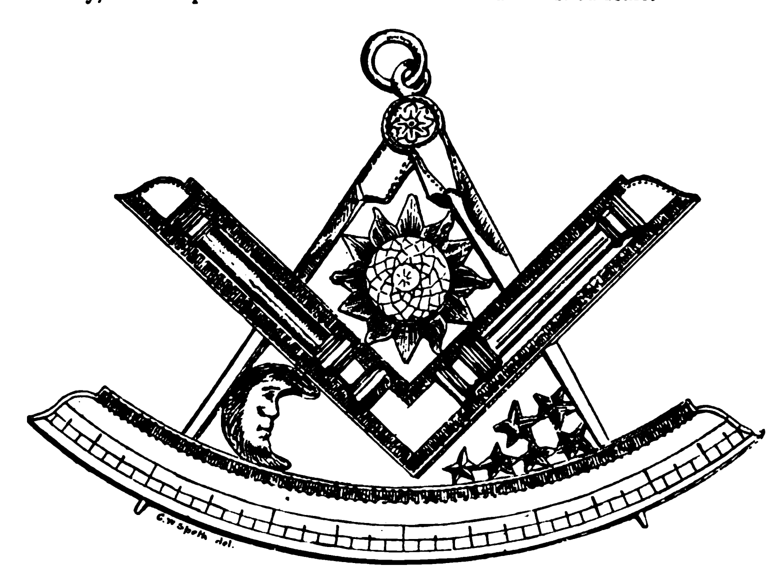


HE Lodge met at Freemasons' Hall at 5 p.m. Present: Bros. R. F. Gould, P.M., P.G.D., in the Chair; Dr. W. Wynn Westcott, I.P.M.; E. Macbean, S.W.; C. Kupferschmidt, J.W.; G. W. Speth, Secretary; C. Purdon Clarke, *C.I.E.*, S.D.; S. T. Klein, J.D.; E. Conder, jun., Steward; Past-masters W. H. Rylands, A.G.D.C., and W. H. Bywater, P.G.S.B.; and Admiral A. H. Markham, D.G.M. Malta. Also the following members of the Correspondence Circle: Bros. J. Tickle, C. G. Hokanson, Rev. A. G. Lennox Robertson, Dr. C. Wells, R. N. Crane, Stephen Richardson, H. D. Willock, W. Fooks, Rev. Hugh Thomas, G. Powell, Capt. J. H. Leslie, A. Digby-Green, H. Woodcock, J. W. Barnes, W. C. Barnes, E. A. T. Breed, W. F. Stauffer, C. H. Bestow, Rev. E. S. Shelton, J. W. Aplin, C. H. Barnes, R. Palmer-Thomas, B. H. Brough, G. W. J. Fowler, T. Cohu, A. W. Dennis, G. J. Taylor, R. J. Hall, L. Ferguson, C. N. McIntyre North, J. C. Pocock, J. Grisdale, R. A. Gowan, Rev. J. W. Horsley, E. Armitage, L. Ghislain, E. Glaeser, F. W. Wright, P. L. Simmonds, F. Sheffield, C. B. Barnes, F. Bartlett, G. W. Capel, J. S. Cumberland, D.G.St.B., H. Lovegrove, W. G. Poole, H. B. Chamberlin, E. J. Barron, P.G.D., G. Greiner, E. Greiner, J. J. Hall, W. A. Tharp, H. Tipper, A.G.Pt., F. Bird, J. Wakelin, R. Orttewell, Richard Eve, P.G.Treas., F. W. Levander, W. H. Coleman, T. Adams, C. H. Rosher, Max Mendelssohn and O. Marsland. Also the following visitors:—Bros. Dr. Ralph Gooding, P.G.D.; Charles Baxter, P.G.D. Scotland; W. B. Fowle, P.M. 1446; E. C. Stimson, 2374; C. H. Knight, 2545; W. W. Lee, P.M. 1897; J. P. Richards, P.M. 1584; C. L. Chubb, 2545; J. Webb, 92; F. Hallows, P.M. 861.

Two Lodges and fifty-one brethren were elected to the membership of the Correspondence Circle.

The W.M. in the Chair referred in terms of eulogy to the recent publication of the second edition of Bro. Hughan's "Old Charges of British Freemasons," and with sorrow to the death of Bro. Sir Henry J. Burford-Hancock, late Chief Justice and District Grand Master of Gibraltar, a member of the Lodge who, since its earliest days, had taken a deep interest in its progress.

The Secretary called attention to an exhibit on the table, sent for the inspection of the brethren by Bro. W. Ivison Macadam, of Edinburgh. It consisted of a handsome W.M.'s Jewel of the extinct Lodge St. Bride of Kirkcaldy, and is reproduced below on a somewhat diminished scale.



Bro. Edward Macbean, the W.M. elect, was then installed into the Chair of King Solomon in ancient form by P.M. Bro. R. F. Gould.

The following brethren were appointed and invested officers of the Lodge for the ensuing twelve months:—

I.P.M., Bro. Rev. C. J. Ball.

S.W. Bro. C. Kupferschmidt. J.W. Bro. C. Purdon Clarke.

Treas. Bro. Sir Walter Besant. Sec. Bro. G. W. Speth.

S.D. Bro. Sydney T. Klein. J.D. Bro. T. B. Whytehead, P.G.S.B.

D.C. Bro. R. F. Gould, P.M., P.G.D.

I.G. Bro. E. Conder, jun. Stew. Bro. John Lane, P.G.A.D.C.

Tyler. Bro. J. W. Freeman.

The W.M., Bro. E. Macbean, delivered the following

ADDRESS.



RETHREN,—After a continuous service of seven years in the subordinate offices of the Lodge, I am now placed, by your favour, in the Chair, and the first as well as the most pleasing task that devolves upon me as your Master, is to express in all sincerity how greatly I have appreciated your kindness in the past—how much I value the crowning honour you have conferred upon me this day, and with what deep satisfaction I look forward to being numbered in the future among those truly fortunate brethren, the Past-Masters of this Lodge.

Like many, and indeed, it is reasonable to suppose, a possible majority, or even the totality of my predecessors in this Chair, it has not been without certain feelings of trepidation that I have prepared the inaugural Address, which it has now become an established custom to deliver after the Installation in each year. But a little calm reflection has allayed, if it has not entirely removed, the apprehensions I had entertained on this score.

Our Lodge is an educational body, and after passing seven consecutive years in its minor offices, the inability of any brother to fill the highest one, would be an even graver indictment against the "system of instruction" than the individual.

But as no doubt has yet arisen as to the propriety of the methods by which our junior officers are prepared in successive steps for the dignity and importance of the Chair, so let me hope that none will be occasioned by the election of 1895, or in later years, when the present Wardens and other brethren in their turn of promotion, attain in due progression, the highest aim of every student of the Craft, the Mastership of the Quatuor Coronati Lodge. The advice given me by our experienced Secretary was, that I should review the work done by the Lodge during the past ten years, and thus "round off" as it were, the first decade of its existence. This counsel I have gratefully followed, but a summary of the leading papers and essays is all that I feel justified in laying before you this evening.

The Illustrations, Reviews, Notes and Queries, and other features of *Ars Quatuor Coronatorum*, are worthy of all praise, but neither the time of the present meeting, nor the space of our *Transactions*, would permit of their being included in the scope of my remarks.

Our publications at the close of the current year will number sixteen volumes, eight of which contain our Transactions (*A.Q.C*), and the remainder our Antiquarian Reprints (*Q.C.A.*)

To begin with the former. The following is a synopsis in a classified form, of the principal papers and essays which have either been read before the Lodge or printed in *Ars Quatuor Coronatorum* (1886-95.)

England.—Connecting Links between Ancient and Modern Freemasonry; English Freemasonry before the era of Grand Lodges; Masters' Lodges (i). The Foundation of Modern Freemasonry; The Grand Lodge at York (ii.) The Old Lodge at Lincoln (iv). The Masonic Apron; Masonic Clothing (v). The Masters' Lodge at Exeter (vii). English Masonic Certificates; and The Early Lodges of Freemasons—Constitution and Warrants, 1716-1760 (viii).

[*A.Q.C.*—(i.) Hughan, Gould, Lane; (ii.) Speth, Whytehead; (iv.) Dixon; (v.) Rylands (W. H.), Crowe; (vii.) Hughan; (viii.) Riley, Lane.]

Scotland.—Some old Scottish Masonic Customs; Scottish Freemasonry before the era of Grand Lodges; and In the Present Era (i). Formation of the Grand Lodge of Scotland (iii). Masonic Genius of Robert Burns (v). Ancient Stirling Lodge (vi). Master Masons to the Crown of Scotland; and Random Courses of Scottish Masonry (vii).

[*A.Q.C.*—(i.) Gould, Speth, Macbean; (iii.) Macbean; (v.) Richardson (Sir B. W.); (vi.) Hughan; (vii.) Macbean, McIntyre North.]

Ireland.—The Hon. Miss St. Leger, the Lady Freemason; Supplementary Note on the same; Three Lost Lodges; and Some Irish Masonic Medals (viii).

[*A.Q.C.*—(viii.) Conder, Crawley; (viii.) Crawley.]

Continental.—The Steinmetz Theory, critically examined; The Grand Lodge of Sweden (i). A Word on the Legends of the Compagnonnage (i., ii.); Freemasonry in Rotterdam one hundred and twenty years ago (ii). Steinmetz Esoterics (iii). Early Masonry of Austria and Hungary; Freemasonry in Holland (iv); and in Prussia (v).

[*A.Q.C.*—(i.) Speth, Kupferschmidt; (i., ii.) Rylands (W. H.); (ii.) Vaillant, Grand Sec., Holland; (iii.) Schnitger; (iv.) Malczovich, Vaillant, Dieperink, Crowe; (v.) Speth.]



The Old Constitutions.—Two New Versions of the Old Charges; An attempt to classify the Old Charges of the British Masons (i). Naymus Græcus (iii). Unidentified or Missing MSS.; A critical examination of the Alban and Athelstan Legends; Remarks on the William Watson MS.; Naymus Græcus Identified (iv). Remarks on the Craft Legend of the Old British Masons (v). The Assembly (v., vi.); The Evidential Value of the Regius, Cooke, and William Watson MSS.; Dr. Robert Plot; A Classification of the Old Charges (vi); and The True Text of the Book of Constitutions (vii).

[*A.Q.C.*—(i.) Speth, Begemann; (iii.) Papworth; (iv.) Hughan, Howard, Begemann, Howard; (v.) Begemann; (v., vi.) Gould, Begemann, Speth; (vi.) Howard, Begemann, Hughan; (vii.) Upton (W. H.)]

Symbolism.—An Early Version of the Hiramic Legend; Orientation of Temples; Threefold Division of Temples (i). Worship of Death (ii). Antiquity of Masonic Symbolism; Masonry and Masons' Marks; Brahminical Initiation (iii). Notes on the Swastica (iv). Proper Names of Masonic Tradition (v). The Tabernacle; Sikh Initiation; The Tracing Board in Modern Oriental and Medieval Operative Masonry; The language of the Masonic Ritual compared with that of the old Bibles; and Notes on some Masonic Symbols (vi).

[*A.Q.C.*—(i.) Lewis, Warren (Sir C.), Simpson; (ii.) Simpson; (iii.) Gould, Lewis, Simpson; (iv.) Pratt; (v.) Ball (Rev. C. J.); (vi.) Malden—Westcott (*Tabernacle*), Simpson, Purdon Clarke, Dore, Rylands (W. H.)]

Mysticism.—Freemasonry and Hermeticism; The Religion of Freemasonry illuminated by the Kabbalah (i); and The Rosicrucians, their History and Aims (vii).

[*A.Q.C.*—(i.) Woodford, Westcott; (vii.) Westcott.]

Royal Arch.—English Royal Arch Masonry, 1744-65 (iv); and The Arch and Temple in Dundee (viii).

[*A.Q.C.*—(iv.) Hughan; (viii.) Lindsay.]

Ecclesiastical Architecture.—The Church of St. Bartholomew the Great; Notes on Cobham Church (iv). St. Gabriel's, Canterbury (vi). Salisbury Cathedral (vii); and Winchester Cathedral (viii).

[*A.Q.C.*—(iv., vi.) Bywater; (vii., viii.) Lovegrove.]

America.—Freemasonry in America (iii); and In Mexico (vi., vii., viii).

[*A.Q.C.*—(iii.) MacCalla (C. P.); (vi., vii., viii.) Gould.]

General.—Hogarth, Picture Night (ii). The Noble Order of Bucks (iii). The Ancient Caledonian Society (vii). The Gormogons (viii). Masonic Musicians, (iv). Masonic Celebrities (Martin Clare, Albert Pike, Thomas Manningham, Dr. Stukely, and the Duke of Wharton, iv., v., vi., viii); and The Medical Profession and Freemasonry (vii).

[Rylands; Rylands, Rose Mackenzie, Gould; W. A. Barrett; Gould.]

I shall proceed with an analysis of our

Antiquarian Reprints.—In the first eight volumes of our *Archæologia*, will be found nineteen versions of the Old Charges or Manuscript Constitutions, together with exhaustive commentaries on each of the three leading texts.

An exact reproduction of Anderson's printed Constitutions with an introduction by Hughan (1738) is given in volume vii., and a full description of the Certificates issued at any time by the Grand Lodge or Grand Chapter of England, in vol. viii. (Riley).

The various subjects referred to above, have been still further elucidated in recent publications either written or edited by members (or associates) of the Lodge:—

England.—History of the Masons' Company, London (Conder); and Masonic Records (Lane).

Scotland.—History of Freemasonry in the Province of Roxburgh, Peebles, and Selkirkshires, from 1674 to the Present Time (Vernon).

Ireland.—Cæmentaria Hibernica vol. i. (Chetwode Crawley).

The Old Constitutions.—The Secret History of the Freemasons (Briscoe MS. Bain's Reprints i.) with introduction by Hughan; and the second edition of The Old Charges of British Freemasons by the same writer.



Symbolism.—Masons' Marks (Rylands).

Mysticism.—The Dedication to Long Livers (Bain's Reprints ii.) with introduction by Gould.

Royal Arch.—Dr. Dassigny's serious and impartial Enquiry (*Reprint*) with introduction by Hughan.

That the most sanguine anticipations of the Founders of the Lodge have been more than amply fulfilled by the "record" I have laid before you is a self-evident proposition, and it invites the remark that the sixteen volumes which represent the labours of both Circles during the ten years now concluding will be of far greater assistance to Masonic students, when we are provided with a general index to their contents.

Since the consecration of the Lodge in January 1886, seven of our full members have been summoned to their final rest, and in Bro. Woodford, we lost a ripe Masonic scholar and perhaps the greatest hermetical student in the whole Craft. In Bro. Whymper, a man of such varied attainments, that we can scarcely expect to look upon his like again; and in Bros. Budden, Finlayson, Irwin, Mattieu Williams and Kelly, friends and fellow-workers whose bright memories will not lightly be forgotten, to which list I have unfortunately to add the name of the Honourable Sir H. J. B. Burford-Hancock.

There remain, however, twenty-seven members of our Inner Circle, the friendship of them all I dearly prize, and though not permitted to say any more in their presence, may be excused for expressing through the medium of this address to Bros. Hughan and Simpson (who are unable to be with us to-night) my grateful recollection of their kindness, and the instruction I have received at their hands.

It may not be a matter of knowledge common to all present, that our perpetual Master, as some of us are fond of calling Bro. Speth, is my sponsor in this Lodge and to him I am indebted for having become a member of 2076.

Bro Hughan has been my guide, philosopher, and friend, masonically, for many years; and to Bro. Simpson (formerly known as Crimean or Indian Simpson) a respected and esteemed P.M. of this Lodge, I owe in some measure my fondness for Eastern Worships; while our dear Bro. Rylands of an entirely different cast of thought to the above, has done more to disabuse me of false teaching than any other person I know.

The first member of our Correspondence Circle was Bro. Stephen Richardson (who acted as D.C. in the recent ceremony), admitted in February 1887. The latest members were elected, as you all know, at an early stage of the present meeting, and they bring up the number of subscribers to the publications of the lodge, to a grand total of 2135.

We have twenty-eight local secretaries in Great Britain, four in Continental Europe and the Mediterranean, twelve in Africa, seven in Asia, thirteen in America, and twelve in Australasia—altogether seventy-six.

Indirectly too, the influence of our own Lodge has been very great, notably in stimulating brethren who reside in other leading centres to establish Lodges or Societies on the lines so successfully laid down by the Quatuor Coronati. For example, the Lodge of Research, No. 2429, at Leicester; the Humber Installed Masters' Lodge, No. 2494, at Hull; the Lodge of St. Alban, No. 38, Adelaide; the Minerva Lodge, No. 2433, Birkenhead; the Masonic Club and Literary Society, Sydney; the Masters' and Wardens' Association, Melbourne; and others.

The attendance of our full members during the year just concluded (November 1894 to October 1895) has been as follows:—

1894	November 8th	officers	6	others	3	total	9
1895	January 11th	,,	6	,,	1	,,	7
,,	March 1st	,,	4	,,	2	,,	6
,,	May 3rd	,,	4	,,	1	,,	5
,,	June 24th	,,	6	,,	2	,,	8
,,	October 4th	,,	6	,,	3	,,	9

These figures speak for themselves, and seem to indicate very clearly that some measures should be taken in order that the Inner Circle may be more adequately represented at the meetings of the Lodge.

Lastly, though the number of subjects which have been dealt with in the existing series of our *Transactions* is considerable, there appear to me certain local characteristics in the Masonry of the Continent that would amply repay the toil of investigating them. For instance, in some cases we know very little, and in others require to be brought up to date, with regard to the Masonic customs and general procedure of the Craft in Germany, Italy, Spain, Portugal, Switzerland, and France. A paper indeed, has been promised on the

Masonry of the "Fatherland" by one of the oldest members of the Correspondence Circle, who is also among the most regular attendants at our meetings. But the progress (or retrocession) of Freemasonry under other Continental Governments I shall venture to hope may also meet with intelligent criticism at the hands of brethren who are similarly interested in the collection of Masonic facts.

There is only one point left upon which I shall touch. It is the expediency (as it seems to me) of slightly increasing the opportunities which are afforded to our brethren of meeting together elsewhere than in Lodge. The Annual Excursion serves a very useful purpose, but I am inclined to think that an Annual Conversazione as well, in the other portion of the year would prove to be of equal, if not of greater advantage, in cementing the harmony and good fellowship of the Society.

Brethren, with these observations, which have been listened to so indulgently, and after once more assuring you that no exertion shall be spared on my part to merit a continuance of your goodwill, I now pass to the other business of the evening.

The following paper was then read :—

DEATH AND THE FREEMASON (Musæus).

BY BRO. E. J. BARRON, F.S.A., P.G.D.

DEATH'S Doings amongst the children of men has been at all times a favourite subject for both Artist and Author.

More particularly was this the case in the 15th and 16th centuries when following the discovery of printing and engraving representations of La Danse Macabre[1] and Dance of Death became common.

Sir Walter Scott says, "Small-back must lead down the dance with us all in our time," and I suppose it is this feeling which has made the gruesome subject so popular.

The most celebrated of these representations is of course the Dance of Death attributed to Holbein, and first published at Lyons in 1538. This edition consisted of 41 cuts, representing "Small-back" with all sorts and conditions of men from the prince to the peasant. It has gone through countless editions, Hollar copied it, and in the present century in our own country Rowlandson, Bewick, and Dagley followed on the same lines or designed fresh subjects.

I am not aware, however, that with the single exception which I now propose to submit to your notice, the Freemason has ever figured in the Dance of Death.

The work in which it appears was first published in 1785, and is entitled "Freund Heins Erscheinungen in Holbeins Manier, von J. L. Musäus mit 24 Vigneten nach Schellenberg." I have not seen this edition, the one in my possession having the imprint "Mannheim 1803."

The Allgemeine Deutsche Biographie Leipzig 1886 article "Musäus" speaking of this work says:—"In 1785 he wrote the explanatory text to J. R. Schellenberg's somewhat indifferently drawn dance of death entitled "Friend Heins appearances in Holbein's Manner," little character pictures excessively poorly handled, but abounding in sober commonplace morals, framed as a rule in well worn sentences, which although far fetched and having very little to do with the proper story are spun out with long meditations or longer poetical phantasies. Throughout the book the most incompatible elements are mixed up together; naive presentations of death with an excess of learned reflection, a grave or even terrible subject is described in a humourous cheerful strain; fugitive, trifling rhymes, with ponderous pedantic prose, so that nowhere is a united flowing style or even a clear artistic impression attained."

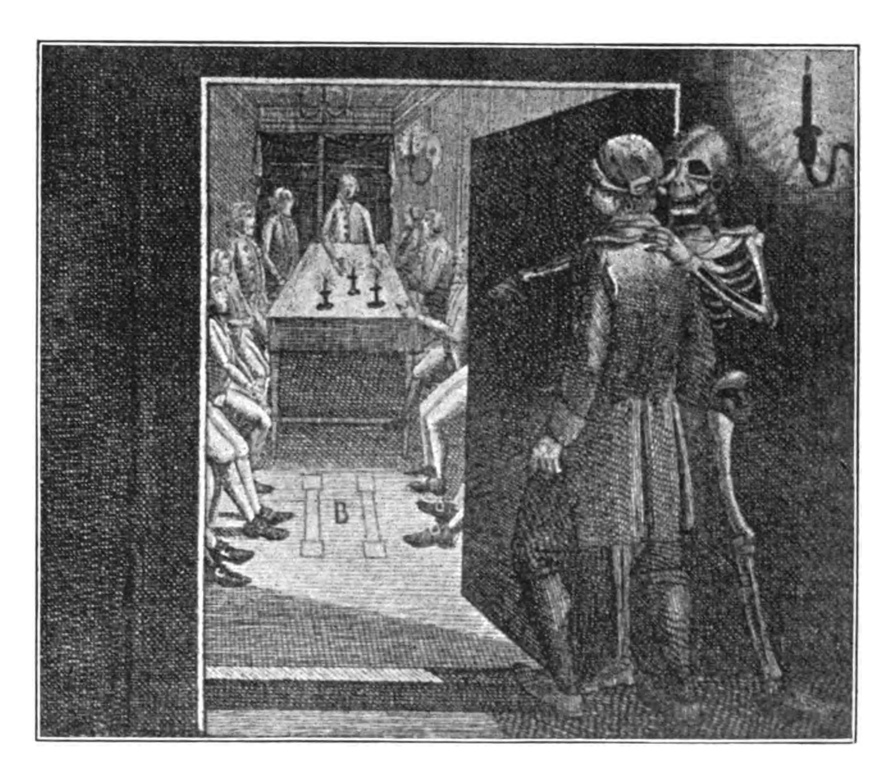
I give this extract from the German Biographical Dictionary, because it appears to me to be a very accurate criticism both of Schellenberg's designs, and of the ponderous pedantic prose and verse of Musäus.

The book contains twenty-four designs of which that of the Freemason is the sixteenth. Depicted in it we have "Small-back" and the candidate at the door of the Lodge which is open showing the interior of the room, at the upper end of which is a table on which are three lights and round three sides of it and extending on either side beyond it are seated the brethren, while on the ground nearer the door is a rough representation of two columns with the letter B between them. The brethren do not wear any special masonic clothing, but the candidate appears to be prepared for some ceremony.

And then Musäus thus illustrates what he calls "The Lodge of Silence."

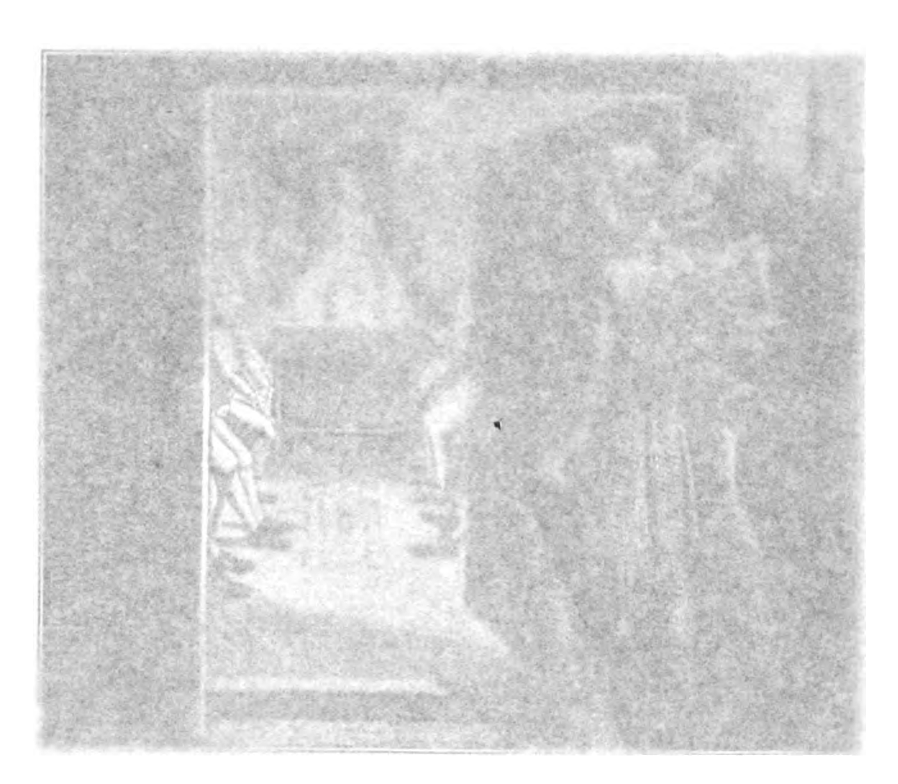
[1] Douce inclines to consider the name as derived from The Anchorite St. Macarius, but some French Antiquaries as more probably from the Arabic Macabra, signifying *Cemetery*.





DEATH, THE FREEMASON.

(*After Musäus.*)



THE LODGE OF SILENCE.

Through the twilight's hieroglyphical shadows, creeps the inquisitive with doubtful steps, to the door of mystery, and leaning against the fast closed doors, spies through the cracks and crevices, seeking to overhear the secret consultations of the mysterious community in order to publish the information thus gained. But a phantom deceives his eager eyes, and night's dark wings cover the doings of the secret guild.

What magic spell ties the tongue, and what talisman closes the mouth of the huge fraternity, which extends, as the four winds of heaven over the face of the earth; that no thoughtless word, no indiscreet whisper ever slipped from perfidious lips, which are sealed, as the clouds of the Syrian horizon from which no rain drops ?

The searching glance of wisdom penetrates the depths of nature; spies out her hidden mechanism; discovers every cramp-iron, every joint, and the very keystone which holds the great fabric of the world together.

Sagacity tears the mask from the face of hypocrisy; penetrates the Eleusinian mysteries, interprets the obscure sentence of Apollo's oracle, and anticipates the interpretation of the apocalyptical cipher.

Someday the indefatigable spirit of inquiry will break the seals of the most inaccessible mysteries, if it has not done so already.[1] No vault is so strongly bricked up nor wall so thick, but that a secret will find its way through.

And yet curiosity is like the dog who ran over the bridge with his bone, and catching sight of his shadow in the water stopped to bark and so lost his spoil.

Where is the Lodge, the impenetrable veil of which the cunning hand of the wiseacre is unable to lift? Where eternal silence reigns, and whose secrecy has never been betrayed to profane ears by the prattling mouth of the chatterer or traitor?

Where is the Lodge of Silence, which refuses entrance to no mortal, and never again releases a brother once received ?

Not far away from thee, oh! questioner, in thine own neighbourhood may be found the secret lodge. As it were a lion's cave no one who enters there ever returns.

[And now Musäus breaks into verse of which I can only attempt a prose translation.]

Hearest thou not from out the gloom,
At every hour, by night, by day,
The ring of the Master's gavel falls
With terror on thy listening ear?
The hand busy at work
Despises rest and ease
Until with unremitting care
The day's work is done;
Such is the custom of the masons
From morning until night.

The multitude of brethren
Is like the stars, infinite;
And yet no songs and laughter
Beguile their cheerful feasts.
The merry jest is hushed
No whispered word resounds
Within these silent walls;
No rattling clash and clang
Checks the timid entrance
Of the novice at the door.

Night draws her dark mantle
Over every pilgrim who sets out
With bandaged eyes
On that solemn journey.
He wanders on the unknown road
Like a ship on a rock-strewn coast,
With a hurricane howling round
And the waves breaking over her
And she knows that she soon must sink.

[1] Compare the recently discovered "Freemasons' Mystery." "Ernst und Falk" by Lessing. "A Treatise on the Knights-Templars and the origin of Freemasonry" by Nicolai, and other writings which treat by accident or design of the origin, aim, and customs of these societies; and leave the reader in doubt as to whether these gentlemen are telling tales out of school, or substituting conjectures for facts.—*Note by Musäus.*



Guided by unknown hands,
The pilgrim follows the path
Which now leads between gloomy walls
To the silent abode;
Where life, and light, and joy,
Melt like the morning dew.
His thoughts have fled away
His eyes no longer see
The stars twinkling thro' the darkness,
No friendly ray reaches him here.

Bound by the indissoluble oath
Of initiation to the Order,
He is enrolled in their company
And joined hand in hand with them.
No honours glitter here,
No loads of care oppress,
No difference is there between the master and the man;
The mitre and the cowl,
The Knight and the squire,
Have the same honour, the same rights.

How does the Master's gavel sound?
"Like a terrible death knell."
How large is the novice's cell?
"Two ells in width, and four ells long."
And what are the tools?
"An hexagon of pine wood.
Sad acquisition!
Two spades, a shovel,
Also an hour glass and a scythe,
And a clod of earth under his head."

Do you know the terrible brother,
Pilgrim, who guides your course?
Like Charon at the helm of his boat
Conveying the shades of the dead to Hades.
The blind follow him quietly
Because they cannot recognise their grim guide
On account of their thick bandages.
Even the master and his comrade
Dread, in their consecrated cells
The terrible one:—his name
Is 'the shadow of death.'

The Wanderer prepares boldly
For the long battle of life;
And then Fate unperceived
Entirely alters his plan.
When beautiful golden dreams
Kindle his glowing soul,
That indefatigable spy,
Brother Heins, comes unbidden
And leads profane and mason
Into the silent land.

Judging from this production I infer that Musäus was not a mason, and that he probably drew any information he possessed on the subject from the works mentioned by him in the note I have quoted. The most important of these works was his friend Nicolai's Treatise; the full title of which is "Treatise on the charges made against the Order of the Knights-Templars with an appendix on the origin of Freemasonry." Nicolai also wrote another work entitled "Remarks on the origin and History of the Rosenkreuzer and Freemasons."

He in common with Lessing entertained the opinion that Freemasonry derived its origin from the order of the Knights-Templars and that the word "Baphomet" was the symbol and



word of the Knights-Templars in the highest degree. This word he derives from Βαφη μητις meaning *the baptism of wisdom*, and the symbol or image so called, expressed the *Unity* of God. I do not however suggest that Schellenberg, who probably obtained his information on the subject from the same source, had this word in mind in placing the letter B. as he has done between the two columns, as there are other interpretations which will at once strike any mason.

In conclusion I have to express my thanks to my daughter for her assistance in the translation of the German text, and to my son, Bro. Evelyn Barron, for the photograph of Schellenberg's engraving. Bro. Speth has rendered the German poem into English verse of the same metre, and I will close my few remarks by reading our Secretary's version.

DEATH, THE FREEMASON.

(*From the German of Musäus.*)

BY BRO. G. W. SPETH.

Strikes not from out the gloom
At ev'ry hour, both day and night,
Upon the ear, of doom
So full, the Master's blow of might ?
The hand, to labour born,
All peace and rest doth scorn,
Until the daily work is done
With cheerful industry,
As Masons' ways decree,
From highest unto lowest noon.

Of brothers true the throng
Is like the stars, a countless horde ;
But here no jest nor song
Enlivens friendship's happy board.
Here loud-voiced joy subsides,
And ne'er a whisper glides
Along the walls of fate,
Nor fearsome sounds uncouth,
To daunt the 'prentice youth
Who timid stands within the gate.

With closéd eyes, the one
The solemn pilgrimage who makes,
As she has ever done,
Black Night within her mantle takes.
He walks a path unknown,
Like mariner who's thrown
On shore in shunning hidden rocks,
While tempests round him shriek,
And tumbling billows seek
To crush him with repeated shocks.

By unknown leader led,
The pilgrim follows slow along
A passage dark and dread,
To that abode concealed so long,
Where life and senses too
Dissolve like morning dew,
And consciousness and thought are flown ;
And here no twinkling star
His eye greets from afar,
No ray of light is round him thrown.

Initiated he,
The Order binds him hand in hand
To the majority,
And holds him in unbreaking band.

And here no honours reign,
And here no burdens strain,
The knave is worthy as the knight;
The mitre and the cowl,
The noble and the churl,
Are level both, have equal right.

How sounds the Master's hammer?
"Like solemn knell of passing-bells."
How large the 'prentice chamber?
"In breadth scarce two, in length four ells."
The working tools define?
"A hexagon of pine,
"Ah! what a sorry thing to win!
"Two spades, a shovel, and
"An hourglass of sand,
"A scythe, a turf beneath the chin."

Know you the "Brother Dread"[1]
Who, Pilgrim, guides your feet aright,
Like Charon, who the dead
Ferries o'er to realms of night?
Blindfolded, without fear
We follow far and near,
The gruesome guide we cannot see:
But master eke and man
Will shun him if they can,
For lo! the Shade of Death is he.

A pilgrimage full long
Anticipates unwary man,
But Fate, so sure, so strong,
Invalidates the best laid plan.
With sweet imaginings
Th' intrepid spirit sings,
But Brother Hein draws near, so fell;
He binds all in his chain,
The mason and profane,
And leads them to his silent cell.

Bro. G. W. Speth said:—The paper before us is not only a literary curiosity, but I think its interest is of even a deeper nature. To my mind the interest centres in the engraving which accompanies it. At the time of its production, with the exception of the Lodge at Frankfurt, there was hardly a Lodge in Germany working on the well-known original lines of Freemasonry. The Continent had been overwhelmed with fancied improvements on the original scheme of Masonry, with knightly, occult, and hermetic degrees, but above all, at that particular moment, the Templar System of the Strict Observance had excluded almost every other modification. It was not until long after 1785, the date of the publication, that a reversion was made to pure Freemasonry, and that the reformation of Schroeder, Fessler and their colleagues began. It is evident therefore, that unless the knowledge displayed in the print was derived from one of the very few *real* lodges then existing, it was not derived from Germany. But I am led by other considerations to conclude that we have not here a reflex of German usages. The form of the lodge, the brethren assembled round a table, was never, to my knowledge, a custom in Germany or indeed anywhere on the continent of Europe, but is essentially English. Moreover, if intended to represent a German lodge, the brethren would have been depicted with their hats on. But if we assume that the source of the picture is English our difficulties are not by any means resolved. There is no publication known to me which describes or pictures the floor with the designs as we here see it, neither is the candidate who stands at the entrance in all points in conformity with our earliest usages. I am unable to suggest any publication which could have served as a guide in preparing the plate, and most certainly

[1] Schreckens-bruder, Frère Terrible, the name of a Lodge Officer who prepares and conducts the candidates in Continental Masonry.

the sources of authority mentioned by Musäus himself would not assist him in the least. And for those brethren who have studied the intricate question of the alleged tampering with the ritual during the latter half of last century, the floor cloth and the candidate considered in combination will not be without interest. If it can be proved that this is really the interior of a German Lodge in 1785, the question of precedence is settled: equally, if we could only decide that it was an English Lodge and determine to which organization it belonged, should we have decided this very moot point. As to Musäus himself, I have been unable to discover that he was a Freemason, though from the nature of his observations, I almost think he must have been, therein differing from our Bro. Barron. Neither do I know whether he was ever in England, but he must have been well acquainted with English, as proved by the fact that in 1760 he wrote a satirical parody of Richardson's novel, entitled "Grandison the Second." If we could come across his name in a lodge-list somewhere the plate would afford valuable evidence of a presumptive nature. We must however bear in mind that perhaps the plate is not the outcome of his personal knowledge but of that of the engraver, Schellenberg. Possibly he was a Mason and Musäus not, but I have not succeeded in tracing Schellenberg in Masonry anywhere. The interest of the plate therefore lies in the fact that, if we could only settle one or two preliminary points, it would be of great service to us. It is an important piece of evidence, of which we can at present make no use, because we are in ignorance of its origin; a state of affairs which, to me at least, is nothing less than exasperating.

As regards the verses, it will be understood that Musäus is describing the initiation by Bro. Hein, of a mortal into the Freemasonry of Death, the silent lodge, which refuses entrance to none, permits none to return, and whose secrecy has never been violated. In so doing he draws a few distinctions between Death's ceremony and that of the Freemasons, the absence of song and laughter, and of the symbolical sounds which accompany the entrance of the candidate into the lodge in Germany. On the other hand he also indicates a certain parallelism between the two ceremonies, and gives to Death himself the name of the officer in continental lodges who is known as Frère Terrible. I think that our Bro. Barron has deserved well of us for bringing this curious passage to our notice.

Bro. KUPFERSCHMIDT thought the plate might owe its inspiration to French sources, but he would investigate the matter and supply a note later on.

Bro. KLEIN said:—The subject brought forward by Bro. Barron is interesting to Masons showing as it does that Masonry had become generally spread in Germany by the end of the last century, a representation like the print before us would not otherwise have found a place in such a publication as Musäus' Dance of Death which was meant for general distribution; it has also given us an opportunity of seeing our Brother Secretary in a new character, that of a verse maker of no mean capacity. I was fortunate this morning to lay my hands on an old book entitled "The English Dance of Death from designs by Thomas Rowlandson with Metrical Illustrations, by the author of Dr. Syntax, published 1816." There are some 50 illustrations, and in vol. ii., p. 222 there is a representation of "The Wise Man who knows everything," even to being able to foretell the future of other people, but whom Death is twitting for not being able to tell the time of his own death. The man is sitting in an armchair surrounded by many cabalistic and astrological implements and "Frère Terrible" as a skeleton is pulling over his chair backwards, but the interesting part from a Masonic point of view is that on the floor at his feet are a *square* and *compasses with points separated*, which have evidently fallen from the wise man's hand as he falls backwards, and on the opposite wall over his head is a *blazing Sun* with a crocodile hanging from the ceiling. The representations in this book are coloured and carefully designed.

The whole subject of the many representations of the Dance of Death is a striking example of that revolt of human nature against the tyranny of priestcraft during the middle ages, which in the end culminated in the Reformation.

Bro. Barron is, however, wrong in thinking that the name "*Danse Macabre*" came from the Arabic word meaning cemetery. The Dance of Death was derived from the Chorea Maccabæorum or La Danse Macabre, which was a religious representation of the horrible mutilations and final deaths of the seven brothers, their Mother and Eleasar, referred to in II. Maccabees, chap. vii.

According to Grim the Romish stories regarding the Maccabean martyrs state that the bodies were brought from Antioch to Constantinople and thence to Milan; but finally the honour of having them is claimed by Cologne and Rome (vide, Cornelius a Lapide, Com. p. 112.) The early Christians also held them as Saints, and Festivals were held in their honour (vide, Origen, Augustin, Chrysostom and Gregory of Nazianzen. See also Gaudensius, Bishop of Brixia, Serm. 15 de Maccabœis; Eusebius Emissemus Hom. de Maccabœis: Leo Bishop of Rome, Serm. 82 de Septem Macchaboeis p. 81.)

By the end of the fourth century a further step is made and we hear of a poem of 395 hexameters (or, as another authority says, of 79 strophes of eight lines each) being recited at these Festivals entitled "In Natalem Maccabaeorum Matris," attributed by some to Marcus Victorinus, by others to Nectarius who died A.D. 395, or to Victorinus of Petavonium at the end of the third century. (See note in Grimm's Comm. on II. Macc., vii., Exeget: Handbuch p. 132.)

From this time the "evolution" of the representations illustrated in the Dance of Death, from the Tragedy of the Maccabees, is a fair example of the transition of religious thought during the middle ages. The Church in all countries claimed supreme authority to explain and define the subject of Death and especially during the middle ages this power was exercised for the purpose of frightening its devotees into penitence, especially in times of wide-spread pestilence and other extremities of life. The re-action from this fear showed itself in the gradual investment and treatment of the subject of death with a "Grim humour," even going to the extent of "Mocking" which may have given some comfort in the contemplation of the universality of death and the effort to take it patiently as a matter of course, in fact to try and get over and forget it. In this way Death was represented as a gamester who always wins, and as the master of the dance whom every age and every rank must follow at his bidding. His usual place in the Dance of Death is however the malicious and mischievous fiddler or musician; there can be no doubt that music and the drama were closely affiliated, and were introduced during the middle ages into religious spectacles, and even into Churches, these representations became developed into dramatic poems and shows, consisting for the most part of short verses of dialogues between Death and at first 24 individuals as they advanced in procession. Productions of this sort are still extant of the fourteenth century.

The first dramatic representation of the Dance of Death as we now know it appears to have been held in Paris at the end of the fourteenth century in the Cloisters of the Cathedral of the Holy Innocents. In this and its annual reproduction, personifications of the seven Maccabean brothers and their Mother and Eleasar were made to play a special part, and were held on the date set apart for the Festival of the Maccabees, and it was from these plays that the shows received the name of *Chorea Maccabaeorum* or, in French, *La Danse Maccabre.*

The poem appears first to have been taken in hand and illustrated by painters in Spain about the year 1400 A.D., and 24 years later we find that both the pictures and the verses were inscribed on the walls of the cloister of the Cathedral of the Holy Innocents in Paris, where it was still customary to annually perform as a play the Maccabean Dance of Death referred to above. During the next 100 years similar paintings and carvings were introduced into the ecclesiastical buildings of Amiens, Angers, Dijon, and Rouen, and after the year 1485 the pictures and inscriptions appear to have been circulated throughout England and Germany by the aid of printing. The Dance of Death in the Chapel of the Church of St. Mary at Lübeck bears date 1463, the low German verses are partially preserved, and the figures comprise 24 human figures, clergy and laity, from Pope and Emperor down to the recluse and peasant, youth, maiden and child, and between each couple is placed the form of Death as a wrinkled and shrunken corpse with a grave-cloth veiling it about; all the groups are arranged in ranks and in front a single figure of Death piping as he springs and dances along. From Paris both poem and pictures were transplanted to London (1430), Salisbury about 1460, Wortley Hall in Gloucestershire, Hexham, etc.

Of later date is the Dance of Death with 28 pairs of figures as represented in the Church of St. Mary at Berlin, and about the end of the 15th century we come to the Dance of Death in the little city of Basle with 38 groups of dancers. In 1534, Duke George of Saxony had a Dance of Death engraved along the third parapet of his Castle at Dresden showing 24 life size figures; these were partially destroyed by the great fire of 1701, but were afterwards restored and placed in the Cathedral of the New Town of Dresden.

A celebrated Dance of Death was by Nicolas Manuel on the walls of the Priest's Cloister of the Cathedral at Berne with 41 figures; the figures here were confined to Priests.

The most celebrated of the Dances of Death was however the one carved in wood by Lutzelburger after the designs of Hans Holbein the younger, born 1497. The design was not in the form of a procession but in separate pictures of death-beds. The 53 original drawings of these, which were called by Holbein "Imagines Mortis," are at St. Petersburg, and have been excellently copied by Lodel.

Dances of Death may still be seen at Füssen, Constance, Lucerne, Kukuksbad in Bohemia, Frieburg, Erfurt, and other places, and I find that the Festival is still included in the *Martyrology* of the Roman Church, the date set apart being August 1st.

The derivation of *Baphomet* as Βαφη μητιος is ingenious, but I think it is more reasonable to take it as the same word as *Mahomet* which, when used as a battle cry, became



intensified into *Baphomet*, this derivation is borne out by the fact that in several medieval Latin Poems Mahomet is called by this name. I find that Von Hammer in his dissertation in "Les Mines de l'Orient," 1818, also suggests that the word may mean baptism of Metis or of fire, and if so it would be connected with the impure rites of the lowest Gnostic Sects, the Ophites. The symbol or idol of this sect was two heads with a female form with snakes and Sun and Moon and other satellites round about, with Arabic inscriptions. The word Βαφη cannot however be translated as *Baptized* in the ordinary sense, it signifies either "dyeing" or the "plunging of red hot iron into water for the purpose of tempering or hardening it": the word used in the New Testament for John's and also Christian baptism is *Βαπτισμα*.

There can be no doubt that the word Baphomet was used by the Knight Templars in connection with some of their ceremonies, and it is very suggestive to find several references of accusations brought against that body that they were secretly followers of Mahomet.

Bro. LOVEGROVE rose to express his personal acknowledgment to the lecturer of the evening, and to propose that a vote of thanks be warmly accorded him by the brethren.

Bro. W. H. RYLANDS said: We must thank Bro. Barron for his short but interesting paper. In the many books on Masonry, so far as I am aware, no mention has been made of this engraving. The title of the book, it is true, occurs in many of the bibliographies, but the print has passed unnoticed, we may therefore congratulate Bro. Barron on having rescued it from oblivion, and enabled us to add another Masonic print to our list.

Musäus was possibly a Freemason as also the engraver Schellenburg; the representation of the interior of the Lodge is worthy of remark, the furniture is scanty and the table occupies its accustomed position, as was formerly the common usage, upon it are placed three candles in the form of a triangle, the occupants of the room wear no jewels, and I cannot satisfy myself that all wear aprons; the master appears to hold a gavel in his right hand. I am inclined to think that the basis of the engraving is from a French source.

The first edition of the book printed at Winterthur (Zurich) by Heinrich Steiner and Comp. contains the print. The work cannot exactly be called a *dance* of Death, as being contrary to the usual form. Death does not dance away with Kings, Princes, Popes, Cardinals, and others. Possibly this is the reason why the ordinary title Todtentantz was not adopted, and the author, as he states in the preface, coined the jocose appellation "Freund Hein," there being no word in the German language to express the allegorical or ideal death.

Many explanations have been offered of the word Macabre, Machabrees, or Machabrey. At one time it was stated to be the name of an author, another is from the Arabic mentioned by Bro. Barron, "*Magbarah*," "*Magbourah*," or "*Magabir*," meaning burial ground. Another from Macaire, (St. Macarius) by change into Macaure, hence Macabre, from his association with the ancient legend of "The Three Dead and the Three Living," which occurs in manuscripts, wall paintings and printed books.

Again there is the derivation from Maccabees, and not to name any more, from the two English words to *make* and to *break!* The word Macabre is a French word, as is also the origin of the work; it is only found in French authorities, when translated it occurs as, Imagines Mortis, Icones Mortis, Todten-tantz, and La danse des Morts, one would perhaps therefore conclude that the word Macabre, was in someway synonymous with death. It is Death who is represented as dancing all sorts and conditions of men from this world, and it is not difficult to understand, when he is considered as the ender of all pains and sufferings, why the work should be called "Machabrees Danse," and why Lydgate should have called Death, "Machabree the Doctoure." I am inclined to think that the word is derived from an old French word, Machabrée, meaning death or a corpse. This subject is however too complicated to discuss at the present time.[1]

Naturally the mention of the Freemason does not appear in any early editions of the Dance of Death, but it may be interesting to consider for a moment, what other figures in some of the series led up to such an insertion. In the "Book of Christian Prayers" commonly called Queen Elizabeth's Prayer Book, printed by John Day, London 1569, some of the ornamented borders are copied from the French printed Books of Hours, many new subjects being added. In one of the panels of the wood cut borders of the Book of Prayers "Death and the Artificer" is several times repeated, with the motto

"No compass or art,
Can cause me depart."

The artificer wears a long plain apron, with a rolled fall, and carries in his left hand a masons' or carpenters' square of large size. The book was reprinted in the years 1578, 1581,

[1] This subject has been discussed by Douce, Langlois and others.

1590, 1609 and 1701. Several editions of the borders have been printed during the present century, ornamenting the Book of Common Prayer.

In 1650 the "Todten-tantz" commenced by Rudolph Meyer and completed by Conrad Meyer, was printed at Zurich by John Jacob Bodmer. The subjects are fifty-seven in number, the thirtieth being the Handicraftsman, and the thirty-first the Architect. This book was again issued in 1657 and 1659, and in 1704 an edition with fifty-two etchings was published at Augsburg, the Pope and all other religious characters being omitted. Possibly later editions of the plates are to be found.

In 1785, Schellenberg's series appeared for the first time. It must not be overlooked that the ordinary Dances represent Death dancing and striking the various sorts and conditions of men, at an unexpected moment, with the addition only of some suitable text from the Bible, a short sentence of description, or some moral verses.

Musäus endeavoured to improve on this manner of teaching. The silence and secrecy of Masonry is compared with the silence and secrecy of Death. Efforts have been made to penetrate the secrets of both, without avail. As the secrets of Masonry are exhibited and become the possession of the candidate, so the secrets of the state after death are revealed only to those who have passed to that dark abode from which there is no return. The *frère terrible*, or conductor to the secrets of Masonry is represented as Death, to make the analogy more perfect.

In the print Death, not conducting the candidate, opens wide the door, and with a parting word of advice bids him go up one step, in order to enter the Lodge room, and there receive the light of Masonry, just as in passing through the gate or door of Death he receives the light eternal.

Bro. E. Conder agreed in the main with the views expressed by Bro. Klein, inasmuch as the probable derivation of the term "la dance Macabre" was from *Chorea Machabæorum*, or dance of the Maccabees—a well-known 14th century dramatic performance, founded on the II. Book of Maccabees (Apocrypha). There was a representation of this dance in the cloisters of old St. Paul's, London, *temp* Henry VI.; at the Holy Innocents, Paris, 15th century; at Prague, at Lübeck, in 1463; and at Basle so early as 1431. This latter version was restored by Holbein in 1519, and it probably gave him the idea of his own version published in 1538. He (Bro. Conder) drew attention to the fact that these representations were not at first termed the "Dance of Death," but the "Dance" of such and such a place, viz., "The Dance of Pauls," "The Dance of St. Mary Lübeck," etc., etc. This latter dance was interesting inasmuch as it was executed in stone, and doubtless the work of the Freestone Masons attached to the religious foundation at Lübeck.

Bro. Rev. J. W. Horsley remarked that there seemed to be no connection between this picture and the Danse Macabre, except that there were bones in both. Nor could he see any reason for the name of that dance being derived from S. Macarius, the Roman, who became a famed hermit between the Euphrates and Tigris, and who was not connected in art with skeletons or skulls. He might mention, however, that in the story of his life and sayings, as recorded in the "Vitas Patrum" of S. Jerome, it would be found how eminently Masonic virtues flourished among the hermits of Egypt, the Thebaid, and Mesopotamia. As an example of how their labours were "conducted in peace and closed in harmony," he might quote the following anecdote (from the "Vitas Patrum," p. II,. s. xcii): "Two old brethren lived together in one cell, nor ever was there the least variance between them. But one day one said to the other, 'Let us have a little quarrel, as do other men.' But the other said to him, 'I know not what a quarrel is.' Then said he, 'See, I put this brick between us, and I say that it is mine, and do you say, It is not yours, it is mine: from this will arise quarrel and strife.' So when they had placed the brick between them and one said, 'It is mine,' the other answered, 'I hope it is mine.' Then said he 'No, it is not yours, it is mine.' Then the other answered, 'If it is yours, brother, take it away.' So they could not quarrel."

The vote of thanks was then carried by acclamation, and briefly, acknowledged by Bro. Barron.

ADDITIONAL NOTES.

Although I have not seen the German text of Musäus' book, I beg to offer the following remarks on Bro. Barron's very welcome paper.

Schellenberg seems to have conceived the original idea for the twenty-four drawings when copying Holbein's forty-one pictures of the Dance of Death, for a complete edition



of Holbein's works, published at Basle by Ch. von Mechel. He took such an interest in the subject that he resolved to design pictures of his own invention on similar lines, and these, to which Musäus wrote the explanatory text, appeared in Winterthur in 1785, under the title: "Freund Hein's Erscheinungen in Holbein's Manier, etc." I do not know whether Schellenberg was a Mason. Musäus, however, was a member of our Craft. Originally studying theology at Jena, Musäus settled in Weimar, and was appointed in 1770 Professor at the Gymnasium there, an appointment which he held until the time of his death, 28th October, 1787. He was a great favourite with the Duchess Anna Amalia, who invited him frequently to her court assemblies and private theatrical performances. Brought up in the views of rationalistic philosophy, he remained a faithful adherent to them all his life, and all the literary lights at Weimar and many of the most celebrated and learned writers in other parts of Germany were his most intimate friends.

He was initiated at the St. John Festival in June, 1776, in the Lodge there, called Amalia, a Lodge which was founded 24th October, 1764, working under the Strict Observance, and counting among the members Goethe, initiated 23rd June, 1780; Wieland, initiated in his 75th year, 1st April, 1809; Bode, and others. When writing his text to Schellenberg's vignettes he was, therefore, well acquainted with Masonic ritual and history, and the allusion in his prose part: "Someday the indefatigable spirit of enquiry will break the seals of the most inaccessible mysteries, if it has not done so already," and his footnote pointing out the writings "which treat by accident or design of the origin, aim, and custom of these societies," have not so much reference to the ritual as to the enquiries made by various writers into the origin of the Masonic systems then prevailing in Germany; Strict Observance, Templar Knights, Illuminati, Masonic Rosecrucians, Eclectic, etc. These controversies were not carried on in the best of terms; as an instance I may mention that the Lodge to which Musäus belonged had to be closed by its W.M. on the St. John's Festival, 24th June, 1782, on account of a violent dispute between Bertuch, the orator of the Lodge, and Bode, about the nature of the various systems of Masonry.

In his verses, which might very well be recited in a Lodge of Mourning, he adheres pretty closely to the German Ritual of Initiation, and makes good use of it for his allegorical purpose.

Now about the picture. At first sight it looked to me very much like an imitation of the prints given with the French publications of that time, but on closer examination I came to the conclusion that it is not a copy, but an original design, in which Musäus most probably assisted Schellenberg with his advice. I think there are two parts in it to be considered, the one outside and the other inside the Lodge. The figures outside the Lodge which the designer had to produce were the candidate to be initiated and "Friend Hein" as Frère Terrible, who prepares and conducts him to and into the Lodge, and these two figures have been drawn as we would expect them to be. Schellenberg of course had to give in his picture the inside of a Lodge into which the candidate was to be initiated. At first I was puzzled, like Bro. Speth, at seeing the figures seated there without their hats and without any Masonic clothing whatever. But I believe Schellenberg gives us here the interior of an Illuminati Lodge, for in the first degree of this system, called Minervalis, the room was lighted by three lamps, and round a table in the room the officers and members, or as they are called the Deputies, were seated without Masonic clothing, the only distinction the candidate received at his initiation being a medal suspended by a ribbon, which was worn round the neck as the distinction of this degree. Even at the reception into the fourth degree of this system, called Illuminatus Dirigens, or Scotch Knight, the members sat without Masonic clothing round a table, covered with a green cloth, as if they had assembled for a conference. Taking into consideration that at the time the picture was designed, all the world was talking of the Illuminati; and that the decrees of June 22nd, 1784, and August 16th, 1785, by the elector, Karl Theodor, for its suppression and the persecution of its members in Bavaria, were issued in the years of the preparation and publication of the book, I do not think my supposition that the Lodge room resembles that of an Illuminati initiation Lodge is too far fetched.

The exact meaning of the letter B between the two columns I am unable to explain. I am inclined to agree with Bro. Barron that Schellenberg had not the Knight Templar's word "Baphomet" in his mind, although I may mention that a very sharp and heated controversy about the origin and meaning of this word was going on in 1782 between Nicolai in his "Treatise on the charges made against the Order of the Knights Templars, etc," published in 1782, and Herder in his anonymous criticisms of Nicolai's work, published in the "Deutscher Mercur" for March, April, and June, 1782. That the letter B should be meant for the name of one of the two columns I also doubt; for if it was inserted for this purpose either both letters ought to have been given or the letter J is the one which should have been expected under the circumstances. Should B perhaps stand for Bode, who was one of the leading Masonic lights at that time at Weimar, at first a strong supporter of the

Strict Observance, and later on, together with Weisshaupt, Costanzo and Knigge, one of the principal leaders of the Illuminati?—C. Kupferschmidt.

Bro. Kupferschmidt's note settles the question as to whether we have perhaps a Masonic origin for the print, or whether it was compiled from printed books. The origin of the plate is evidently German, and probably refers to the Illuminati perversion of Freemasonry. I only wish to dissent from his assertion that we should have expected to see a letter J on the floorcloth. After the Schroeder reformation of 1804 this would have been the case, but previous to that it is an open question which letter should be there? It is in fact the very question I look to the plate to help us decide.—G. W. Speth.

At the dinner which followed, the health of the new W.M. was proposed by Bro. R. F. Gould in the following terms:—

Bro. Gould said:—Bro. Wardens and Brethren,—Though there may be differences of opinion on ordinary occasions as to what should properly and legitimately be styled the toast of the evening, there can be none whatever at the annual festival of this Lodge, that it is the health of the worthy and distinguished brother whom we have elected to preside over us for the ensuing year. Our W.M. joined the Correspondence Circle in May, 1887, and was elected to full membership in May, 1888. In the November following—that is to say, precisely seven years ago—he was appointed Steward, and has continued to hold office uninterruptedly throughout the whole of that period, until his final promotion to the highest honour which it is in the power of the Lodge to bestow. Our brother's capabilities are, therefore, not unknown to those who usually attend the meetings of the Lodge, and I think I may also say that even by the visitors who are here for the first time, his manner of presiding over us, both at labour and refreshment, has already satisfied them that he will reflect credit on our choice. But we have a custom that, however well known our new Master may be—and even supposing that everyone present was his personal friend, which, I can assure you, it will not be the fault of Bro. Edward Macbean if they fail to become in the course of the evening—that he should be re-introduced to the brethren, and just the barest outline be given of his past career. both as a citizen of the world and a Freemason. Our brother was born in America in 1845, but his very early recollections are associated with the Island of Ceylon, where for some years his father was the Colonial Chaplain. He then travelled very extensively, visiting India, Egypt, South Africa, Australia, and New Zealand, and he has made more than one voyage round the world. But about twenty years ago he settled down definitely to mercantile pursuits, and entered into business at Glasgow—where the firm still continues to flourish—with himself at the head of it, and in the neighbourhood of which City he dispenses, as several who are present can bear witness, a most generous hospitality. Bro. Macbean was initiated in St. John's Lodge, Glasgow, No. 3 *bis*, in 1884. The next year he was exalted in the Glasgow Chapter, and I may here mention, that in Scotland, the Mark Degree is always conferred by way of preliminary on a candidate for the Royal Arch. Our brother is an Ark Mariner, a Red Cross Knight, Knight Templar, Knight of Malta, and a member of other High Degrees. He is also an VIIIth in the Rosicrucian Societies of England and Scotland. Returning, however, to Craft and Capitular Masonry—our W.M. is a full member of the oldest Lodge in Scotland, the Lodge of Edinburgh, No. 1; an honorary member of several Masonic bodies; a founder and the Treasurer of King Solomon's Chapter, No. 2029; a P.Z. of the Glasgow Chapter, No. 50; and a Past Grand Chancellor of the Grand Chapter of Scotland. He is also the Grand Representative of the Grand Chapter of Maine, at the Grand Chapter of Scotland, a distinction he much prizes, and with good reason, as it was conferred upon him at the instance of Bro. Josiah H. Drummond, one of the greatest American Masons of the century. Bro. Macbean's first literary effort, or if not the first, at all events the earliest of which I have any personal knowledge, was a valuable essay on Symbolism; and since joining this Lodge he has been a diligent contributor to its *Transactions*. The following papers have been read by him at our meetings: "Scottish Freemasonry in the Present Era;" "The Formation of the Grand Lodge of Scotland," and "Master Masons of the Crown of Scotland." He has also figured very often as a reviewer, and in other spheres of action (outside the Quatuor Coronati Lodge), has delivered lectures distinguished both by originality and research, on "The Egyptian Mysteries, Aryan Migrations, Solar Myths," and "Phallic Worship." Our present W.M. has served longer in the subordinate offices of the Lodge than any brother who has preceded him in the chair. During the seven years he has been thus working his way up, many things have happened, and among them there is, perhaps, no more remarkable occurrence than the strong hold on the public favour which has been attained by *Ars Quatuor Coronatorum*. In 1888 there were 469 subscribers to our publications, while the list now passing through the press will show a grand total of 2,135, consisting, it may

be observed, of lodges, brethren, and societies in every portion of the globe. Figures like these not only attest the far-reaching influence of the Lodge, but they suggest in the most expressive manner—I was going to say the expediency, but a better phrase will be, the imperative necessity, of annually electing as the head of our vast and still growing Circle, a brother whose Masonic record may inspire confidence in every member of it—and such a result, I shall now affirm, without a shadow of misgiving, to have been fully ensured for the coming year by the installation of Bro. Macbean. I have only a word or two more to say. Much good work has been done in the Lodge during the first decade of its existence, but as the old proverb may serve to remind us—"The mill cannot grind with water that's past." One of our founders, the late Bro. Woodford, has been taken from us, and alas, more than one of those early joining members whose labours assisted so materially in raising the Lodge to the position it has attained. Upon the younger men, therefore, in our ranks, and particularly on the officers of the Lodge at the present time, must now devolve the principal heat and burden of the day. That they will, however, be found quite able to perform any duty that may fairly be laid upon them, I do not doubt for an instant, especially during the year on which we have now entered, and under the guidance of so popular a man, so experienced a Freemason, and so sagacious a ruler as the W.M. in the chair.

CHRONICLE.

FRANCE.

ABOUT eighteen months ago the Grand Orient of France warranted a Lodge in Swansea. On the 14th April of last year the *Freemason's Chronicle*, London, denounced it as a spurious lodge, and alluded to the fact that French Masonry had been disowned and disallowed by the Grand Lodge of England as a consequence of its laxity in regard to a belief in God. The Grand Orient held its annual convention from the 10th to the 15th of September, 1894, and the report of its proceedings on that occasion is at last issued. We have not seen it, but the editor of *Latomia*, Leipsic, has; and from his excellent extracts, we gather the following facts, which are curious from many points of view. It appears that the Council of the Order, stirred up by the remarks of the *Freemason's Chronicle*, directed a communication to its Swansea Lodge on the 10th August of last year, containing an explanation that the Grand Orient had only declared that freedom of conscience was the basis of the institution, and that therefore it was necessary to respect the opinion of every man in matters of religion: in consequence of which it had resolved, not that it was inimical to this or that religion, but that it felt itself unable to adopt certain articles of faith to the exclusion of all others. It combated no faith, and excluded none. The Grand Orient then went on to uphold its right of establishing lodges in England, as all communications had been broken between the two Grand Lodges. This right it of course possesses, but English brethren must remember that the mere fact of their joining such a lodge or even visiting it, entails their exclusion from the Craft, in England and many other jurisdictions. The Assembly, which was five days in session, occupied itself almost exclusively in debating questions of politics and religion, and among other resolutions passed was one which is a cruel commentary on the freedom of religious opinion which had been professed in the letter to Swansea. It was resolved that any brother elected a member of the Council of the Order, must, previously to accepting the office, *bind himself in writing, to forego for himself and for his children being minors, all rights and offices of the Church.* This means that if a Christian, he must refuse to allow his children to be baptised, or confirmed, or even attend church, he himself must not be married in church, or buried with religious rites, and so on. If a Jew, he must not allow his children to be circumcised, etc., etc. In fact, the highest dignitaries of the Institution in France, may apparently hold what religious belief they like, but they must not on any account take part in any of the ordinances of their religion. And this is French toleration, which shudders at the thought of excluding an Atheist from the Craft!

SOUTH AFRICA.

Engcobo, Tembuland.—We have a very promising Lodge in this village, and you can imagine what Masonry is here when I tell you that one old man over 65 rides on horseback a distance of 12 miles to be at our meetings, and some others have to ride between 50 and 60 miles.—W. V. S. COCKSON.

Windsorton, Franklin Lodge, No. 2486.—The Lodge has only been working 18 months, and some 12 months ago I issued debentures to build a hall of our own, we in the meantime holding our meetings in the Church Building. I have managed to induce every brother who held debentures except one, to present them to the Lodge, with the result that we have to-day a very nice comfortable Lodge, 20ft. by 40ft. with ante-rooms, presented almost wholly by the Lodge, and built on our own freehold property. It is now being painted and looks exceedingly well, the ceiling being arched and painted sky blue. When we took possession of our building, one of the brethren,—a Diamond Merchant,—offered to pay half the cost of tesselated and other carpets for the whole Lodge, if the other brethren would amongst them subscribe the balance. More than the required amount was subscribed in two days. Another brother, an initiate of a few months, has instructed me to buy two lamps suitable for the Lodge, and to present them on his behalf. The brother who has paid half the cost of the carpet, suggested each brother paying the cost of a chair, and that also has gone through. We are now wholly clear of debt, and with several good initiates coming forward, we will soon have a balance in hand to apply to a good railing or fence round the property. I think we are to be congratulated on our position.—Wm. Henderson.

AUSTRALASIA.

Darling Downs, Queensland.—From this district we have news of the fourth lodge opened under Scottish auspices within a very short time, implying a considerable movement. The consecration of the Lodge Aubigny of Crowe's Nest and Pechey seems to have been a brilliant affair, and attended by brethren from great distances. But what strikes us as curious in the account of the proceedings, is the statement that at the conclusion of the banquet, about 10 o'clock, these brethren formed in procession and returned to the railway station, "headed by the District Grand Piper in full Celtic attire." But although this may appear comical to the poor Sassenach, yet as we have Grand Organists there is really nothing strange in Scottish Lodges having Grand Pipers. Possibly now that the hint has been given, we may see some of the Lodges in London which are chiefly composed of Scots, following the example set, and appointing their Pipers, as well as their Organists.

ENGLAND.

Isle of Man.—The desire for more light on the history of our Craft has lately manifested itself in Man, with the result that Bro. J. Champion-Bradshaw has been reading a lecture on the subject before the Tynwald Chapter, No. 1242.

The Lodge of Research, No. 2429, Leicester.—The *Transactions* of the Lodge have been published as in former years, and distributed to the members. They testify to the continued prosperity of the Lodge and the interest maintained at the meetings. On September 23rd last, W. Bro. W. H. Haynes (P.M. 2081) Prov. Gd. Std. B., was installed as Worshipful Master for the ensuing year. At the same meeting the Lodge was honoured by the presence of W. Bro. W. J. Hughan, P.G.D. (Eng.), and W. Bro. John Lane, P.G.A.D.C. (Eng.), the former of whom delivered a lecture on "The Origin and History of the Three Degrees." Bro. Lane also gave a short address. The two distinguished visitors were enthusiastically received. Leicester, Nov. 1st, 1895.—J. T. Thorp.

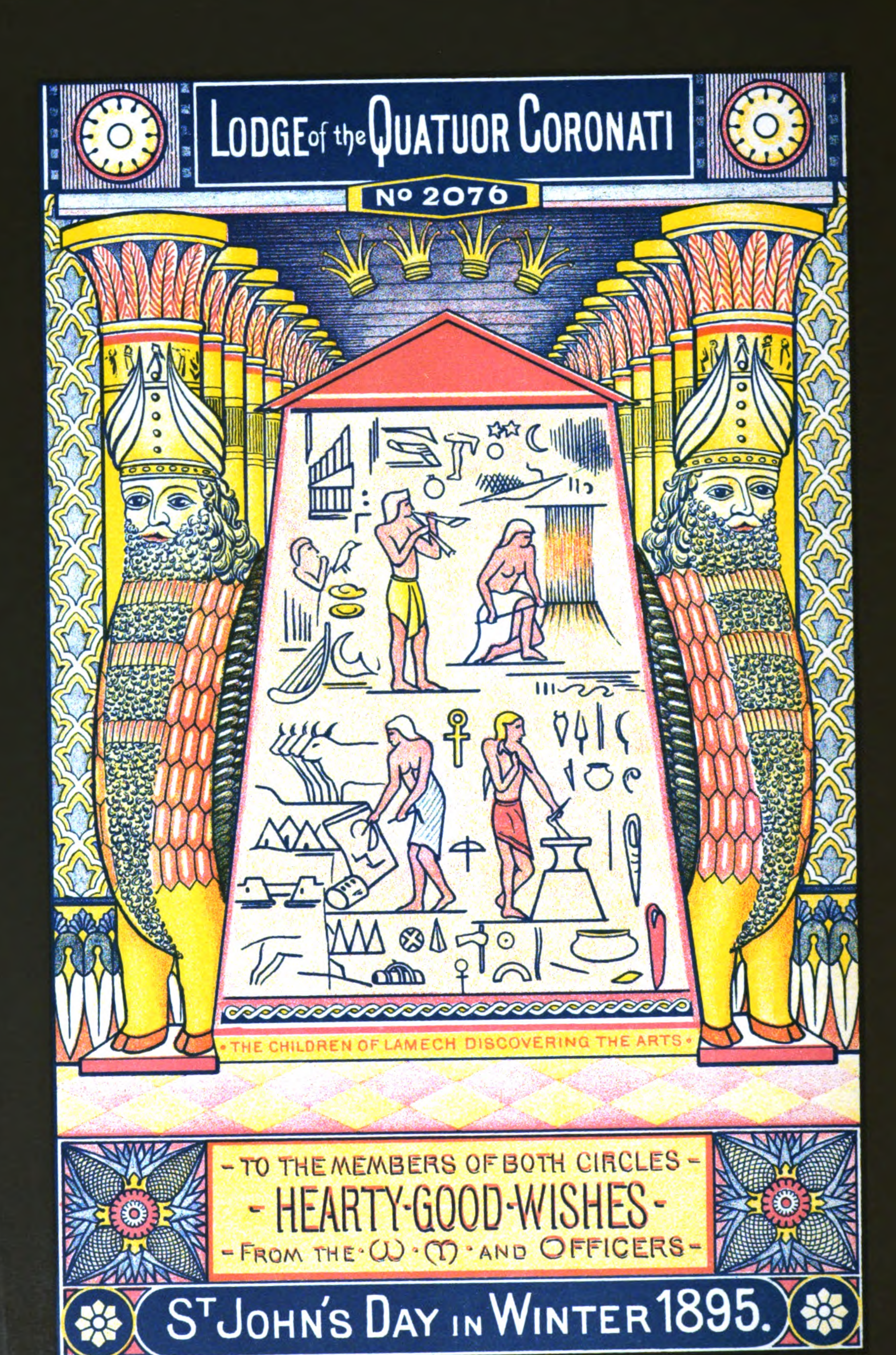
SCOTLAND.

Glasgow.—The brethren in Glasgow have long sighed for a suitable Masonic Hall in which to hold their meetings, and an attempt to float a company for the purpose was made some twenty years ago. At last their wishes seem destined to be gratified, for on the 26th October the foundation stone of a Masonic building, to contain a large hall and various adjuncts, was laid with Masonic ceremonial by the Provincial Grand Master, Bro. John Graham, and the Provincial Grand Lodge.

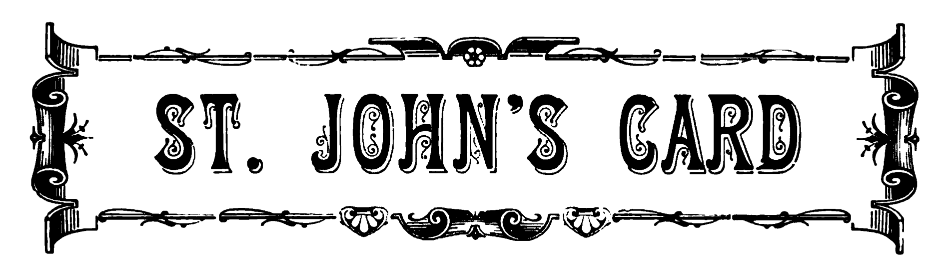


Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE.
1895.




LODGE of the QUATUOR CORONATI
No 2076
• THE CHILDREN OF LAMECH DISCOVERING THE ARTS •
- TO THE MEMBERS OF BOTH CIRCLES -
- HEARTY-GOOD-WISHES -
- FROM THE • W • M • AND OFFICERS -
ST JOHN'S DAY IN WINTER 1895.





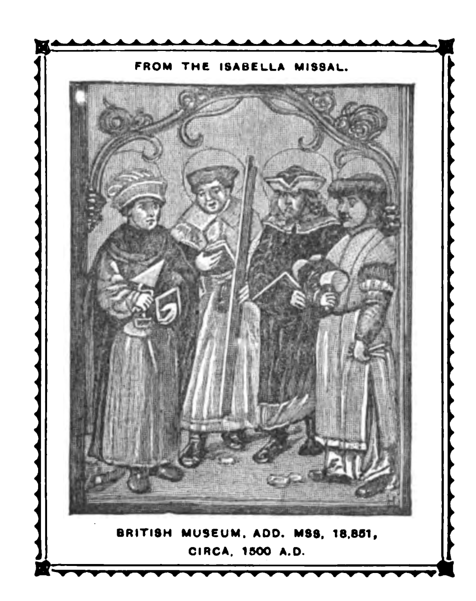
ST. JOHN'S CARD

OF THE

Lodge Quatuor Coronati, No. 2076,

London.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS. 18,851,
CIRCA, 1500 A.D.

27th December, 1895.



Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE
MDCCCXCV.



Past Masters and Founders:

* SIR CHARLES WARREN, *G.C.M.G*, P.D.G.M., East.Archl., Past Master.
* WILLIAM HARRY RYLANDS, A.G.D.C., Past Master.
* ROBERT FREKE GOULD, P.G.D., Past Master.
* GEORGE WILLIAM SPETH, *F.R.Hist.S.*
* SIR WALTER BESANT, *M.A.*
* JOHN PAUL RYLANDS.
* SISSON COOPER PRATT, Lieut. Col., Past Master.
* WILLIAM JAMES HUGHAN, P.G.D.
WILLIAM SIMPSON, *R.I., M.R.A.S.,* Past Master.
WITHAM MATTHEW BYWATER, P.G.S.B., Past Master.
THOMAS HAYTER LEWIS, Professor, *F.S.A., R.I.B.A.,* Past Master.
WILLIAM WYNN WESTCOTT, *M.B.,* Past Master.
REV. CHARLES JAMES BALL, *M.A.,* Immediate Past Master.

Officers of the Lodge:

Worshipful Master	EDWARD MACBEAN.
Senior Warden	GUSTAV ADOLPH CÆSAR KUPFERSCHMIDT.
Junior Warden	CASPAR PURDON CLARKE, *C.I.E.*
Treasurer	SIR WALTER BESANT, *M.A.*
Secretary	GEORGE WILLIAM SPETH, *F.R.Hist.S.*
Senior Deacon	SYDNEY TURNER KLEIN, *F.L.S., F.R.A.S.*
Junior Deacon	THOMAS BOWMAN WHYTEHEAD, P.G.S.B.
Director of Ceremonies	ROBERT FREKE GOULD, P.G.D.
Inner Guard	EDWARD CONDER, Jun.
Steward	JOHN LANE, P.G.A.D.C.

Tyler:

JOHN W. FREEMAN, P.M., 147. Freemasons' Hall, Great Queen Street, W.C.

* Founders.

London, December 27th, 1895.

Dear Brethren,



FTER an apprenticeship of seven years in the minor offices of the Lodge, it has now become my privilege to tender the customary Yule-tide Greeting from its Chair.

From the Masonic customs of the 14th century, as reflected in the pages of the Regius and Cooke MSS., I invite your attention to the following:—

ARTICULUS TERCIUS.

The thrydde artycul for sothe hyt ysse,
That the mayster take to no prentysse,
But he haue good seuerans to dwelle
Seuen ȝer with hym, as I ȝow telle,
Hys craft to lurne, that ys profytable;
Withynne lasse he may not ben able
To lordys profyt, ny to his owne,
As ȝe mowe knowe by good resowne.—*Regius MS.*

The [third]
article is this that no master
take no prentes for lasse terme
than vij yer at the lest by
caus^e whi suche as ben within
lasse terme may not profitely
come to his art nor abulle
to serue truly his lorde to
take as a mason schulde
take.—*Cooke MS.*

That the usage was similar, if not identical, in Scotland about two centuries later, we learn from the Schaw Statutes of 1598—but I shall once more take you back to the oldest document of the Craft:—

ARTICULUS XIIJUS.

The threttene artycul, so God me saue,
Ys, ȝef that the mayster a prentes haue,
Enterlyche thenne that he hym teche,
And meserable poyntes that he hym reche,
That he the craft abelyche may conne,
Wherseuer he go undur the sonne.—*Regius MS.*

The final couplet has a deep significance, and while embodying the highest ideal of your Worshipful Master, may well illustrate the object that should be specially kept in view by every member or associate of the Quatuor Coronati Lodge.

Like Goethe, let us pray for "More Light," and if the aim and purpose of our Fellowship in gladly welcoming each accession to its ranks, needs any clearer definition, let it be found in the lines,—

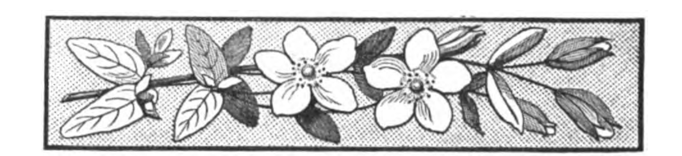
"That he the craft abelyche may conne,
Wherseuer he go undur the sonne."

With every good wish for your health, happiness, and prosperity during the ensuing year,

Believe me, dear Brethren,

Faithfully and fraternally yours,

EDWARD MACBEAN, W.M.



MEMBERS OF THE LODGE.

IN THE ORDER OF THEIR SENIORITY.

1a **Warren**, Sir Charles, G.C.M.G., Major-General. *Government House, Chatham.* 245, 1417, 1832, 2076, P.M. Founder and first Worshipful Master. **Past Grand Deacon, Past District Grand Master, Eastern Archipelago.**

1b **Rylands**, William Harry. 37 *Great Russell Street, Bloomsbury, W.C., London.* 2, 2076, P.M. Founder and first Senior Warden. Past Master. **Assistant Grand Director of Ceremonies.**

1c **Gould**, Robert Freke, late 31st Regt., Barrister-at-Law. *Kingfield, Woking, Surrey.* 92, 153, 570, 743, 2076, P.M. Founder and first Junior Warden. Past Master and Director of Ceremonies. **Past Grand Deacon.**

1d **Speth**, George William, F.R.Hist.S. *La Tuya, Edward Road, Bromley, Kent.* 31, 183, 2076, P.M. Founder. Secretary.

1e **Besant**, Sir Walter, M.A. *Frognel End, Hampstead, N.W., London.* 1159, 2076, P.M. Founder, Treasurer.

1f **Rylands**, John Paul, Barrister-at-Law. *Heather Lea, Charlesville, Claughton, Birkenhead.* 148, 1354, 2076. Founder.

1g **Pratt**, Sisson Cooper, Lieut-Colonel, Royal Artillery. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92, 2076. Founder, Past Master.

1h **Hughan**, William James. *Dunscore, Torquay, Devon.* 131, 2076, P.M. Founder. *P.Pr.G.Sec., P.Pr.G.W., Cornwall.* **Past Grand Warden, Iowa. Past Grand Deacon.**

9 **Simpson**, William, R.I., M.R.A.S., &c. 19 *Church Road, Willesden, N.W., London.* 1159, 2076. Past Master. Joined 7th April 1886.

10 **Bywater**, Witham Matthew. 5 *Hanover Square, W., London.* 19, 2076, P.M. Past Master. **Past Grand Sword Bearer.** Joined 7th April 1886.

11 **Whytehead**, Thomas Bowman. *Acomb House, York.* 1611, 2076, 2328, P.M., *P.Pr.G.W., North and East Yorks.* **Past Grand Sword Bearer.** Junior Deacon. Joined 7th April 1886.

12 **Riley**, John Ramsden. 21 *Grey Road, Walton, Liverpool.* 387, 2076, P.M., *P.Pr.G.D.C., West Yorks.* Joined 7th April 1886.

13 **Lewis**, Thomas Hayter, F.S.A., Past Vice President, R.I.B.A., Emeritus Professor of Architecture. 12 *Kensington Gardens Square, W., London.* 197, 2076. Past Master. Joined 3rd June 1886.

14 **Westcott**, William Wynn, M.B., Lond., 396 *Camden Road, N.W., London.* 814, 2076, P.M., *P.Pr.G.D.C., Somersetshire.* Past Master. Joined 2nd December, 1886.



15 **Lane**, John, F.C.A. 2 *Bannercross Abbey Road, Torquay, Devon.* 1402, 2076, P.M. *P.Pr.G.R., Devonshire.* **Past Grand Warden, Iowa, Past Assistant Grand Director of Ceremonies.** Steward. Local Secretary for Devon. Joined 2nd June 1887.

16 **Crawley**, William John Chetwode, LL.D., D.C.L., F.R.G.S., F.G.S., F.R.H.S., Member of the Senate, Dublin University. 11, *Merrion Square, Dublin.* 357 (I.C.), 2076, P.M., *Elected Grand Secretary of the G.L. of Instruction, and Past Registrar of the Grand Chapter of Instruction, Ireland.* **Senior Grand Deacon, Ireland.** Joined 2nd June 1887.

17 **Ball**, Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 21 *Upper Park Road, Hampstead, N.W., London.* 1820, 2076. Immediate Past Master. Joined 8th September 1887.

18 **Castle**, Edward James, late Royal Engineers, Barrister-at-Law, Q.C. 8 *King's Bench Walk, Temple, London.* 143, 2076, P.M. Joined 4th May 1888.

19 **Macbean**, Edward. *Fullarton House, Tollcross, Lanarkshire.* 1 (S.C.), 2076, *50* (S.C.), *600, 2029*, P.Z. *Depute Superintendent* (R.A.), *for the Lower Ward of Lanarkshire.* **Past Grand Chancellor, Scotland, Grand Representative of the Grand Chapter of Maine.** Worshipful Master. Local Secretary for Glasgow and Vicinity. Joined 4th May 1888.

20 **Goldney**, Frederick Hastings. *Camberley, Surrey.* 259, 335, 626, 2076, P.M., *P.G.Treas., P.Pr. G.W., Wiltshire.* **Past Grand Deacon.** Joined 4th May 1888.

21 **Kupferschmidt**, Gustav Adolf Cæsar. 23 *Woodberry Grove, Finsbury Park, N., London.* 238, 2076, P.M. Senior Warden. Joined 4th February 1889.

22 **Clarke**, Caspar Purdon, C.I.E. 4 *The Residencies, South Kensington Museum, S.W., London.* 1196, 2076. Junior Warden. Joined 4th January 1889.

23 **Klein**, Sydney Turner, F.L.S., F.R.A.S. *The Observatory, Stanmore.* 404, 2076. Senior Deacon. Joined 8th November 1889.

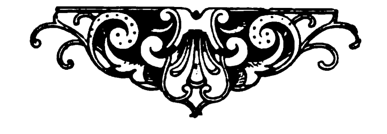
24 **Richardson**, Sir Benjamin Ward, M.A., M.D., F.R.S., F.S.A., F.R.C.P., etc. 25 *Manchester Square, W., London.* 231, 2029, 2076, P.M. Joined 8th November 1889.

25 **Markham**, Albert Hastings, Rear Admiral. A.D.C. to the Queen, F.R.G.S. 19 *Ashburn Place, Cromwell Road, S.W., London.* 257, 1593, 2076, P.M. **District Grand Master, Grand Superintendent, Malta.** Joined 24th June 1891.

26 **Ninnis**, Belgrave, M.D., Deputy Inspector General, R.N., F.R.G.S. *Brockenhurst, Aldrington Road, Streatham, S.W., London.* 259, 1174, 1691, 2076, P.M. *P.Dis.G.D., Malta.* **Grand Standard Bearer.** Joined 9th November 1891.

27 **Malczovich**, Ladislas Aurèle de. *Belügyministerium, Budapest, Hungary.* Lodge Szent Istvan. Member of the Council of the Order, Hungary. **Representative and Past Grand Warden, Ireland.** Local Secretary for Hungary. Joined 5th January 1894.

28 **Conder**, Edward, jun. *Langston House, Charlbury, Oxfordshire.* 1036, 2076, *280.* Inner Guard. Local Secretary for Oxfordshire. Joined 5th January 1894.





MEMBERS of the CORRESPONDENCE CIRCLE.*

GOVERNING BODIES.

			Joined.
1	Grand Lodge of England, Library	London	September 1887
2	Provincial Grand Lodge of Staffordshire	Stafford	May 1889
3	Provincial Grand Chapter of Staffordshire	Stafford	May 1890
4	Provincial Grand Lodge of West Yorkshire, Library	Wakefield	October 1889
5	District Grand Lodge of Gibraltar	Gibraltar	March 1889
6	District Grand Lodge of Malta	Valetta	January 1890
7	District Grand Lodge of Natal	Durban	June 1889
8	District Grand Lodge of Punjab	Lahore	May 1888
9	District Grand Lodge of Burma	Rangoon	June 1890
10	District Grand Lodge of Madras	Madras	May 1894
11	District Grand Lodge of the Argentine Republic	Buenos Ayres	January 1891
12	District Grand Lodge of the Eastern Archipelago	Singapore	October 1890
13	District Grand Lodge of North China	Shanghai	May 1895
14	District Grand Lodge of Queensland (E.C.)	Brisbane	June 1895
15	District Grand Lodge of Queensland (S.C.)	Brisbane	October 1891
16	Grand Lodge of Iowa, Masonic Library	Cedar Rapids	October 1888
17	Grand Lodge of Kentucky, Library	Louisville	May 1889
18	Grand Lodge of Massachusetts	Boston	January 1890
19	Grand Lodge of New York, Masonic Library	New York	November 1890
20	Grand Lodge of Virginia	Richmond	January 1893
21	Grand National Lodge of Germany, Library	Berlin	May 1887
22	Grand Lodge of Hamburg Library	Hamburg	May 1895
23	Provincial Grand Lodge of Lower Saxony, Library	Hamburg	January 1894
24	Grand Lodge of New Zealand	Wellington	November 1891
25	Grand Lodge of South Australia	Adelaide	January 1890
26	Grand Lodge of Victoria	Melbourne	November 1890
27	United Grand Lodge of New South Wales	Sydney	June 1894
28	Grand Orient of Italy	Rome	November 1891
29	Supreme Council, Ancient and Accepted Scottish Rite, England	London	May 1888
30	Supreme Council, Ancient and Accepted Scottish Rite, Italy	Rome	November 1891
31	Supreme Council, Ancient and Accepted Scottish Rite, Belgium	Brussels	May 1887
32	Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America	Washington	March 1892
33	The Grand Council of the Order of the Secret Monitor in England	London	June 1888

* Owing to the continually increasing length of our members-list, it has now become impossible to await the November meeting before going to press. The list has, consequently, been drawn up immediately after the October meeting, and Correspondence Members admitted in November will be found in a supplementary list. Any alterations for subsequent issues should, therefore, be forwarded to the Secretary before October of each year.

LODGES AND CHAPTERS (ON THE ROLL OF THE GRAND LODGE OF ENGLAND).

					Joined.
34	No.	19	Royal Athelstan Lodge	London	January 1890
35	"	39	St. John the Baptist Lodge	Exeter	October 1890
36	"	48	Lodge of Industry	Gateshead, Durham	June 1895
37	"	57	Humber Lodge	Hull	May 1889
38	"	61	Lodge of Probity	Halifax, Yorkshire	November 1890
39	"	68	Royal Clarence Royal Arch Chapter	Bristol	October 1891
40	"	107	Philanthropic Lodge	King's Lynn, Norfolk	October 1890
41	"	117	Salopian Lodge of Charity	Shrewsbury	January 1889
42	"	133	Lodge of Harmony	Faversham, Kent	November 1890
43	"	150	Lodge Perfect Unanimity	Madras	October 1893
44	"	168	Mariners Lodge	Guernsey	May 1891
45	"	174	Lodge of Sincerity	London	March 1894
46	"	195	Lodge Hengist	Bournemouth	March 1891
47	"	227	Ionic Lodge	London	June 1895
48	"	236	York Lodge	York	October 1888
49	"	253	Tyrian Lodge	Derby	January 1888
50	"	262	Salopian Lodge	Shrewsbury	January 1889
51	"	272	Lodge of Harmony	Boston, Lincolnshire	March 1890
52	"	278	Lodge of Friendship	Gibraltar	October 1888
53	"	297	Witham Lodge	Lincoln	March 1891
54	"	309	Lodge of Harmony	Fareham, Hampshire	March 1888
55	"	331	Phœnix Lodge of Honour and Prudence	Truro, Cornwall	November 1887
56	"	342	Royal Sussex Lodge	Landport, Hampshire	November 1888
57	"	362	Doric Lodge	Grantham, Lincolnshire	March 1890
58	"	374	St. Paul's Lodge	Montreal, Canada	June 1888
59	"	387	Airedale Lodge	Saltaire, Yorkshire	January, 1891
60	"	418	Menturia Lodge	Hanley, Staffordshire	May 1889
61	"	422	Yarborough Lodge	Gainsboro', Lincolnshire	March 1890
62	"	450	Cornubian Lodge, "Coombe" Library	Hayle, Cornwall	November 1887
63	"	459	Lodge Himalayan Brotherhood	Simla, Punjab	October 1892
64	"	465	Lodge Goodwill	Bellary, Madras	October 1893
65	"	508	Lodge Zetland in the East	Singapore	October 1890
66	"	510	St. Martin's Lodge	Liskeard, Cornwall	March 1890
67	"	525	Lodge Zetland	Hong Kong	October 1888
68	"	539	St. Matthew's Lodge	Walsall, Staffordshire	January 1889
69	"	542	Lodge of Philanthropy	Maulmain, Burma	October 1890
70	"	546	Etruscan Lodge	Longton, Staffords	March 1893
71	"	551	Yarborough Lodge	Ventnor, I.W.	May 1893
72	"	566	Lodge St. Germain	Selby, Yorks	October 1893
73	"	611	Lodge of the Marches	Ludlow, Shropshire	January 1889
74	"	614	Lodge Star of Burma	Rangoon	June 1890
75	"	617	Excelsior Lodge	Buenos Ayres	May 1890
76	"	622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January 1888
77	"	624	Abbey Lodge	Burton-on-Trent	March 1889
78	"	637	Portland Lodge	Stoke-on-Trent	October 1888
79	"	660	Camalodunum Lodge	Malton, Yorks	March 1891
80	"	696	St. Bartholomew Lodge	Wednesbury, Staffords	January 1889
81	"	711	Goodwill Lodge	Port Elizabeth, South Africa	June 1887
82	"	712	Lindsey Lodge	Louth, Lincolnshire	May 1889
83	"	726	Staffordshire Knot Lodge	Stafford	March 1888
84	"	735	Southern Star Lodge	Nelson, New Zealand	January 1892
85	"	751	Eastnor Lodge	Ledbury, Herefordshire	January 1889
86	"	752	Combermere Lodge	Melbourne, Victoria	June 1890
87	"	767	Union Lodge	Karachi, Sind, India	January 1894

					Jeined
88	No.	773	Gold Coast Lodge	Cape Coast, W. Africa	October 1890
89	„	792	Pelham Pillar Lodge	Grimsby, Lincolnshire	May 1890
90	„	796	North Australian Lodge	Brisbane, Queensland	January 1892
91	„	804	Carnarvon Lodge	Havant, Hampshire	November 1887
92	„	809	Lodge of United Good Fellowship	Wisbech, Cambridgeshire	March 1892
93	„	828	St. John's Lodge	Grahamstown, Cape	March 1895
94	„	832	Lodge Victoria in Burma	Rangoon	June 1890
95	„	859	Isaac Newton University Lodge	Cambridge	May 1891
96	„	876	Acacia Lodge	Monte Video	June 1890
97	„	897	Lodge of Loyalty	St. Helen's, Lancashire	November 1888
98	„	904	Phœnix Lodge	Rotherham, Yorkshire	January 1891
99	„	928	Lodge of Friendship	Petersfield, Hants	November 1894
100	„	972	Lodge St. Augustine	Canterbury	November 1892
101	„	1010	Kingston Lodge	Hull	November 1889
102	„	1025	Lodge Star of the South	Buenos Ayres	June 1890
103	„	1039	St. John's Lodge	Lichfield, Staffordshire	January 1890
104	„	1056	Metropolitan Lodge of Instruction	London	March 1894
105	„	1060	Marmion Lodge	Tamworth, Staffordshire	May 1889
106	„	1066	Lodge Rock of Gwalior	Jhansi, Bengal	January 1894
107	„	1110	Tyrian Lodge	Eastbourne	March 1891
108	„	1152	Lodge St. George	Singapore	October 1890
109	„	1198	Lodge Pitt-Macdonald	Vepery, Madras	October 1893
110	„	1248	Denison Lodge	Scarborough	November 1889
111	„	1268	Lodge Rangoon	Rangoon	June 1890
112	„	1285	Lodge of Faith Hope and Charity	Ootacamund, Madras	January 1895
113	„	1294	St. Alban's Lodge	Grimsby, Lincolnshire	May 1890
114	„	1315	Southern Cross Lodge	Toowoomba, Queensland	March 1895
115	„	1331	Aldershot Camp Lodge	Aldershot	May 1888
116	„	1402	Jordan Lodge	Torquay, Devonshire	January 1888
117	„	1415	Campbell Lodge	Hampton Court, Middlesex	November 1891
118	„	1428	United Service Lodge	Landport, Hampshire	January 1889
119	„	1436	Castle Lodge	Sandgate, Kent	January 1895
120	„	1462	Wharncliffe Lodge	Penistone, Yorkshire	March 1888
121	„	1469	Meridian Lodge	Cradock, Cape Colony	June 1889
122	„	1482	Isle of Axholme Lodge	Crowle, Lincolnshire	May 1890
123	„	1513	Friendly Lodge	Barnsley, Yorkshire	January 1888
124	„	1521	Wellington Lodge	Wellington, New Zealand	November 1887
125	„	1523	St. Mary Magdalen Lodge	London	March 1890
126	„	1529	Duke of Cornwall Lodge	St. Columb, Cornwall	March 1888
127	„	1544	Mount Edgcumbe Lodge	Cambourne, Cornwall	March 1891
128	„	1546	Charters Towers Lodge	Charters Towers, Queensland	January 1894
129	„	1554	Mackay Lodge	Mackay, Queensland	May 1894
130	„	1596	Townsville Lodge	Townsville, Queensland	October 1895
131	„	1611	Eboracum Lodge Library	York	May 1887
132	„	1621	Castle Lodge	Bridgenorth, Shropshire	March 1889
133	„	1644	Alma Mater Lodge	Birmingham	November 1891
134	„	1665	Natalia Lodge	Pietermaritzberg, Natal	March 1889
135	„	1680	Comet Lodge	Barcaldine, Queensland	June 1892
136	„	1746	Lodge Fraternity and Perseverance	Benares, India	March 1892
137	„	1747	Transvaal Lodge	Pretoria, S.A.R.	November 1893
138	„	1778	Southern Cross Lodge	Harrismith, Orange Free State	January 1889
139	„	1792	Tudor Lodge	Harborne, Staffordshire	March 1889
140	„	1806	Corinthian Lodge	Amoy, China	March 1889
141	„	1832	Charles Warren Lodge of Instruction	Kimberley	October 1892
142	„	1834	Duke of Connaught Lodge	Landport, Hampshire	October 1888

					Joined.
143	„	1838	Tudor Lodge of Rifle Volunteers	Wolverhampton, Staffordshire	January 1889
144	„	1850	Raphael Lodge	Roma, Queensland	May 1893
145	„	1861	Claremont Lodge	Croydon, Surrey	November 1893
146	„	1884	Chine Lodge	Shanklin, Isle of Wight	March 1888
147	„	1896	Audley Lodge	Newport, Shropshire	January 1888
148	„	1915	Graystone Lodge	Whitstable, Kent	March 1889
149	„	1960	Stewart Lodge	Rawul Pindee, Punjab	May 1889
150	„	1990	Hampshire Lodge of Emulation	Portsmouth	January 1888
151	„	1991	Agricola Lodge	York	November 1887
152	„	2036	Lodge Waitohi	Picton, Marlboro', N.Z.	May 1891
153	„	2046	Robinson Lodge	Maidstone, Kent	May 1893
154	„	2051	Springsure Lodge	Springsure, Queensland	June 1895
155	„	2069	Prudence Lodge	Leeds	November 1887
156	„	2074	St. Clair Lodge	Landport, Hampshire	January 1889
157	„	2089	Frere Lodge	Aliwal North, Cape Colony	May 1891
158	„	2109	Prince Edward Lodge	Heaton Moor, Lancashire	May 1891
159	„	2113	Lodge Umzimkulu	Umzimkulu, E. Griqualand	May 1890
160	„	2119	General Gordon Lodge	Brisbane, Queensland	March 1895
161	„	2153	Lodge of Hope	Gosport, Hampshire	November 1887
162	„	2155	Makerfield Lodge	Newton le-Willows, Lancashire	May 1889
163	„	2208	Horsa Lodge	Bournemouth, Hampshire	January 1888
164	„	2225	Lodge Perak Jubilee	Taiping, Malay Peninsula	October 1890
165	„	2252	Rocky Park Lodge	Barkly East, Cape Colony	October 1891
166	„	2253	St. Michael's Lodge	Bridgetown, Barbados	January, 1894
167	„	2264	Chough Lodge	London	May 1890
168	„	2280	Lodge of St. John	Saugor, Cent. Prov., India	November 1889
169	„	2300	Aorangi Lodge	Wellington, New Zealand	November 1891
170	„	2314	El Dorado Lodge	Zeerust, S.A.R.	June 1892
171	„	2337	Read Lodge	Kwala Lumpor, Selangor	May 1895
172	„	2365	Winton Lodge	Winton, Queensland	October 1895
113	„	2370	Lodge Albert Victor	Lahore, Punjab	January 1891
174	„	2392	Victoria Lodge	Accra, West Africa	June 1894
175	„	2393	Charleville Lodge	Charleville, Queensland	May 1895
176	„	2402	St. George's Lodge	Larnaca, Cyprus	March 1892
177	„	2419	Hope Lodge	Allora, Queensland	March 1893
178	„	2433	Minerva Lodge	Birkenhead, Cheshire	November 1892
179	„	2478	Gold Fields Lodge	Johannesburg, S.A.R.	May 1895
180	„	2481	Jeppestown Lodge	Johannesburg, S.A.R.	May 1895
181	„	2510	Meteor Lodge	Longreach, Queensland	May 1895
182	„	2532	Lodge St. George	Vepery, Madras	January 1895

LODGES &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

183	Royal Arch Chapter, No. IX. (I.C.)	Dungannon, Tyrone	November 1893
184	Ark Lodge, No. X. (I.C.)	Belfast	October 1888
185	Lurgan Lodge, No. 134 (I.C.)	Lurgan, Armagh	May, 1889
186	St. Patrick's Lodge, No. 279 (I.C.)	Brisbane, Queensland	June 1894
187	Duke of Leinster Lodge, No. 283 (I.C.)	Brisbane, Queensland	June 1894
188	West End Lodge, No. 331 (I.C.)	South Brisbane, Queensland	May 1892
189	Prince Frederick William of Prussia L., No. 431 (I.C.)	Ballymena	January 1889
190	Derriaghy Royal Arch Chapter, No. 602 (I.C.)	Lisburne, Antrim	October 1893
191	Union Royal Arch Chapter, No. 6 (S.C.)	Dundee	Octobes 1895
192	Darling Downs Royal Arch Chapter, No. 194 (S.C.)	Toowoomba, Queensland	October 1892
193	John Saunders R.A. Chap. No. 225 (S.C.)	Johannesburg, S.A.R.	March 1895
194	Golden Thistle R.A. Chap. No. 245 (S.C.)	Johannesburg, S.A.R.	May 1895

			Joined.
195	Saltcoats & Ardrossan St. John's R.A.L., No. 320 (S.C.)	Ardrossan, Ayrshire	June 1893
196	St. David in the East Lodge, No. 371 (S.C.)	Calcutta	October 1895
197	Southern Cross Lodge, No. 398 (S.C.)	Cape Town	October 1889
198	Lodge St. Andrew, No. 435 (S.C.)	Brisbane, Queensland	November 1891
199	Lodge Athole and Melville, No. 445 (S.C.)	Brisbane, Queensland	June 1893
200	Lodge Morland, No. 569 (S.C.)	Hyderabad, India	March 1894
201	St. Andrew's Lodge, No. 651 (S.C.)	Grahamstown, Cape	March 1895
202	Lodge Caledonia, No. 661 (S.C.)	Meerut, Bengal	March 1892
203	Douglas Lodge, No. 677 (S.C.)	Rockhampton, Queensland	June 1891
204	Stanley Lodge, No. 680 (S.C.)	Brisbane, Queensland	May 1895
205	Golden Thistle Lodge, No. 744 (S.C.)	Johannesburg, S.A.R.	March 1895
206	St. John's in the South Lodge, No. 747 (S.C.)	Barberton, Transvaal	October 1889
207	Lodge Athole, No. 752 (S.C.)	Bundaberg, Queensland	October 1893
208	Mount Morgan Lodge, No. 763 (S.C.)	Mount Morgan, Queensland	June 1891
209	Mount Morgan Royal Arch Chapter (S.C.)	Mount Morgan, Queensland	June 1891
210	Golden Light Lodge, No. 766 (S.C.)	Potchefstrom, S.A.R.	January 1892
211	Lodge Sir William Wallace No. 768 (S.C.)	Croydon, Queensland	March 1892
212	Lodge Pretoria Celtic, No. 770 (S.C.)	Pretoria, South African Rep.	October 1894
213	Darling Downs Lodge, No. 775 (S.C.)	Toowoomba, Queensland	January 1891
214	Douglas Lodge, No. 799 (S.C.)	Johannesburg, S.A.R.	January 1895
215	Gordon Lodge, No. 804 (S.C.)	Johannesburg, S.A.R.	March 1895
216	Fassifern Kilwinning Lodge, No. 808 (S.C.)	Harrisville, Queensland	March 1895
217	Lodge de Goede Hoop (D.C.)	Cape Town	September 1887
218	Jubilee Lodge (D.C.)	Barberton, Transvaal	October 1889
219	Lodge Hiram Abiff	The Hague, Holland	October 1891
220	Lodge Archimedes zu den drei Reissbretern	Altenburg, Saxe-Altenburg	November 1890
221	Lodge Montana	Breslau	June 1890
222	Lodge Indissolubilis	Berlin	June 1889
223	Albion Lodge, No. 5 (N.S.C.)	New Glasgow, Nova Scotia	October 1893
224	New Caledonian Lodge, No. 11 (N.S.C.)	Pictou, Nova Scotia	May 1893
225	Deloraine Lodge, No. 40 (Man. C.)	Deloraine, Manitoba	October 1894
226	Orient Lodge, No. 395 (N.C.C)	Wilmington, N. Carolina, U.S.	October 1890
227	Centennial Lodge, No. 25 (Wash. C.)	Snohomish, Washington, U.S.A.	May 1894
228	Lodge of Fidelity, No. 6 (S.A.C.)	Gawler, South Australia	May 1892
229	Lodge of St. John, No. 15 (S.A.C.)	Strathalbyn, South Australia	May 1892
230	Victoria Lodge, No. 26 (S.A.C.)	Jamestown, South Australia	November 1892
231	Emulation Lodge, No. 32 (S.A.C.)	Norwood, South Australia	October 1892
232	Mount Gambier Lodge, No. 35 (S.A.C.)	Mount Gambier, S. Australia	October 1892
233	Lodge St. Alban, No. 38 (S.A.C.)	Adelaide, South Australia	October 1890
234	Geelong Lodge of Unity and Prudence (V.C.)	Geelong, Victoria	May 1888
235	St. John's Lodge, No. 36 (V.C.)	Ballarat, Victoria	October 1891
236	Port Fairy Lodge, No. 67 (V.C.)	Port Fairy, Victoria	May 1893
237	Lodge of Otago, No. 7 (N.Z.C.)	Dunedin, New Zealand	January 1894
238	Lodge St. Andrew, No. 8 (N.Z.C.)	Auckland, New Zealand	October 1891
239	Lodge Hawera, No. 34 (N.Z.C.)	Hawera, Taranaki, N.Z.	June 1893
240	Lodge Victory, No. 40 (N.Z.C.)	Nelson, New Zealand	January 1889
241	Ara Lodge of Instruction (N.Z.C.)	Auckland, New Zealand	October 1891
242	Stratford Lodge, No. 75 (N.Z.C.)	Stratford, Taranaki, N.Z.	January 1894
243	Combermere Lodge, No. 61 (N.S.W.C.)	Albury, New South Wales	January 1888
244	Lodge Alexandra, No. 117 (N.S.W.C.)	Junee, New South Wales	January 1895
245	Lodge Leopold, No. 128 (N.S.W.C.)	Narrandera, N.S.W.	June 1895
246	Lodge St. John, No. ... (N.S.W.C.)	Cootamundra, N.S.W.	January 1895
247	Barrier Lodge, No. ... (N.S.W.C.)	Broken Hill, N.S.W.	November 1892
248	Felix Gottlieb Conclave, No. 3 (O.S.M.)	Penang	January 1889

OTHER ASSOCIATIONS.

			Joined
249	Masonic Hall Library	Leicester	November 1887
250	Bureau of Ethnology, Smithsonian Institution	Washington, U.S.A.	November 1889
251	York College of Rosicrucians	York	March 1890
252	Newcastle College of Rosicrucians	Newcastle-on-Tyne	October 1890
253	Portland Masonic Library	Portland, Maine, U.S.A.	October 1891
254	Toowoomba Masonic Literary Society	Toowoomba, Queensland	January 1892
255	Masonic Library and Historical Society	Duluth, Minnesota, U.S.A.	June 1892
256	Masonic Library Association	Minneapolis, Minnesota	October 1893
257	Masonic Library Association	Tacoma, Washington, U.S.A.	January 1894
258	United Lodge of Improvement	Swansea	March 1894
259	Masonic Musical and Literary Club	Sydney, N.S.W.	January 1895
260	Masonic Club	Shanghai, China	May 1895
261	Ottawa Masonic Library	Ottawa, Canada	May 1895

BROTHERS.

*(*The asterisk before the name signifies that the Brother is a Life-Member.)*

262 **Abraham**, Jabez. *Hemmant, Brisbane, Queensland.* March 1895.

263 **Aburrow**, Charles. P.O.B. 534 *Johannesburg, South Africa.* 1574, 1832, P.M., *1574*, *153* (S.C.), P.Z. October 1888

264 **Adam**, James Humber. *Freemantle, Western Australia.* 485. May 1894.

265 **Adams**, Arthur W. *Buckingham Place, Broad Road, Acock's Green, Birmingham.* 1644, P.M., *P.Pr.G.S.B., Warwick.* Local Secretary for Warwickshire. January 1892.

266 **Adams**, Matthew Valentine. *Freeman Street, Adelaide.* 32, P.M., *4*, J. **Grand Inspector of Lodges, South Australia.** May 1892.

267 **Adkins**, W. Ryland D. *Springfield, Northampton.* 1911. January 1894.

268 **Adler**, Elkan N. 9 *Angel Court, E.C., London.* 1997. March 1895.

269 **Adrianyi**, Emile. *II. Kacsa-utca* 21, *Budapest.* L. Matthias Corvinus. October 1893.

270 **Aitken**, Thomas. *Bank House, Guildford, Surrey.* 8, 777, P.M., *777*, P.Z., *P.P.G.S. Works, P.P.G.A. So., Surrey.* May 1895.

271 **Aland**, Robert. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z., *P.D.G.W.* May 1892.

272 **Alexander**, Adolphus B., L.D.S., R.C.S. 7 *Portland Place, W., London.* 2029. November 1889.

273 **Alexander**, William. *Perth, Western Australia.* 1315, P.M., *194* (S.C.), P.Z. January 1892.

274 **Allan**, John Scott. 566 *Calle San Martin, Buenos Ayres.* 617, W.M., *617*. October 1890.

275 **Allen**, George. *Staffield Lodge*, 163 *Ramsden Road, Balham, S.W., London.* 144, 720, P.M., *186*, *742*, P.Z. September 1887.

276 **Amhest of Hackney**, The Right Hon. Lord. *Didlington Hall, Brandon, Norfolk.* 10, 52, 2242, P.M. **Past Grand Warden.** May 1894.

277 **Amos**, S. J. *Bellevue Terrace, Rhyl, Wales.* 1674. March 1893.

278 **Amphlett**, George Thomas. *Standard Bank, Cape Town.* Goede Hoop Lodge. October 1891.

279 **Amselem**, Alfred. 526 *Casilla del Correo, Buenos Ayres.* 617, *617*. May 1890.

280 **Anderton**, Edward Dixon. *Oakroyd, Falmouth, Cornwall.* 331, P.M.. *331*, P.Z., *P.Pr.G.W., P.Pr.G.Sec., P.Pr.G.H., Cornwall.* March 1889.

281 **Anderton**, Frank. *Barberton, South African Republic.* *747* (S.C.) May 1895.

282 **Andrews**, John. *Homewood, Rondesbosch, Cape Town.* 398 (S.C.), P.M., *86*, (S.C.), P.Z. October 1889.

283 **Andy**, S. Pulney, M.D. 1 *Ritherden Road, Egmore, Madras.* 273, 2031, P.M., *273*, P.Z., *P.D.G.D., P.D.G.J.*, Madras. October 1893.

284 **Angel**, Robert Parsons. *Gothic House, Canonbury, N., London* 179, 183, *179*. January 1893.

285 **Angus**, David. *Sturt Street, Ballarat City, Victoria.* 114. January 1895.

286 **Annand**, William. *Toowoomba, Queensland.* 775 (S.C.), W.M., *194* (S.C.) October 1894.

287 **Ansdell**, James Richard. 2 *Ryde Street, Beverley Road, Hull.* 57, 1605, P.M., *1605*, P.Z., *P.Pr.G.S.B., North and East Yorks.* May 1889.

288 **Ansell**, Frederick Henry. *Box* 530, *Johannesburg.* 2313. March 1891.

289 **Apelt**, Emil. *Hawthorn Cottage, Strawberry Vale, E. Finchley, N., London.* 186, W.M. June 1894.

290 **Arbuckle**, William. *Box* 28, *Johannesburg, South African Republic.* 374, 799 (S.C.) March 1895.

291 **Archibald**, John. *Warwick, Queensland.* 456 (S.C.), 655 (S.C.), 818 (S.C.), 1372 (E.C.), P.M., *106* (S.C.), *206* (S.C.), P.Z. January 1893.

292 **Armitage**, Edward. 63 *Lincoln's Inn Fields, W.C., London.* 859, 1074, 1492, P.M., *859, 1074, 1* (S.C). P.Z., *P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.J., Cambridge.* October 1888.

293 ***Armington**, Arthur H. *City Hall, Providence, R.I., U.S.A.* 21. P.M., P.H.P. May 1893.

294 **Armstrong**, David. *Royal Bank of Queensland, Brisbane, Queensland.* 286 (I.C.), 127 (S.C.) May 1895.

295 **Armstrong**, John. 79 *Kingsley Road, Liverpool.* 148, 1356, P.M., 2433, W.M., *148, 605,* P.Z., *P.G.Sup.W., Cheshire.* May 1892.

296 **Armstrong**, Samuel Treat, M.D. 166 *West 54th Street, New York.* 454, *8.* March 1895.

297 ***Armstrong**, Thomas John. 14 *Hawthorne Terrace, Newcastle-on-Tyne.* 1626, P.M., *406,* P.Z., *P.Pr.G.St., Pr.G.R.* (R.A.), *Northumberland.* February 1890.

298 **Arnold**, Jesse. *Cookeville, Tennessee, U.S.A.* 266, P.M. March 1894.

299 **Arter**, Thomas R. *Park Hill, Moseley, Worcestershire.* 925, 2034, P.M., *43, 587,* P.Z., *P.Pr.G.S.B., Worcestershire.* March 1889.

300 **Atherton**, Jeremiah Leech. 2 *Leonard's Place, Bingley, Yorks.* 439, P.M., *387, 600,* P.Z., *P.Pr.G.D.C., P Pr.G.H., West Yorks.* Local Secretary for Province of West Yorks. November 1887.

301 **Atkins**, Henry John. *The Firs Glen, Bournemouth.* 195, 1764, P.M., *195, 360,* P.Z., *P.Pr.G.W., P.P.R.G.Sc.N., Northamptonshire and Huntingdonshire, P.Pr.G.J., Hants and Isle of Wight.* March 1887.

302 **Atkinson**, Rev. Christie Chetwynd, M.A. *Ashton-upon-Mersey, Cheshire.* 321, 1045, *1045, Pr.G.Chap., Cheshire.* June 1894.

303 **Atkinson**, R. E. *Port Elizabeth, Cape Colony.* 711, P.M., *711,* P.Z. June 1895.

304 **Attwell**, Benjamin Booth. *Grahamstown, Cape Colony.* 828, P.M. March 1895.

305 **Austen**, Arthur Elvey. *Cradock, Cape Colony.* 1469, P.M., *P.Dis.G.W., Dep.D.G.M., Eastern Division of South Africa.* May 1887.

306 **Austen**, Rev. Edward Gillmore. *Penselwood Rectory, Bath.* 976, 1357, P.M., *Pr.G.Ch., Dorsetshire.* June 1890.

307 **Avery**, William Randall. *Cincinnati Street Railway Company, Cincinnati, Ohio.* 413, P.M., *483.* October 1891.

308 **Aydelott**, James F. *Decaturville, Tennessee, U.S.A.* 218, P.M. March 1894.

309 **Ayling**, Robert Stephen, A.R.I.B.A. 1 *Victoria Street, London, S.W.* May 1894.

310 **Ayres**, Edward. 18 *Roseleigh Avenue, Highbury Park, N., London.* 1343. October 1895.

311 **Ayres**, George V. *Deadwood, South Dakota, U.S.A.* 7, P.M., *3,* P.H.P. **Past Grand Master, South Dakota.** October 1894.

312 **Bachert**, Augustus Ellsworth. *Audenried, Carlin Co., Pennsylvania, U.SA.* 572, *201.* May 1894.

313 **Baht**, William. 20 *State Street, New York, U.S.A.* 3, *55.* November 1894.

314 **Baikie**, Robert. *Pretoria, South African Republic.* 770 (S.C.) W.M. March 1894.

315 **Bailey**, F. J. Ferris. 6 *Custom House Street, Cardiff.* 1992. March 1891.

316 **Bain**, George Washington. *The Grange, East Bolden, Durham.* 949, P.M., *80, 949,* Z., *P.P.G.R., P.G.Sc.N., Durham.* Local Secretary for Province of Durham. March 1889.

317 **Bain**, J. Wilson. 113 *West Regent Street, Glasgow.* 510, W.M. January 1894.

318 **Baird**, Reed McCulloch. 1137 *Chapline Street, Wheeling, West Virginia.* 33, *1.* May 1895.

319 **Baker**, Charles A. *N.S.W. Bank, Longreach, Queensland.* 739 (S.C.), P.M. October 1892.

320 **Baker**, Edwin. 70 *Weybosset Street, Providence, R.I., U.S.A.* **Grand Secretary, Grand Musical Director** (R.A.) **of Rhode Island. Grand Representative, England.** Local Secretary for Rhode Island. May 1890.

321 **Baker**, Surgeon-Major Fawsett Maher. *Union Club, Malta.* 349, *407.* June 1892.

322 **Baker**, William King. *Tredorwin, Towednack, Penzance.* 1272, P.M. *124, 450,* P.Z., *P.Pr.G.D., P.Pr.So., Cornwall.* January 1890.

323 ***Balfour**, Charles Barrington. *Newton Don, Kelso, N.B.* 58. *Pr.G.W., Roxburgh and Selkirk.* March 1892.

324 **Ball**, William Thomas. *Oak Lodge, Harrow, Middlesex.* 435, P.M., *1260,* P.Z. November 1893.

325 **Banker**, S. M. *Helvellyn, Brownlow Road, New Southgate.* 186, 869, P.M., *192, 1385,* P.Z., *P.Pr.G.St.B., Herts.* June 1894.

326 **Bannatyne**, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead.* 216, P.M., *216.* May 1891.

327 **Baptie**, Charles R. 70 *Renfrew Street, Glasgow.* 571, *69.* May 1895.

328 **Barchus**, T. J. 72 *Exchange, Memphis, Tennessee.* May 1895.

329 **Barker**, Jacob. *Long Horsley, Morpeth, Northumberland.* 636, 1334, P.M., *124, 636, P.P.G.O., P.P.G.St.B., Northumberland.* January 1895.

330 **Barker**, John. *Denby Leigh, Mirfield, Yorks.* 1102, P.M., *258,* P.Z., *P.Pr.G.Sup.W., P.Pr.G.D.C.* (R.A.), *West Yorks.* May 1888.

331 **Barlow**, William. *Ashbrooke, West Hartlepool.* 1862, 2494, P.M. October 1894.

332 **Barnard**, George William Girling. 4 *Surrey Street, Norwich.* 943, P.M., *213*, P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.G.Sec., Norfolk.* June 1890.

333 ***Barnes**, Charles Barritt, F.R.G.S., M.S.A. 27 *Clements Lane, Lombard Street, E.C., London.* 19, P.M. June 1888.

334 **Barnes**, Charles Henry. 15 *Lausanne Road, Hornsey, N., London.* 19. June 1895.

335 **Barnes**, John George Waldegrave. *Brisbane, Queensland.* 455 (S.C.), P.M., *127* '(S.C.), P.Z., *P.D.D.G.M., Queensland.* May 1891.

336 **Barnes**, John Walter. *The Willows, Harold Wood, Essex.* 19. June 1895.

337 **Barnes**, William Chapman. *Masborough, Princes Road, Romford.* 19. June 1895.

338 **Barnett-Clarke**, the Very Rev. Charles William, Dean of Cape Town. *The Deanery, Cape Town.* 1735. **District Grand Master, Grand Superintendent, West Division of South Africa.** October 1891.

339 **Barnwell**, John. 53 *William Street, Herne Bay, Kent.* 2049, W.M. March 1894.

340 **Barrett**, George R. *Drakesleigh, Plymouth.* 2025, P.M., *P.P.G.D., Devon.* March 1890.

341 **Barrett**, J. Leach. 53 *Blomfield Road, Maida Hill, W., London.* 1201, P.M. June 1892.

342 **Barron**, Edward Jackson, F.S.A. 55 *Lincoln's Inn Fields, W.C., London.* 2, P.M., *214*, P.Z. **Past Grand Deacon, Past Grand Standard Bearer** (R.A.) May 1890.

343 **Barrow**, Charles James. *Mercantile Chambers, Upper Murray, Victoria.* 123, W.M. March 1894.

344 **Baskett**, Samuel Russell. *Evershot, Dorchester.* 329, 1367, P.M., *707*, P.Z., *P.Pr.G.R.* (C. & R.A.), *Dorset.* March 1887.

345 **Bastick**, William. *Toowoomba, Queensland.* 1315, 2309, *194* (S.C.) May 1893.

346 **Bate**, Henry C. *Nashville, Tennessee, U.S.A.* 254, P.M. March 1894.

347 **Bate**, Osborn Hambrook. *Standard Bank, Malmesbury, Cape Colony.* 1824, L. St. Jan. (D.C.), P.M., *2252*, *P.D.G.W., South Africa E. Div.* June 1889.

348 **Bate**, Thomas Frederick. 42, *Longshaw Lane, Blackburn, East Lancashire.* 345. January 1895.

349 **Bateman**, Arthur Henry. *Amberley, Rosenthal Road, Catford, Kent.* 1973, P.M. March 1887.

350 **Bates**, Anderson. *Great Grimsby, Lincolnshire.* 792, 1294, P.M., *792*, *P.Pr.G.D.C., Lincoln.* March 1890.

351 **Battersby**, Charles. *Georgetown, Queensland.* 2366, P.M., *207* (S.C.), *P.D.G.St.B.* October 1894.

352 **Batty**, Fred. 21 *Marsden Square, Manchester.* 1231, 2231, *1730*, P.M. March 1889.

353 **Battye**, George. 6 *Woodlands, Frizinghall, Bradford, Yorks.* 176 (S.C.) October 1888.

354 **Bayley**, Edgar. *High Street, Grahamstown, Cape Colony.* 651 (S.C.) *118*, (S.C.), P.Z. March 1895.

355 **Beacham**, Edward. *Nelson, New Zealand.* 735, W.M. May 1894.

356 **Beak**, Henry. *Pennard, Rockhampton, Queensland.* 677 (S.C.), *205* (S.C.), P.M. June 1891.

357 **Beaumont**, Charles G., M.D. 8 *West Terrace, Folkestone, Kent.* 26, 1112, P.M. *P.P.G.R., Hants and Isle of Wight.* March 1888.

358 **Beaumont**, Major Walter Henry. *New Club, Preston Street, Brighton.* 1466, P.M. May 1893.

359 **Beck**, Rudolph Carl. *Wettiner Strasse*, 14, *Dresden.* Lodge Zum Goldenen Apfel, Dresden. March 1887.

360 **Beeby**, Rev. James. *All Saints' Parsonage, West Dulwich, S.E., London.* 1826, *217*. March 1893.

361 **Beech**, George. 37 *Temple Street, Birmingham.* 437, 887 P.M., *587*, P.Z., *Pr.G.Sec., P.P.G.S.B., P.A.G.D.C.* (R.A.), *Warwicks.* **Past Grand Standard Bearer.** January 1893.

362 **Beer**, Percy. *Alexandra Hotel, St. Leonards-on-Sea.* 40, *40*. January 1895.

363 **Beever**, Cyril Howard. 19 *Ladybarn Road, Fallowfield, Manchester.* 1375. 2363, P.M., *1387*. March 1893.

364 **Begemann**, Dr. Georg Emil Wilhelm. *Charlottenburg, Berliner Strasse*, 82, II., *near Berlin.* Vereinte-Loge, Rostock, P.M. **Past Provincial Grand Master of Mecklemberg.** February 1887.

365 **Bell**, Seymour. *Eldon Square, Newcastle-on-Tyne.* 1626, P.M. June 1891.

366 **Bell**, George, M.B., C.M. *Box* 1840, *Johannesburg, South African Republic.* 799 (S.C.), *245* (S.C.) January 1895.

367 **Bellew**, Thomas Acheson. 13 *Percy Street, Liverpool.* 1380, 2316. May 1892.

368 **Bellew**, William Septimus. Captain Cape Police. *Rose Bank, Cape Town,* 83, 1417, P.M. June 1888.

369 **Bennett**, George Frederick. *Mort Estate, Toowoomba, Queensland.* 755 (S.C.), *194* (S.O.) June 1891.

370 **Benney**, Charles Edward. *Box* 1541, *Johannesburg, South African Republic.* 744 (S.C.), *245* (S.C.) January 1895.

371 ***Bennion**, Thomas. *Ophir Cottage, Croydon, North Queensland.* 768 (S.C.), P.M. June 1892.

372 **Benson**, Charles Kenny. *Wrexham, North Wales.* 1236, P.M., *721*, P.Z., *P.Pr.G.W., P.Pr.G.So., North Wales.* March 1894.

373 **Bernard**, Henry Boran. 4 *Kelly's Road, Perambue, Madras.* 273, P.M., *273*, P.Z., *P.D.G.W., P.D.G.H., Madras.* October 1893.



374 **Berry**, H. F., M.A. 80 *Marlborough Road, Dublin.* 357. January 1895.

375 **Berry**, John. *Box 28, Johannesburg, South African Republic.* 799 (S.C.) March 1895.

376 **Best**, Albert Sydney. *Standard Bank, Johannesburg, South African Republic.* 1467. October 1891.

377 **Bestow**, Charles Horton. 7 *Cricketfield Road, Lower Clapton, N.E., London.* 2374, *2374*. March 1894.

378 **Beuttell**, William. 43 *Lake Road, Landport, Hants.* 342, P.M., *342*, P.Z., *P.Pr.G.S. of W., P.Pr.G.D.C.* (R.A.), *Hants.* October 1894.

379 **Bevan**, Alfred H. 39 *Queen's Gate, S.W., London.* 2458 P.M., *1383*, P.Z. June 1895.

380 **Beveridge**, George. *Kimberley, South Africa.* 591 (S.C.) June 1889.

381 **Beveridge**, Thomas William. *Box 28, Johannesbury, South African Republic.* 799 (S.C.) March 1895.

382 ***Bevington**, Richard George. *P.O.B. 27, Johannesburg, South African Republic.* 744 (S.C.) August 1892.

383 **Bhownaggree**, M. M., C.I.E. *Jasmine Lodge, Spencer Road, Chiswick, W., London.* **Past Grand Steward, Scotland.** October 1893.

384 **Biccard**, François Louis. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.) October 1889.

385 **Biggleston**, Henry Moss. *Cornubia, Canterbury.* 31. March 1893.

386 **Bilson**, Frederick Eastull. 1 *Lansdowne Crescent, Bournemouth.* 195. March 1889.

387 **Bilson**, John. 23 *Parliament Street, Hull.* 1010, P.M., *1010*, J. March 1889.

388 **Bindley**, William Allen. *Avondale, Ampton Road, Birmingham.* 587, 938, *938*, *Pr.G.W., Warwickshire.* October 1892.

389 **Bingham**, Harry. 20 *Mile, near Richmond, via Hughenden, North Queensland.* 677 (SC.) October 1894.

390 **Binney**, Joseph. 27 *Broomgrove Road, Sheffield.* 139, P.M., *P.Pr.G.R., West Yorks.* Local Secretary for Sheffield and Vicinity. October 1890.

391 **Bird**, Francis. *Maldon, Essex.* 1024, P.M., *1024*, *P.P.G.A.P., Essex.* October 1895.

392 **Black**, William. *Falkirk, N.B.* 16, P.M., *210*, P.Z., *Dep.Pr.G.M., Stirlingshire.* **Past Grand Architect, Scotland.** October 1888.

393 **Blackbeard**, C. A. *Beaconsfield, Griqualand West, South Africa.* 1832, P.M., *1832*. P.Z. October 1890.

394 **Blackburn**, James Wood. *Astley House, Woodlesford, Leeds.* 1042, W.M. June 1893.

395 **Blackburn**, Peter. *Ariston, Waterloo, Liverpool.* 1380, P.M., *241*, *P.G.St., Cheshire.* May 1892.

396 **Blake**, Lieut.-Col. Charles John, R.A. *Colombo, Ceylon.* 349, W.M., *407*, J., *Dis.G.J.W., Dis.G.Reg.,* (R.A.), *Malta.* March 1892.

397 **Blake**, William James. *P.O.B. 329, Johannesburg, South African Republic.* 918, 744 (SC.), P.M. June 1890.

398 **Blamey**, John Mitchell. *Cornish Bank, Penryn, Cornwall.* 967. May 1890.

399 **Blanchard**, Jotham. *Maryborough, Queensland.* 292 (I.C.), P.M. June 1892.

400 **Bland**, William Edward. *Houghton House, Lord Street, Southport, Lancashire.* 2295. June 1894.

401 **Blatt**, William. *Yankton, South Dakota, U.S.A.* 1, P.M., *1*, P.H.P. **Grand Master, Past Grand High Priest, South Dakota.** October 1894.

402 **Blenkinsop**, Thomas. 3 *High Swinburne Place, Newcastle-on-Tyne,* 541, P.M., *24*, P.Z., *P.Pr.G.W., P.Pr.G.H., Northumberland.* March 1890.

403 **Blomely**, George. 134 *Windermere Street, Ballarat, Victoria.* 63. October 1894.

404 **Blommestein**, Christian van. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) May 1893.

405 **Bloom**, Isidor. *Fordsburg, Johannesburg, South African Republic.* 744 (S.C.), *225* (S.C.) August 1892.

406 **Bloustein**, Morris. *Sturt Street, Ballarat City, Victoria.* 63, P.M. May 1895.

407 **Bluett**, Rev. Charles Courtney. *Longhurst, Wigan, Lancashire.* 2326, P.M., *1335*. October 1895.

408 **Board**, George. *Stanley Grove, Sale, Cheshire.* 1798, P.M., *P.Pr.G.D., East Lancashire.* March 1894.

409 **Bobart**, Henry Tilleman. *Royston, Manby Road, Malvern, Worcestshire.* 1085, P.M., *P.Pr.G.A.D.C., Derby, P.Pr.G.S.B., Leicester.* October 1894.

410 ***Bodenham**, John. *Edgmond, Newport Salop.* 726, 751, 1575, 1896, P.M., *601*, *726*, P.Z., *P.Pr.G.R., Hereford*; *P.Pr.G.Treas., Pr.G.W., Staffordshire*; *P.Pr.G.W., North Wales and Shropshire*; *P.Pr.G.J., Staffordshire*; **Past Grand Assistant Director of Ceremonies (Craft), and Past Grand Sword Bearer** (R.A.), **England.** Local Secretary for Provinces of Shropshire and Staffordshire. November 1887.

411 **Bodman**, Alfred James. *Harrogate, Yorks.* 1001, P.M., *239*, P.Z., *1001*, Z. March 1888.

412 **Boileau**, Sir Francis George Manningham, Bart. *Ketteringham Hall, Wymondham, Norfolk.* 52, P.M., *52*, P.Z., *P.Pr.G.W., Norfolk.* October 1894.

413 **Bonar**, William Macadam. *Herberton, North Queensland.* 1978, P.M., *P.D.G.S.B., Queensland.* October 1895.

414 **Bonwick**, James, F.R.G.S., F.R.H.S. *South Vale, Upper Norwood, S.E., London.* Borrondera Lodge, Melbourne. May 1894.

415 **Boor**, Leonard George. *Nelson, New Zealand*, 1927, P.M., *P.Dis.G.W., Wellington, New Zealand.* **Grand Deacon, New Zealand.** January 1889.

416 **Booth**, Major John. *Hazel Bank, Turton, Bolton, Lancashire.* 37, P.M., *37*, P.Z., *Pr.G.D., Pr.G.A.So., East Lancashire.* November 1889.

417 **Borcher**, G. *Johannesberg, South African Republic.* 591 (S.C.), P.M. November 1891.

418 **Borg**, Raphael. *Cairo.* 1068, 1226, P.M., *1068*, P.Z., *P.Dep.Dis.G.M., Egypt.* **Past Grand Master, Egypt.** January 1892.

419 **Borles**, Emil. *Room 27, Haller Block, Seattle, Washington, U.S.A.* 3, *15*. May 1894.

420 **Borleffs**, Carel Jan Christian. *Haagschweer 17, Rotterdam.* Lodge Acacia. November 1891.

421 **Boswell**, Arthur George. 31 *Tankerville Road, Streatham, S.W., London.* 1339, P.M., *1339*, P.Z. May 1894.

422 **Boswell**, Major-General John James, C.B. *Darnlee, Melrose, N.B.* 26 (S.C.), 1279 (E.C.), P.M., *1448* (E.C.), P.Z., *Sub.Pr.G.M., Roxburgh and Selkirk.* February 1892.

423 **Boswell**, Walter George, M.R.C.V.S. 7 *Lavender Sweep, Clapham Junction, S.W., London.* 1863, 2417. March 1893.

424 **Boteler**, William Stewart. *Madras Harbour Works, Madras.* 1198, P.M., *1198*, P.Z., *D.G.S.B., Madras.* October 1893.

425 **Boulton**, James. 267 *Romford Road, Forest Gate, E., London.* 1056, P.M. October 1891.

426 **Bourazan**, Francis. *Dane John, Canterbury.* 972, *31*. March 1894.

427 **Bourne**, Frederick. *Roma, Queensland.* 1850, P.M., *1800*, P.Z. October 1892.

428 ***Bourne**, Robert William. 18 *Hereford Square, South Kensington, S.W., London.* 32, P.M., *32*. June 1890.

429 **Bousefield**, Anthony. *Kimberley, South Africa.* 2436. May 1895.

430 **Boustead**, W. *Eyre Street, Ballarat City, Victoria.* 53, *10*. January 1894.

431 **Bowles**, Arthur Humphery. *Temple Court, Guildford, Surrey.* 1395, P.M., *1395*, P.Z., *P.P.G.D., Surrey.* January 1895.

432 **Bowles**, Major Frederick Augustus, R.A. *Darjeeling, Bengal, India.* 1395, 1789, 1960, 2370, P.M., *1395, 1789, 1960, 2120*, P.Z., *P.P.G.W., P.P.G.J., Surrey, P.Dis.G.D.C., P.Dis.G.W., Dep.Dis.G.M., P.Dis.G.Reg.* (R.A.), *Dis.G.H., Punjab.* October 1891.

433 **Bowring**, John Charles. 133 *Strand, Sydney, New South Wales.* 138. Local Secretary for New South Wales. June 1891.

434 **Boyce**, John Alexander. *Fernside, Toowoomba, Queensland.* 775 (S.C.), 803 (S.C.), P.M., *288* (S.C.) June 1891.

435 **Boyd**, Rev. Thomas Hunter. *Qu'Appelle, Canada.* 28 (S.C.) January 1893.

436 **Boyd**, William Henry. *Warwick, Queensland.* 818 (S.C.) October 1895.

437 **Boyle**, Hon. Cavendish, C.M.G. *Georgetown, Demerara.* 278. March 1889.

438 **Bracewell**, William. *Blenheim Terrace, Padiham Road, Burnley, East Lancashire.* 126, 1064, *Pr.G.Stew., East Lancashire.* January 1891.

439 **Bracewell**, Frederick Herbert. *Mentor, Wiley Street, Waverley, New South Wales.* 132. October 1893.

440 ***Bradley**, Herbert. *Coimbatore, India.* 150, 2188, P.M., *P.D.G.R., Madras.* October 1893.

441 **Bradley**, J. Wallace. 151 *Smith Street, Durban, Natal.* 731, 175 (S.C.), J. October 1895.

442 **Braim**, C. A. *Heathfield House, Garforth, Leeds.* 289, W.M. May 1893.

443 **Braine**, Woodhouse. 67 *Wimpole Street, Cavendish Square, W., London.* 5, P.M. March 1892.

444 **Bramble**, Colonel James Roger, F.S.A., Local Mem. Council B.A.A., P. Clifton Antiquarian Club, Hon. A.R.I.B.A., etc. *Cleve House, Yatton, Somerset.* 103, 1199, 1404, P.M., *103*, P.Z., *P.Pr.G.W., Pr.H., Dep.Pr.G.M., Bristol.* **Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer** (R.A.), **England.** February 1887.

445 **Bramley**, Edward Herbert. *Globe House*, 206, *Green Lane, Finsbury Park, N., London.* 957, P.M. June 1891.

446 **Brander**, Carl Magnus. 91 *Wimpole Street, Cavendish Square, W., London.* 1563, P.M., *1305*, Z. January 1893.

447 **Brayshaw**, John Lund. *Settle, Yorkshire.* 2091, *265*. January 1889.

448 **Breed**, Edward Aries Thomas. 41 *Grand Parade, Brighton.* 811. January 1894.

449 **Bremner**, Bruce George Laing. *Colombo, Ceylon.* 2170 (E.C.), 115 (I.C.), P.M., *107* (I.C.), *P.K., P.P.G.D.* (I.C.), *Ceylon.* May 1887.

450 **Brewer**, Charles Samuel, L.R.C.S., L.R.C.P. 7 *Park Road East, Birkenhead.* 605, 2496, *605*. January 1895.

451 **Brice**, Albert Gallatin. 18 *Camp Street, New Orleans, Lousisiana.* 158, P.M., *1*. March 1891.

452 **Brickhill**, James. *Launceston, Tasmania.* **Deputy Grand Secretary, Tasmania.** May 1895.

453 **Brogden**, Thomas Skillbeck. *Walton House, Boston Spa, Yorks.* 236. June 1890.

454 **Bromhead**, H. M. Ffrench. *Whipps' Cross Road, Leytonstone, Essex.* 1662, 2318, 2374, P.M., *P.G.Sup.W., Essex.* March 1892.

455 **Brook**, Rev. Canon Alfred. *7 Victoria Terrace, Inverness.* 1703 (E.C.), *63* (S.C.) October 1894.

456 **Brooke**, Colonel William Saurin. Dep. Com. *Raipur, Central Provinces, E.I.* 2280, P.M., *Dis.G.D., Bombay.* November 1889.

457 **Brooking**, William. *Scholtz's Prospect, Klipdam, South Africa.* 2486. October 1895.

458 **Brooking**, William Francis. *Brougham Street, New Plymouth, New Zealand.* 446 (I.C.), P.M., *P.P.G W.* (I.C.) October 1895.

459 **Brooks**, Francis Augustus, M.D. *St. Felix, Felixstowe, Suffolk.* 2371. October 1895.

460 **Brooks**, James. *Pietermaritzburg, Natal.* 1729. October 1895.

461 **Brooks**, William Edwin. *Griqua Town, Griqualand West, South Africa.* October 1888.

462 **Brooks**, William M. 241 *Beale Street, Memphis, Tennessee,* P.M., P.H.P. May 1895.

463 **Brough**, Sergt.-Major James Carroll. *Orderly Rooms, Ballarat. Victoria.* 114. October 1893.

464 **Brown**, Albert. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

465 **Brown**, Ernest. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

466 **Brown**, George. *Waitsburgh, Washington, U.S.A.* 16. January 1894.

467 **Brown**, George Herold. 3 *South Hill Grove, Oxton, Birkenhead.* 2433, P.M., *537*, P.Z., *Pr.G.D.C., Cheshire.* November 1892.

468 **Brown**, George Whitfield, jun. 41 *Park Row, New York.* 454, *8*, P.H.P. May 1895.

469 **Brown**, Henry Alderson. *P.O.B.* 333 *Johannesburg, South African Republic.* 744 (S.C.) October 1892.

470 **Brown**, Henry Samuel. *Crow's Nest, Queensland.* 775 (S.C.) March 1895.

471 **Brown**, J. *Gora Gali, Punjab.* 1960. June 1888.

472 **Brown**, John Archibald. *The Woodlands, Douglas, I.M.* 1004, 1242, 2049, 2050, 2197, P.M., *1004*, P.Z., *Dep.Pr.G.M., Man.* May 1894.

473 **Brown**, Julius L. 1 *&* 2 *Brown Block, Atalanta, Georgia, U.S.A.* 96, *16*. June 1892.

474 **Brown**, Mount. 39, *St. Mary at Hill, E.C., London.* 1997, P.M., *141*, P.Z. January 1895.

475 **Brown**, Robert. *Glen View, Macclesfield.* 295, P.M., *295*, P.Z., *P.Pr.G.St., Cheshire.* March 1894.

476 **Brown**, Robert Smith. 15 *Queen Street, Edinburgh.* 124, *1*, P.M., P.Z. **Grand Scribe Ezra, Supreme Chapter of Scotland.** May 1889.

477 **Browne**, Rev. C. Gordon. *Lympstone Rectory, Exeter.* 182, P.M., *P.P.G.Ch., Hants.* October 1893.

478 **Browne**, Herbert Henry. *Bethlehem, Orange Free State.* 2522. June 1895.

479 **Browne**, Major Henry Buxton. *Norcot, Poulton Road, Seacombe, Cheshire.* 1350, 2132, P.M., P.Z., *P.Pr.G.D., Cheshire.* November 1889.

480 **Browne**, James Pelham. *Springfield Place, Manningham Lane, Bradford.* 1648, 600. November 1888.

481 **Browne**, John. *Parr's Bank, Wigan.* 1335, P.M. June 1894.

482 **Browning**, A. G., F.S.A. *Spencer Lodge, Wandsworth Common, S.W., London.* 83, 2140, P.M., *33*, P.Z. January 1891.

483 ***Bruennich**, Johannes Christian. *Homebush Mill, Port Mackay, Queensland.* 1554, P.M., *P.D.G.Sup.W.* October 1893.

484 ***Bruce**, Alexander. *Clyne House, Pollockshields, Glasgow.* 772, *69*. June 1894.

485 **Bruce**, Joseph W. 302 *Front Street, Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

486 **Bruton**, James. *Wotton Hill Cottage, Gloucester.* 839, P.M., *839*, P.Z., *P.Pr.G.W., P.P.G.J., Gloucester.* June 1890.

487 **Bryant**, R. R. 29 *Brunswick Square, Camberwell, S.E., London,* 1329, P.M., *720*, *1329*, P.Z., *Pr.G Std.B., P.Pr.G.A.So., Suffolk.* October 1889.

488 **Bryce**, James Haddo. *Box* 162 *Durban, Natal.* 738. March 1895.

489 **Buchanan**, Francis C. *Clarinish Row, Helensburgh, Dumbartonshire.* 503, W.M., *P.G.D.M., Dumbartonshire.* May 1894.

490 **Buck**, Charles Francis. *Masonic Hall, New Orleans.* 46, P.M., **Grand Master of Louisiana.** May 1890.

491 **Buck**. Charles William. *Settle, Yorkshire.* 2091. October 1889.

492 **Buck**, Edward H. *The Priory, Hardway, Gosport.* 2153. October 1892.

493 **Bugler**, Thomas. 407 *New Cross Road, S.E., London.* 171. March 1895.

494 **Bunting**, William F. *St. John, New Brunswick, Canada.* **Past Grand Master, Grand Lodge of New Brunswick.** January 1888.

495 **Burgess**, Dr. Christopher Venning. 223 *Great Dover Street, S.E., London.* 206, 2024, P.M. January 1890.

496 **Burkmar**, James Edward. 1 *Finsbury Square, E.C., London.* 1901, 2234, *1901*. March 1895.

497 ***Burnand**, Alphonse A. *Box 444, Leadville, Colorado.* 51, P.M., *10*, P.H.P. **Past Grand High Priest, Colorado.** March 1891.

498 **Burne**, Thomas. *Royal Hospital, Chelsea, S.W., London.* 162, 1726, P.M., *907*, P.Z. January 1889.

499 **Burnham**, George Henry. *P.O.B. 223, Providence, Rhode Island, U.S.A.* 1, P.M., *1*, P.Z. **Past Grand Secretary** (R.A.), **Rhode Island.** February 1892.

500 **Burnet**, William. *71 King William Street, Adelaide, South Australia.* 31, P.M., *4*. **Past Grand Steward, Grand Standard Bearer, South Australia.** May 1890.

501 **Burnett**, Edwin L. *283 Westminster Street, Providence, R.I.. U.S.A.* 4. May 1890.

502 **Burrall**, Sterling Hadley. *Waterloo, New York.* 113, *173*, P.K. October 1891.

503 **Burstow**, Thomas Stephen. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.), J. November 1892.

504 **Burtchaell**, George Dames, M.A., L.L.B., B.L., Sec. R.S.A. Ireland. *7 St. Stephen's Green, Dublin.* 357. January 1895.

505 **Burton**, Frederick G. *85 Queen Street, E.C., London.* 14 (N.Y.C.), 1803. May 1895.

506 **Busbridge**, Walter. *Grasmere, Herbert Road, Plumstead, Kent.* 913, P.M. October 1893.

507 **Bush**, Oliver George. *Forton Barracks, Gosport.* 2153. March 1893.

508 **Bushby**, Thomas. *Market Street, Rye, Sussex.* 341. May 1892.

509 **Butterfield**, John. *17 Howard Street, Bradford.* 600. March 1892.

510 **Byrne**, William Samuel, M.B. *Anne Street, Brisbane, Queensland.* 286 (I.C.), P.M., *908* (E.C.) November 1892.

511 **Calhoun**, Rev. S. F., D.D., M.D. *53 Chestnut Street, New Bedford, Mass., U.S.A.* 10. **Grand Chaplain of Grand Royal Arch Chapter, Vermont.** September 1887.

512 **Cama**, Dorabjee Pestonjee. *3 Great Winchester Street, E.C., London.* 1159, P.M. **Past Grand Treasurer, England.** September 1887.

513 **Cameron**, Duncan. *Lydiard Street, Ballarat, Victoria.* 53. June 1893.

514 **Campbell**, Colin. *Mysore, India.* 1841. May 1895.

515 **Campbell**, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October 1888.

516 **Campbell**, James MacNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow.* 0, 408, 553, P.M., *69*, *244*, P.Z., *P.Pr.G.J.W., Glasgow, P.P.G.Tr.* (R.A.), *Lower Ward, Lanarkshire.* **Grand Bible Bearer** (Craft) **and Member of Grand Committee; Grand Representative, Dakota; Grand Scribe N., Member of Supreme Committee** (R.A.), **Scotland; Grand Representative of G. C. of Maryland.** March 1889.

517 **Campbell**, Colonel William. *25 Pembridge Crescent, W., London.* 257, 1593, P.M., *257*, P.Z., *P.P.G.W., P.P.G.J., Hants.* January 1895.

518 **Campion**, Samuel S. *Mercury Office, Parade, Northampton.* 1764. November 1891.

519 **Cannington**, A. K. *21 Exchange Chambers, Liverpool.* 2289. November 1889.

520 **Canton**, Manuel Gregorio. *Hotel de Luxembourg, 8 Rue Vaugiraud, Paris.* 1325. May 1894.

521 **Capel**, George William. *80 Lansdowne Road, Croydon.* 19. May 1894.

522 **Carey**, James. *15 Trinity Place, Windsor.* 179, *179*. January 1893.

523 **Carkeek**, Charles. *Blackall, Queensland.* 2207, P.M. October 1895.

524 **Carmon**, William Francis. *3 Queen Street, Newcaslte-on-Tyne.* 481, P.M., *481*, P.Z. November 1889.

525 **Carnell**, James. *Ormond, Volusia Co., Florida, U.S.A.* 81, P.M., *4*, *Dis.D.G.M.* May 1894.

526 **Carr**, Lieut. George Shadwell Quartano, R.N., C.M.G. *H.M.S. Mosquito, Zambesi River, South Africa.* 349, 1903, P.M., *407*, P.Z., *P.D.G.S.B., Malta.* March 1890.

527 **Carrell**, Charles William. *Holmwood, Leytonstone, Essex.* 1816, 2291, 2312, P.M., *28*, H. January 1894.

528 **Carruthers**, John. *8 Firpark Terrace, Dennistoun, Glasgow.* 465. P.M., *87*, P.Z., *P.P.G.D.C., Glasgow, P.G.1st.So., Lower Ward of Lanarkshire.* **Mem. of Com. and Grand Representative, Connecticut; First Grand Sojourner and Member of Supreme Committee, Scotland; Representative of G.C. of Dakota.** May 1892.

529 **Carson**, Enoch T. *Cincinnati, Ohio.* 236, P.M. January 1890.

530 **Carson**, Joseph Lougheed. *Alexandra Terrace, Enniskillen, Ireland.* 891, P.M., *205*, P.K., *P.G.O., Tyrone and Fermanagh.* March 1890.

531 **Carter**, Commander Arthur William, R.N. *H.M.S. Orlando, Australian Station.* 349, *407*, *P.D.G.A.Sc.E.* March 1892.

532 **Carter**, C. A. *18 Clyde Street, Port Elizabeth, South Africa.* 863, P.M., *Dis.A.G.So., Eastern Division.* October 1888.

533 **Carter**, John Robert. *Hampden House, St. Mary's Road, Walthamstow, Essex.* 2374, 2501, *2574*, *201*. October 1894.

534 **Cartwright**, Ernest H., D.M., B.Ch., Oxon. *1 Courtfield Gardens, S.W., London.* 69, 357, *357*, *P.Pr.G.Pt., P.Pr.G.A.So., Oxon.* January 1891.

535 **Carus**, J. Victor. *Gellert Strasse 7, Leipsic.* W.M. Minerva zu den drei Palmen. **President of the Union of the Five Independent Lodges of Germany.** May 1890.

536 **Carus-Wilson**, Edward Willyams. *Penmount, Truro, Cornwall.* 331, 1529, P.M. March 1889.

537 **Carver**, Charles William. *Christmas Estate, Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) June 1895.

538 **Carver**, James Edward. 5 *Aubrey Road, Weston Park, Crouch End, N., London.* 1298. March 1892.

539 **Casper**, Ezekiel. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.), P.Z. May 1891.

540 **Cass**, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts.* 622. May 1888.

541 **Cassal**, Charles Edward, F.I.C., F.C.S. *Brenne House, Routh Road, Wandsworth Common, S.W., London.* 1415, 1474, P.M., *1642, 2060.* March 1891.

542 **Cassil**, Austin Alfonso. *Weldon, Decatur Co., Iowa.* 437, W.M., *26*, P.H.P. Local Secretary for Iowa. May 1891.

543 **Castello**, James. 7 *Compayne Gardens, South Hampstead, N.W., London.* 227, P.M., *7, 1929*, P.Z. January 1891.

544 **Caster**, G. C. *Medehamsted, London Road, Peterborough, Northamptonshire.* 442, 2533, P.M., *442*, P.Z., *P.P.G.W., P.G.J., Northants and Hunts.* March 1892.

545 **Caswell**, George. 47 *Jones Street, Dayton, Ohio, U.S.A.* 13, *16*, H.P. September 1887.

546 **Cator**, George Charles. *Kimberley, South Africa.* 1574, W.M. October 1888.

547 **Caunt**, W. F. *Masonic Club, Sydney, New South Wales.* 117, P.M. January 1895.

548 **Chadwick**, John. 2 *Cooper Street, Manchester.* 44, P.M., *Pr.G.Sec., East Lancashire.* **Past Grand Sword Bearer, England.** October 1888.

549 **Chamberlin**, H. B. 1 *Northumberland Avenue, W.C., London.* 2 (S.C.) May 1892.

550 **Chamberlin**, Dr. Jehiel Weston. *Endicott Building, St. Paul, Minnesota, U.S.A.* 163, *45.* March 1893.

551 **Chambers**, H. A. *Chattanooga, Tennessee, U.S.A.* **Grand Master, Tennessee.** March 1893.

552 **Chambers**, W. *Launceston, Tasmania.* **Past Instructor of LL., Tasmania.** May 1895.

553 **Chambers**, W. Boughton. Editor of *Indian Freemason.* 9 *Municipal Offices Street, Calcutta.* P.M. June 1895.

554 **Chand**, Rai Hukm, M.A., Chief Judge, City Court. *Hyderabad, Deccan, India.* 787 (S.C.), 1444, P.M., *159* (S.C.), *434*, P.Z., *P.D.G.S.B.* (R.A.), *Madras.* March 1894.

555 **Changuion**, François Daniel, D.Lit.Ph. *Malmesbury, Cape Colony.* L. San. Jan. (D.C.) May 1895.

556 **Chapin**, A. C. *Poole, Dorset.* 137. May 1892.

557 **Chapman**, Arthur. *Durban, Natal.* 447, bis (S.C), *175* (S.C.), *D.G.Tr., E. Africa.* October 1895.

558 **Chapman**, John. *The Lawn, Torquay, Devon.* 328, 551, 1358, 1402, 1884, P.M. *P.Pr.G.D., Devonshire.* May 1887.

559 **Chapman**, Squire. 16 *Chapel Street, Liverpool.* 1013, P.M., 2433, W.M., *241*, P.Z., *P.Pr.G.D., West Lancashire.* November 1892.

560 **Charlton**, Matthew Foster. *Chipping Norton, Oxfordshire.* 1036. May 1893.

561 **Charleton**, John Robert. 1215 *E. Main Street, Richmond, Virginia.* 9, W.M., *9, 48*, H.P. Local Secretary for Dis. of Columbia, Virginia, West Virginia, and North Carolina. June 1891.

562 **Chataway**, James Vincent. *Mackay, Queensland.* 318 (I.C.), P.M., *304* (S.C.) May 1892.

563 **Cheel**, Charles. *Elm Leigh, Busbridge Road, Godalming, Surrey.* 777, P.M., *777*, P.Z. June 1895.

564 **Cheesman**, William Norwood. *The Crescent, Selby, Yorks.* 566, P.M., *1611*, Z., *P.P.G.D.C., P.P.G.A.So., N. and E. Yorks.* January 1893.

565 **Cheetham**, Joseph Herbert. *Cape Coast, West Africa.* 773, P.M., *249.* October 1890.

566 **Chesterton**, Lewis Birch. *Barberton, South African Republic.* 72, Jubilee Lodge (D.C.) October 1891.

567 **Childe**, Henry Slade. *St. John's, Wakefield, Yorks.* 154, *154.* March 1890.

568 **Chirgwin**, Percy Teague. *Market Place, Penzance, Cornwall.* 121, *121.* May 1890.

569 **Clark**, David R., M.A., F.S.A., Scot. *Clairmont, Pollokshields, Glasgow.* 0, 4, 617, 772, P.M. June 1890.

570 **Clark**, George W. *Little Rock, Arkansas.* 2, *2*, P.H.P. October 1891.

571 **Clark**, Robert Douglas, M.A. *The College, Pietermaritzburg, Natal.* 1665, P.M., *1665*, *P.D.G.W., Natal.* March 1889.

572 **Clarke**, Charles. *Taroom, Queensland.* 11 (V.C.), P.M. June 1895.

573 **Clarke**, Francis Edward, M.D., LL.D., M.R.I.A. *The Rectory, Boyle, Ireland.* 76, 161, 187, 242, 411, 891, P.M., *76, 242, 244*, P.K., *P.Pr.G.W., Armagh*; *P.Pr.G.Sec., Meath*; *Dep.Pr.G.M., North Connaught.* March 1892.

574 **Clarke**, John Richard. *Bridge Hotel, Sutton Bridge, Lincolnshire.* 985, P.M., *809*, P.Z., *Pr.G.A.P., Lincoln.* March 1891.

575 **Clarke**, Joseph. 11 *Horatio Street, Birkenhead.* 1576, P.M., *477*, P.Z., *P.G.A.So., Cheshire.* November 1893.

576 **Clarke**, Rev. W. J., M.A. *The Rectory, Abbotsford Grove, Kelso, N.B.* P.M. January 1894.

577 **Clarke**, William. *George Street, Junee, New South Wales.* November 1894.



578 **Clarke,** William John. *High Street, Margate, Kent.* 133, P.M., *429.* November 1892.

579 **Clegg,** John. 18 *Masonic Temple, New Orleans, U.S.A.* 191, *33.* **Grand Warden, Grand Scribe, Louisiana.** May 1894.

580 **Clemens,** Joshua Henry. 9 *Richborough Road, Cricklewood, N.W., London.* 183. May 1895.

581 ***Clendinning,** James Hermon. 95 *Hill Street, Lurgan, Ireland.* 134. May 1890.

582 **Clough,** G. T. 73 *Earlham Grove, Forest Gate, E., London.* 2077. March 1895.

583 **Clowes,** Richard. *Clayton-Wickham, Hassocks, Sussex.* 2201, P.M. **Past Grand Standard Bearer.** November 1894.

584 **Cochrane,** William Percy. *Eastfield, Corbridge-on-Tyne, Northumberland.* 1448, *602.* November 1890.

585 **Cock,** Williams. 147 *Queen's Road, Peckham, S.E., London.* 1597, 2024, 2272, P.M., *1297, 2005,* H., *Pr.G.St., Middlesex.* November 1889.

586 **Cockburn,** Brigade Surgeon J. Balfour, M.D. *Elm House, Guernsey.* 84, 278, 1043, 1049, P.M., *278, 1043,* P.Z., *P.Dis.G.W., Gibraltar.* **Provincial Grand Master, Guernsey and Alderney.** Local Secretary for the Channel Islands. October 1890.

587 **Cockson,** Edward Herbert. *Engcobo, Tembuland, South Africa.* 2451. June 1893.

588 **Cockson,** William Vincent Shepstone. *Engcobo, Tembuland, South Africa.* May 1889.

589 **Codding,** James H. *Towanda, Pennsylvania.* 108, P.M., *Dis.Dep.G.H.P.* May 1890.

590 **Coffin,** H. E. 204 *Front Street, Memphis, Tennessee, U.S.A.* 299. January 1894.

591 **Cohu,** Thomas. 61 *High Street, Plaistow, E.* 84, 192, P.M., *192,* P.Z., *P.G.W., Guernsey and Alderney.* November 1890.

592 **Cole,** William F. *Box 1333, Johannesburg, South African Republic.* 822. January 1892.

593 **Coleman,** Frank William. *Glen Iffa, Walliscote Road, Weston-super-Mare, Somersetshire.* 1222. October 1895.

594 **Coleman,** Captain William Freeme. 2 *Suffolk Regiment, Trimulgherry, Secunderabad, Deccan.* 434. January 1895.

595 **Colles,** Richard W. 6 *Warwick Terrace, Leeson Park, Dublin.* 620. March 1895.

596 **Collins,** Henry Albert. *H.M. Office of Works, Shanghai.* 570, *570, P.D.G.A.Pt.* May 1895.

597 **Collins,** Howard J. *General Hospital, Birmingham.* 587, 887, *43, 739.* January 1894.

598 **Collins,** William James. *Room 21, Masonic Temple, New Orleans, Louisiana.* 1, *1,* March 1891.

599 **Collins,** William John. *Barcaldine, Queensland.* 286 (I.C.), *127* (S.C.) May 1891.

600 **Colman,** William Henry, B.A. 105 *Peckham Rye, S.E., London.* 2513. October 1895.

601 **Colmer,** John W. 7 *King William Street, E.C., London.* 1426. January 1893.

602 **Coltman,** William. *Lydiard Street, Ballarat, Victoria.* 40. June 1893.

603 **Coltman,** William Frederick. *Creswick Road, Ballarat, Victoria.* 114. October 1893.

604 **Colvin,** James W. *Kimberley, South Africa.* 591 (S.C.), W.M. October 1890.

605 **Conder,** Edward. *New Court, Colwall, Malvern, Herefordshire.* 1204. May 1893.

606 **Contreras,** Eduardo. Editor of "España Masónica." *Relatores 13, Madrid.* 20. May 1887.

607 **Convent,** J. M. Friedhelm. 76 *Kloveniersburgwal, Amsterdam.* Lodge La Charité. November 1893.

608 **Cook,** Thomas. *Cator Manor, Durban, Natal.* 738, P.M., *738,* P.Z., *Dis. G.W., Natal,* Local Secretary for Natal. March 1889.

609 **Cook,** William Edward. 27 *Stradda Stretta, Valletta, Malta.* 107, 515, 317 (I.C.), P.M., *515,* P.Z., *P.Dis.G.H., P.Dis.G.So., Malta.* June 1892.

610 **Cooper,** Edwin Ernest. 20 *Hyde Park Place, W., London.* 8, 1494, P.M., *8, 19,* P.Z., *P.Pr.G.W., Middlesex.* **Past Grand Steward, England.** May 1894.

611 **Cooper,** Captain F. E., R.A. *Clarence Lodge, Chester.* 231, 2386, P.M. March 1893.

612 **Cooper,** G. C. *Graaf Reinet, Cape Colony.* 882, P.M. May 1889.

613 **Cooper,** John William. *P.O.B. 586, Johannesburg, Transvaal.* 1574. June 1890.

614 **Cooper,** Robert Thomas, M.D. 17 *Stanley Gardens, Notting Hill, W., London.* 130, 1694. January 1894.

615 **Cooper,** William Henry. *P.O.B. 244, Auckland, New Zealand.* 8, P.M., P.Z. **Past Grand Warden, New Zealand.** Local Secretary for Auckland, N.Z. May 1893.

616 **Cooper-Oakley,** Alfred John, M.A. *Pachaiyappa's College, Madras.* 150. June 1894.

617 **Corbie,** George. *Waltham Abbey, Essex.* 453, P.M., *P.P.G.W., Essex.* March 1893.

618 **Corkill,** Louis Robert. 3 *Primrose Avenue, Douglas, I.M.* 2050, 2197, *1242, Pr.G.Stew.* Local Secretary for Isle of Man. October 1893.

619 **Cornish,** James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, *121.* March 1890.

620 **Corsham,** Reuben. 69 *Skinner Street, E.C., London.* 183, P.M. November 1891.

621 **Corwin,** R. W., M.D. *Pueblo, Colorado.* 31. October 1891.

622 **Coster,** Robert Joseph. *Virudapati, Tinnevelly, India.* 2356, *465.* October 1895.



623 **Couch,** Richard Pearce. *21 Chapel Street, Penzance, Cornwall.* 121, *121.* March 1890.

624 **Cowan,** James Bryce. *Commercial Bank, Hawick, N.B.* 111, P.M., *89.* January 1892.

625 **Cowell,** Sidney George. *Chester Street, Teneriffe, Brisbane, Queensland.* 2119, *908.* March 1894.

626 **Cowley,** Thomas. 10 *Market Cross, Birkenhead.* 477, 2433. March 1893.

627 **Cowper,** Frederick Spencer. 8 *Park Place East, Sunderland.* 2039, P.M., *97,* Z., *P.Pr.G.Sup.W., P.Pr.G.Sc.N., Durham.* November 1890.

628 **Cowper,** William Henry. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* 602, P.M., *602,* P.Z., *P.Pr.G.R., P.P.G.So., North and East Yorks.* March 1888.

629 **Cox,** Charles Henry. 61 *Acre Lane, Brixton, S.W., London.* 163, *141.* May 1890.

630 **Cox,** John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., *2095,* P.Z., *P.Dis.G.R., Hong Kong and South China.* February 1887.

631 **Crabtree,** Charles. *Hillside Villas, Bradford.* 600, P.M., *600,* P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March 1888.

632 **Craine,** John. 4 *Waterloo Road, Ramsay, I.M.* 1075, P.M., *1004, 1242,* J., *Pr.G.A.D.C., Man.* May 1894.

633 **Cran,** Dr. Alexander. *Townfield House, Great Harwood, Lancashire.* 1504. March 1893.

634 **Cranswick,** William F. *Kimberley, South Africa.* 1409. March 1888.

635 **Craven,** Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 38 *bis.* P.M., *209,* Z., *Pr.G.Ch., Caithness, Orkney and Zetland.* February 1887.

636 **Crawford,** Robert. *Edina House, Grangemouth, Scotland.* 16, P.M., *210,* P.Z., *P.P.G.W., Stirlings.* **Grand Steward.** November 1892.

637 **Creasey,** John Rogers. *Beltoff, Hadlow Road, Sidcup, Kent.* 12, 2530. January 1895.

638 ***Cresswell,** John. 5 *Penmartin Road, Brockley, S.E., London.* 957. January 1894.

639 **Crewdson,** Wilson. *The Barons, Reigate, Surrey.* 4. May 1895.

640 **Criswick,** George Strickland, F.R.A.S. *Rothley, Mycenæ Road, Westcombe Park, Blackheath, S.E., London.* 1593, P.M., *1593,* Z. January 1891.

641 **Crompton,** Frederick Leslie. *Shanghai.* 570, *570, P.D.G.O., North China.* May 1895.

642 **Cross,** Edward William. *Old Bank, Portland, Dorset.* 195, 2208, P.M., *195,* P.Z., *P.P.G.D., P.P.G.Sc.N., Hants.* March 1887.

643 **Crossle,** Francis C., M.B. *The Chestnuts, Newry, Ireland.* 18, P.M., *P.G.Sec., Down.* January 1893.

644 **Crossley,** Herbert. *Somerleyton Avenue, Kidderminster.* 61, P.M., *61.* March 1889.

645 **Crossman,** Thomas J. *Off Union Street, Torquay, Devon.* 1402. May 1891.

646 **Crowe,** Frederick Joseph William. *Marsden, Torquay, South Devon.* 328, *710, P.P.G.O., Pr.G.O. (R.A.), Devon.* November 1888.

647 **Crowe,** Oswald Bryne. *Tarn Hall, Kendal, Westmoreland.* 129, *219.* March 1892.

648 **Cullen,** J. F. *Inverell, New South Wales.* 48, P.M. March 1895.

649 **Cumberland,** J. S. *Stanley, Elm Road, Beckenham, Kent.* 1611, 2128, P.M., *P.P.G.W., North and East Yorks.* November 1887.

650 **Cundill,** Thomas Jordan. *Taungs, British Bechuanaland.* 2486. November 1894.

651 **Cunliffe,** William Joseph. 16 *Byrom Street, Deansgate, Manchester.* 317, P.M., *317,* P.Z., *P.Pr.G.D., East Lancashire.* January 1889.

652 **Curtis,** William Edward. *Bundaberg, Queensland.* 1628. March 1894.

653 **Cushing,** John, M.I.C.E. *P.O.B. 445, Johannesburg, South African Republic.* March 1894.

654 **Dallas,** Trevanion B. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

655 **Dally,** Dr. Frederick. 51 *Waterloo Road South, Wolverhampton.* 526, P.M., *Pr.G.D., Stafford.* March 1888.

656 **Dangerfield,** Frederick, jun. *Haselmere, Beaconsfield Road, St. Alban's, Herts.* 1260, P.M., *1260,* P.Z. May 1894.

657 **Daniels,** L. E. 1104 *Main Street, La Porte, Indiana, U.S.A.* 124, *31.* May 1887.

658 **Danziger,** Bernhard. *Johannesburg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May 1889.

659 **Darby,** James Edward. 33 *Ligar Street, Ballarat, Victoria.* 36. October 1894.

660 **Darby,** James Thomas. 54 *Brook Street, Bootle, Liverpool.* 1380, *241.* June 1892.

661 **Darley-Hartley,** W., M.R.C.S., L.R.C.P. *East London, Cape Colony.* 1824, 2092, P.M., *1824,* P.Z., *P.Dis.G.D., P.Dis.G.J., East Division, South Africa.* October 1888.

662 **Darling,** Alexander. *Governor's House, Berwick-on-Tweed, Northumberland.* 293, P.M., *393.* October 1895.

663 **D'Armond,** James G. *Kingston, Tennessee, U.S.A.* 38, P.M. March 1894.

664 **Daubeny,** Francis Hungerford. 10 *Ridgway Place, Wimbledon, S.W., London.* 1118, *1118.* January 1895.

665 **Davidson**, William, B.A. *Grammar School, Morpeth, Northumberland.* 636, P.M., *481.* *P.P.G.W., Northumberland.* Local Secretary for Northumberland. October 1891.

666 **Davie**, A. R. *Bridge Street, Ballarat East, Victoria.* 36. May 1895.

667 **Davies**, James John. *Heathcote, Brownlow Road, Redhill, Surrey.* 782, 1215, P.M., *782*, P.Z. *P.D.G.Sec., P.Dis.G.Treas., Punjab.* October 1892.

668 **Davis**, G. B. 242 *South Lambeth Road, S.W., London.* 2128. June 1894.

669 **Davis**, George Vin. 144 *Albert Street, Brisbane, Queensland.* 801 (S.C.), 810 (S.C.), P.M., *149* (S.C.), *D.G.St.* March 1895.

670 **Dawe**, Alfred. *Box* 506, *Johannesburg, South African Republic.* 744 (S.C.), P.M., *245* (S.C.) January 1895.

671 **Day**, Edward P., M.D. 15 *Old Steine, Brighton.* 1636. June 1894.

672 **Day**, Harry. *Box* 1709, *Johannesburg, South African Republic.* 334, *225* (S.C.) March 1895.

673 **Deaney**, J. S. 186 *Mair Street, Ballarat, Victoria.* 36. October 1894.

674 **Dearden**, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, 1239, 2263, *139, 904.* March 1890.

675 **Debenham**, Edward Percy. *Ivy House, St. Alban's, Herts.* 1479, P.M., *1479, P.P.G.Reg., Herts.* January 1893.

676 **De Casseres**, J. 16 *Tredegar Square, Bow, E., London.* 1349, P.M. January 1894.

677 **De Castro**, William Waring. *Nelson, New Zealand.* 40 (N.Z.C.), W.M., 663 (S.C.), 478 (I.C.), 42 (N.Z.C.), P.M. **Past Grand Sword Bearer, New Zealand.** October 1891.

678 **De Coulay**, James. *Warwick, Queensland.* 1372, *200* (S.C.), P.Z. May 1895.

679 ***De Fabeck**, Surgeon-Major-General (I.M.S. retired) William Frederick, M.D., Madras. 150, 1198, P.M., *150*, J., *1198*, H., *P.D.G.S.B., Madras.* January 1893.

680 **Denholm**, William Munro. 33 *La Crosse Terrace, Hillhead, Glasgow.* 0, 553, P.M., *69, 244*, P.Z., *P.G.W., Glasgow, P.G.Tr.* (R.A.), *Lower Ward of Lanarkshire.* **Grand Marshall, Grand Sojourner, Scotland; Grand Representative of G.C. of Deleware and Grand Lodge, Utah.** March 1891.

681 **Dennis**, Alfred W., F.R.G.S. 1 *Warner Street, Barnsbury, N., London.* 180. June 1895.

682 **Dennis**, T. Warden. 22 *Earl's Court Square, S.W., London.* 2108, P.M. January 1895.

683 **De Ridder**, Louis E. 54 *White Ladies Road, Clifton, Bristol.* 152. 1222, *68.* January 1890.

684 **De Roos**, Frank Henri. *P.O.B.* 515, *Johannesburg, Transvaal.* Star of the Rand Lodge. January 1890.

685 **De Stokar**, Henry. *Imperial Hotel, Toowoomba, Queensland.* 2119. June 1895.

686 **Derrick**, George Alexander. *Masonic Hall, Singapore.* 1152, W.M., *Dis.G.Sec., Eastern Archipelago.* October 1890.

687 ***Dewell**, James D. *New Haven, Connecticut, U.S.A.* 1. January 1888.

688 **De Wet**, Clemens Matthiesson. *P.O.B.* 1191, *Johannesburg, Transvaal.* 608, P.M. June 1890.

689 **De Witt**, Franklin J. *Yankton, South Dakota, U.S.A.* 1, P.M. **Past Deputy Grand Master, South Dakota.** November 1890.

690 **Dhonau**, John. 27 *Lakedale Road, Plumstead, Kent.* 700. January 1895.

691 **Dickinson**, Thomas Edward. 51 *Pembroke Road, Walthamstow, Essex.* 2318. May 1893.

692 **Dickson**, Henry Hughes. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *284* (S.C.) May 1893.

693 **Dickson**, J. 342 *Essex Road, Islington, N., London.* 720. November 1887.

694 **Dickson**, Robert. *Jönköping, Sweden.* **Grand Secretary, Grand Lodge of Sweden.** September 1887.

695 **Diederich**, Henry William. *P.O.B.* 183, *Kimberley, South Africa.* 1409. March 1892.

696 **Dieperink**, Arend Abraham Johannes Christoffel. *Krugersdorp, South African Republic.* Lodge Libertas (D.C.), W.M. Local Secretary for Krugersdorp. May 1892.

697 **Dieperink**, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Goede Hoop (D.C.), P.M., *334* (E.C.), *86* (S.C.), *P.Pr.G.W., Pr.G.Almoner, Netherlands, South Africa.* Local Secretary for West Division, South Africa. May 1887.

698 **Digby-Green**, Arthur. 5 *Mount Adon Park, Dulwich, S.E., London.* 19, P.M. May 1890.

699 **Dingle**, William Alfred, M.D. 46 *Finsbury Square, E.C., London.* 869, P.M., *192*, P.Z., *P.Pr.G.Pt., Middlesex.* June 1894.

700 **Dinwiddie**, William Alexander. *Bridge Bank, Dumfries, N.B.* 63, P.M., *174*, P.Z., *S.Pr.G.M., Dumfriesshire.* May 1892.

701 **Dixon**, Rev. Edward Young. *Mount Ayliff. East Griqualand.* 2113. November 1889.

702 **Dobbs**, Henry James. *Amherst Court House, Virginia, U.S.A.* 73, *10*, *Dis.Dep.G.M.* May 1892.

703 **Docker**, Robert Arthur. *Money Order Office, Sydney, New South Wales.* 57. October 1894.

704 **Dod**, Thomas Crewe Wolley. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

705 **Dodd**, Matthew Henry. 41 *Devonshire Place, Jesmond, Newcastle-on-Tyne.* 48, P.M., *240, 1119*, P.Z., *P.Pr.G.R., Durham.* March 1890.

706 **Dodds**, Edward Turner. 92 *Clumber Street, Newcastle-on-Tyne.* 1676. June 1892.

707 **Dodge**, Martin Westerman. *Old Station, Godalming, Surrey.* 1564, 2101, P.M., *777*, J., *P.G.Pt., Surrey.* October 1895.

708 **Doesburgh**, L. Van, M.D. *Prinsengracht* 592, *Amsterdam.* Concordia vincit Animos Lodge. P.M. January 1889.

709 **Dolby**, Rev. Reginald, M.A., R.N. *H.M.S. Edinburgh, Queensferry, Scotland.* 309, *407, Dis.G.Ch., Malta.* March 1890.

710 **Don**, John, M.A., B.Sc. *Raining's School, Inverness.* 329. June 1894.

711 **Doneraile**, the Right Hon. Viscount. 87 *Victoria Street, Westminster, S.W., London.* 887. March 1890.

712 **Donovan**, Fergus. *Johannesburg, Transvaal.* 744 (S.C.) October 1889.

713 **Dorman**, Thomas Phipps. *Reincliffe House, Cliftonville, Northampton.* 1764, *360, P.Pr.G.S. of W., Northants and Hunts.* March 1889.

714 **Douglas**, the Hon. John, C.M.G. *The Residency, Thursday Island, Queensland.* **Past District Grand Master, Past Superintendent** (S.C.), **Queensland**. January 1892.

715 **Douglas**, William, M.D., F.R.G.S. *Dalkeith House, Clarendon Place, Leamington Spa.* 248, P.M. October 1890.

716 **Dowse**, Francis. *Godalming, Surrey.* 2101, *777.* May 1895.

717 **Drake-Brockman**, Colonel Ralph Renius Evans, R.E. *Madras, India.* 150, 1198, P.M., *1198*, P.Z. *P.D.G.Sup.W., P.D.G.A.So., Madras.* May 1893.

718 **Drinkwater**, Harry George Walter. 2, *St. Michael's Chambers, Oxford.* 340, P.M., *340*, P.Z., *P.Pr.G.W., P.Pr.G.So., Oxon.* June 1891.

719 **Drummond**, Josiah Hayden. *Portland, Maine, U.S.A.* 33. **Past Grand Master, Past Grand, High Priest, Maine: Past General Grand High Priest, U.S.A.** November 1891.

720 **Drury**, A. C. *P.O.. Buningyong, Victoria.* 10, P.M. October 1894.

721 **Drury**, Charles Dennis Hill, M.D., J.P. *Bondgate, Darlington, Durham.* 85, 1379, 2352, P.M., *52, 111*, P.Z., *P.Pr.G.Reg.* (C. and R.A.) *Norfolk, P.Pr.G.W., P.Pr.G.H., Durham.* March 1892.

722 **Duffield**, Albert John. *Box 74, Grahamstown, Cape.* 828, P.M., *711.* June 1895.

723 **Duffus**, William. *Box* 731, *Johannesburg, South African Republic.* 744 (S.C.), Sub.M., *245* (S.C.) January 1895.

724 **Duke**, Richard Thomas Walker, jun. 546 *Park Street, Charlottesville, Virginia.* 60, P.M., *58*, P.H.P. **Grand Warden, Virginia.** January 1893.

725 **Dumolo**, William. 20 *Bridge Street, Aberdeen, N.B.* 3 (I.C.), P.M., *3* (I.C.), P.K., *P.Pr.G.I.G., Munster.* October 1888.

726 **Duncan**, Alexander, F.R.S.E., F.S.A., Scotland. *King William's Town, Cape Colony.* 631 (S.C.), P.M., June 1889.

727 **Duncan**, James Dalrymple, F.S.A., Lond. and Scot., F.R.S.E. *Meiklewood, Stirling.* 28, 384, 607, P.M. *50, 189*, P.Z., *Dep.Pr.G.M. Dumbartonshire, P.Pr.G.H., Lower Ward of Lanarkshire.* **Past Senior Grand Deacon, Senior Grand Warden, Deputy Grand Zerubbabel, Scotland.** June 1888.

728 **Duncan**, William J. 317 *Broadway, New York.* 628, P.M., *18* (Ky.C.), P.H.P. **Past Grand Librarian, New York.** November 1888.

729 **Dunkley**, George Joseph. *Maisonette,* 52 *Cheriton Square, Balham, S.W., London.* 1851, P.M., *65, 1503, 1777, P.Pr.G.O., Middlesex and Surrey.* September 1887.

730 **Dunn**, Andrew McClure. *Lands Office, Tamworth, New South Wales.* 209. October 1894.

731 **Dunn**, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November 1888.

732 **Dunn**, William Haynes. 9 *Brownswood Park, Green Lanes, N., London.* 311, 869, 1298, P.M. March 1895.

733 ***Dunstan**, Charles Waller. *Atoka, Indian Territory, U.S.A.* 10, 75, 76, *9.* October 1891.

734 **Dunstan**, Capt. H. Mainwaring. 7 *Kensington Gate, W., London.* 2030, P.M., *10*, P.Z. June 1894.

735 **Dunsterville**, Frederick. *Madras.* 150, 273, P.M., *150*, P.Z., *P.D.G.W., P.D.G.H., Madras.* May 1894.

736 **Durling**, J. J. *Port Elizabeth, Cape.* 711. June 1895.

737 **Dutt**, Prosonno Coomar. 14 *Seetaram Ghose's Street, Calcutta.* 131, 234, P.M., *234, 486, 203*, (S.C.), P.Z., *P.Dis.G.W., P.Dis.G.H.* (R.A.), *Bengal.* March 1887.

738 **Dutton**, Arthur. 65 *Tulse Hill, S.E., London.* 34, 2395, P.M., *34*, H. May 1894.

739 **Dutton**, Richard Guy. *Baloroo, Roma, Queensland.* 730 (S.C.), 247 (S.C.) October 1895.

740 **Dwyer**, William Henry. 1449 *St. Charles Avenue, New Orleans, U.S.A.* 102. June 1894.

741 **Dyer**, Sidney Reginald, M.D. 7 *Dorlcote Road, Wandsworth Common, S.W., London.* 1415. June 1895.

742 **Dyke**, Charles P. 33 *Park Road, Haverstock Hill, N.W., London.* 665, P.M., *P.Pr.G.D., Dorset.* June 1890.

743 **Edwards**, Charles. *Barberton, S.A.R.* 747 (S.C.) May 1895.

744 **Edwards**, Charles Lund Fry. *The Court, Axbridge, Somersetshire.* 291, 357, 1199, 1750, *357, 446, P.Pr.G.Sup.W., Oxfordshire, Pr.G.Treas., and P.Pr.G.J., Somersetshire.* October 1888.

745 **Edwards**, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London.* 788, 2264, P.M. October 1889.

746 **Egan**, Charles James, M.D. *Grey's Hospital, King William's Town, South Africa.* 853, P.M., **District Grand Master, Eastern Division of South Africa.** January 1889.

747 **Ellis**, Frank Tate. *Mount Zion, Jerusalem.* 1545. October 1888.

748 **Ellis**, Lilley. 9 *Rock Park, Rock Ferry, Birkenhead.* 1289, P.M., *537*, P.Z., *P.P.G.D., P.P.G.R.* (R.A.), *Cheshire.* November 1893.

749 **Elstob**, Arthur Charles Frank. *Durban, Natal.* 738, *738*. October 1895.

750 **Embleton**, Henry C. *Central Bank Chambers, Leeds.* 289. January 1895.

751 **Emery**, Robert. *Bon Marché, Stoke Newington, N., London.* 2551. May 1895.

752 **Errington**, John J. *Masonic Club, Northampton.* 360. March 1890.

753 **Evans**, John Bowen Owen. *Toowoomba, Queensland.* 1372, P.M., *200* (S.C.), P.Z. June 1895.

754 **Evans**, Oliver Rhys. *Port Fairy, Victoria.* 17. October 1892.

755 **Evans**, William. 91 *Armstrong Street, South Ballarat, Victoria.* 36. October 1894.

756 **Eve**, Richard. *Aldershot, Hants.* 723, P.M., *P.Pr.G.W., Hants and Isle of Wight.* **Past Grand Treasurer, England.** March 1888.

757 **Evens**, Richard. 81 *Bromfelde Road, Clapham, S.W., London.* 1949, 2419, P.M., *1589*. January 1893.

758 **Everett**, George. *Claremont, Gauden Road, Clapham, S.W., London.* 177, 1381, 1608, 2012, P.M., *177, 975, 1381*, P.Z. **Past Grand Treasurer, England.** October 1890.

759 **Everingham**, Edward. *Pittsworth, Queensland.* 77, 1315, 1573, *127, 194* (S.C.) June 1894.

760 **Eversley**, William Pinder. 13 *Upper King Street, Norwich.* 10, P.M. June 1893.

761 **Ewing**, Alexander. *Castleton, Georgetown, Queensland.* 2366. October 1894.

762 **Ezard**, Edward Henry, M.D., D.Sc. 220 *Lewisham High Road, Brockley, S.E., London.* 171, 2410, *25*, 2410. January 1891.

763 **Fair**, Rev. James Young, D.D. 215 *South Third Street, Richmond, Virginia.* 10. October 1894.

764 **Fairchild**, George E. 19 *Harrington Square, N.W., London.* 173, W.M. June 1894.

765 **Fairclough**, Rev. John. *Moulmein, Burma.* 832. **District Grand Master, Grand Superintendent, Burma.** June 1890.

766 **Falconer**, William. 67 *Hope Street, Glasgow.* 556, *69, 223, P.Pr.G.Pres. of Stew., Glasgow.* June 1890.

767 **Fendelow**, Charles. *Brooklyn House, Sanderson Road, Newcastle.* 1 (S.C.), 419 468, 526, 1838, P.M., *419*, P.Z., *P.Pr.G.W., P.Pr.G.J., Staffordshire.* **Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies** (R.A.), **England.** November 1887.

768 **Ferguson**, John Albert. 1 *Northumberland Avenue, W.C., London.* 141 (Iowa C.) January 1895.

769 **Ferguson**, Lewis. *Grampian Lodge, Westwood Park, Forest Hill, S.E., London.* 1997, W.M. March 1894.

770 **Ferry**, C. E. *Pelham Lodge, College Road, Spring Grove, Isleworth.* 65, P.M., *65*, P.Z. February 1887.

771 **Field**, Alfred William. *Centennial Hall, Brisbane, Queensland.* 796, P.M., *P.D.G.W.* March 1895.

772 **Field**, Henry C. *Providence, Rhode Island.* March 1891.

773 **Fillingham**, Rev. Robert Charles. *Hexton Vicarage, Ampthill, Bedfordshire.* 393, *393*. June 1890.

774 **Finch**, Fred. *Dalby, Queensland.* 655 (S.C.), 798 (S.C.), *206*, P.Z. June 1895.

775 **Finlay**, David Alexander Manning, J.P. 64 *Cornhill, E.C., London.* 2089, W.M., *2252*. May 1891.

776 **Finlay**, Robert. *Ardrishaig, Scotland.* 754, *69*. January 1893.

777 ***Finnemore**, Robert Isaac, Crown Solicitor. *Pietermaritzburg, Natal.* **Past District Grand Master and Past Grand Superintendent, Natal.** January 1889.

778 **Firth**, Arthur James. *Graysbrook House, Sandown, Isle of Wight.* 1869, P.M., *175, P.Pr.G.O., Hants and Isle of Wight.* October 1888.

779 **Firth**, Oliver. *Rushcroft, Baildon, Shipley, Yorks.* 1545. May 1891.

780 **Fischer**, Geheim-Regierungs-Rath Robert. Editor of "Latomia." *Gera, Germany.* L. Archimedes z.d.e.B., W.M. October 1894.

781 **Fisher**, Rev. Canon Frank Hawkins, B.D. *Pretoria, South African Republic. D.G. Chaplain.* June 1895.

782 **Fisher**, Lyle M. Editor of "Masonic Record." 63 *East Third Street, St. Paul, Minnesota, U.S.A.* March 1893.

783 **FitzGibbon**, Gerald, jun., B.A., B.L. 10 *Merrion Square, Dublin.* January 1895.

784 **Fletcher**, Archibald Henry John, M.A. *Crowtree House, Rastrick, Brighouse, Yorks.* 275, 2227, *275*, November 1888.

785 **Fletcher**, Charles, B.A. 125 *Victoria Street, S.W., London.* 10. January 1891.

786 **Fletcher**, Henry. *47 Charles Street, Providence, R.I., U.S.A.* 21, *7.* May 1893.

787 **Fletcher**, James. *Point Durban, Natal.* 1937, W.M., *Dis.G.A.Sec., Natal.* October 1888.

788 **Flockton**, William. *Oulton, near Leeds, Yorks.* 1042, P.M., *304*, J. November 1888.

789 **Flohm**, Charles. *Bridge Street, Ballarat E., Victoria.* 63, P.M. May 1895.

790 **Flohr**, Professor August. *Berlin, N.W., Mittelstrasse, 49, III.* Lodge Friedrich Wilhelm z.g. G., Berlin. **President of the Innermost Orient and Deputy Grand Master of the Grand Lodge "Royal York," Berlin.** November 1887.

791 **Flood**, Frederick. 21 *Egerton Road, Greenwich, S.E., London.* 1929, P.M. January 1895.

792 **Fooks**, William, LL.B. 2 *Brick Court, Temple, E.C., London.* 2033. October 1891.

793 **Foot**, George Conway. *Orley House, Ashburton, Devon.* 2189, *710.* June 1890.

794 **Footer**, Thomas. *Cumberland, Maryland, U.S.A.* 100, P.M., *18.* October 1895.

795 **Forbes**, Henry. *Port Elizabeth, Cape.* 711, P.M. May 1895.

796 **Forbes**, Samuel Russell, Ph.D. 93 *Via Babuino, Rome.* Lodge Universo. November 1887.

797 **Ford**, J. H. 39 *Great George Street, Leeds.* 1221. January 1894.

798 **Forrest**, William. *Inglehurst, Gilnow Park, Bolton, Lancashire.* 37, 221. November 1889.

799 **Forshaw**, Charles F., LL.D. *Winder House, Bradford.* 2417. October 1892.

800 **Forshaw**, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., *155.* October 1888.

801 **Fortmeyer**, George William. *East Orange, New Jersey, U.S.A.* 124. **Deputy Grand Master and Representative of Idaho.** March 1895.

802 **Foss**, John. 22 *Leicester Square, W.C., London.* 1260, *1260.* May 1894.

803 **Foster**, John Belcher. 4 *Nelson Road, Hastings, Sussex.* 1184, W.M. March 1892.

804 **Foster**, Walter A. *Lorne House, Bangor, North Wales.* 1113, *384.* May 1894.

805 **Foster**, Wilbur Fisk. *Nashville, Tennessee, U.S.A.* **Past Grand Master, Past Grand High Priest, Tennessee.** March 1892.

806 **Fowler**, George Jefford. *Oakhurst, Lovelace Gardens, Surbiton, Surrey.* 29, 2545. March 1895.

807 **Fowler**, Thomas Benjamin Davis. 34 *Calle Florida, Buenos Ayres.* 1025, P.M., *617.* October 1890.

808 **Fowler**, Thomas Walker. 317 *Modern Chambers, Collins Street, Melbourne.* Doric Lodge. **Past Grand Warden, Victoria.** October 1892.

809 **Fox**, Clement Lyman. *State School, Bulimba, Brisbane, Queensland.* 2419, P.M. March 1893.

810 **Fox**, Walter Caughey. *Kenwood Glen, Cheerytree, Sheffield.* 1260, 2263, P.M., *139, 296, 1260.* May 1891.

811 **Francis**, Charles King. 425 *Walnut Street, Philadelphia, U.S.A.* 265, P.M. February 1887.

812 **Francis**, Robert C. *Pretoria, South African Republic.* 1665. March 1894.

813 **Francis**, Thomas. *Havant, Hants.* 804, P.M., *P.Pr.G.D., Sussex.* May 1887.

814 **Francis**, Wesley. *Pietermaritzburg, Natal.* 1665, P.M., *1665*, P.Z., **District Grand Master and Grand Superintendent, Natal. Past Grand Sword Bearer, Past Grand Standard Bearer** (R.A.) March 1889.

815 **Franklin**, William Robert. *Otaki, near Wellington, New Zealand.* 2180 (E.C.), 72 (N.Z.C.), P.M., *P.D.G.P.*, **Past Grand Sword Bearer, New Zealand.** October 1894.

816 **Fraser**, Thomas Donald. *Survey Office, Brisbane, Queensland.* 755 (S.C.) January 1892.

817 **Freeman**, Vincent Paine. 9 *St. George's Place, Brighton.* *Pr.G.Sec., Sussex.* **Past Grand Deacon,** October 1894.

818 ***Frias**, Guillaume Raphael. *Sagua-la Grande, Cuba.* Hijos de la Fé Masónica. October 1889.

819 **Frost**, Fred Cornish, F.S.I. 5 *Regent Street, Teignmouth, Devon.* 303, P.M., *303*, P.Z., *P.Pr.G.Sup.W., P.Pr.G.Treas.* (R.A.), *Devon.* June 1891.

820 **Fruen**, Charles. *Albert Mansions*, 110 *Victoria Street, S.W., London.* 1632, 2381, P.M., *720.* January 1891.

821 **Frye**, Joseph Henry Jaye. 2a *Camden Road, N.W., London.* 201, P.M. March 1895.

822 **Fulford**, Frederick Henry. *Holly Bush Villa*, 95 *Ashley Road, Bristol.* 68, 610, *68.* January 1891.

823 **Furby**, William Stafford. *Auckland, New Zealand.* 1338, W.M. November 1893.

824 **Furze**, John Joseph. *Box* 260, *Johannesburg, South African Republic.* 799 (S.C.), *245* (S.C.), J. March 1895.

825 **Galloway**, F. C. *Greenfield House, Bowling Old Lane, Bradford.* 2417. January 1893.

826 **Gamble**, George Cliffe. *Parkinson's Chambers, Bradford.* 600, 1214. January 1893.

827 **Ganly**, Rev. Charles W. *Mageny, Co. Kildare, Ireland.* P.M., *P.Pr.G.D., S.E.Cies.* June 1894.

828 **Garden**, John. *National Bank, Winburg, Orange Free State.* Unity Lodge (D.C.) October 1893.

829 **Gardiner**, Bruce Herbert John, M.D. *Gloucester House, Barry Road, East Dulwich, S.E., London.* 1261. March 1895.

830 **Gardiner**, Frederick Leigh. 37 *Barrowgate Road, Chiswick, W., London.* 1017. March 1895.

831 **Gardiner**, Thomas Asko. *Longlands, Vaal River, South Africa.* 1417. January 1889.

832 **Gardner**, George. *Goldhawk House, Hammersmith, W., London. P.G.S.B., Bucks.* March 1891.

833 **Garland**, Rev. David John. *Church Office, Perth, Western Australia.* 485. October 1894.

834 **Garner**, Frederick. *Brisbane, Queensland.* 455 (S.C.), P.M. June 1892.

835 **Garrett**, John Berry. *Nashville, Tennesse, U.S.A.* **Grand High Priest, Tennesse.** March 1892.

836 **Gartley**, John Alexander. 5 *Sackville Street, W., London.* 205, P.M., *142*, P.Z. March 1893.

837 **Gates**, William Stanford. *Glenthorne, West Worthing, Sussex.* 13, *31*. June 1890.

838 **Geddes**, James, LL.B. *Dumfries, Scotland.* 63, *174*, *Pr.G.St., Dumfries.* October 1892.

839 **Geesteranus**, Anne Marie Maas, LL.D. *Laan van Meerdervott*, 82, *The Hague, Holland.* W.M. Lodge L'Union Royale. **Deputy Grand Master, Grand Orient of the Netherlands.** June 1888.

840 **Gerrard**, John Henry. *Barkly West, South Africa.* 1417, W.M. October 1894.

841 **Gervis**, Frederick Hendebourick. 1 *Fellows Road, Hampstead, N.W., London.* 2408. June 1895.

842 **Ghislain**, Louis. 16 *Rue du Mont de Piété, Mons, Belgium.* L. Parfaite Union. October 1895.

843 **Gibbons**, Willard S. 54 *Tweddle Building, Albany, New York.* 334, *242*. October 1891.

844 **Gibbs**, Charles Henry. 262 *Kennington Road, S.E., London.* 1949. January 1893.

845 **Gibson-Sugars**, John Sugars. *H.M.S. Vernon, Portsmouth.* 349, 1973, *407*, *1973*, *D.G.St.B., D.G.S.B.* (R.A.), *Malta.* Local Secretary for H.M. Navy. March 1889.

846 **Gieve**, John William. *High Street, Portsmouth.* 309, 1990, P.M., *Pr.G.Treas., Pr.G.Sc.N., Hants and Isle of Wight.* January 1889.

847 **Gilbert**, William George Prout. 18 *Campden Grove, Kensington, W., London.* 257, P.M., *257*, Z. June 1890.

848 **Gildersleve**, George F. 100 *Victoria Park Road, South Hackney, N.E., London.* 1278. January 1894.

849 **Giles**, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131, P.M., *Pr.G.Reg., Shropshire.* October 1888.

850 **Gilks**, William S. 15 *Lincoln's Inn Fields, W.C., London.* 2201, P.M. November 1894.

851 **Gill**, Alfred. *Batley, near Leeds.* 264, P.M., *264*, J. November 1888.

852 **Gill**, Henry Frederick. *P.O.B.* 242 *Bloemfontein, Orange Free State.* 1022, P.M., *241* (S.C.), P.Z. Local Secretary for Bloemfontein. January 1894.

853 **Gilles**, W. Charles. 29 *Newgate Street, E.C., London.* 1910, P.M. June 1894.

854 **Gillies**, David. *Hong Kong.* 525, P.M., *Dis.G.D., Hong Kong and South China.* October 1888.

855 **Giraud**, Francis Frederick. 50 *Preston Street, Faversham, Kent.* 133, P.M., *31*, *133*, *784*, P.Z., *P.Pr.G.D., Pr.G.J., Kent.* May 1891.

856 **Glaeser**, Edward Nicholas. *Cairngorm, Ullathorn Road, Streatham Park, S.W., London.* 1627. May 1893.

857 **Glass**, John. 4 *Lordship Park, Green Lanes, N., London.* 453, P.M., *P.Pr.G.S. of W., Essex.* May 1890.

858 **Glenn**, Henry. 42 *Poultry, E.C., London.* 19, P.M. March 1894.

859 **Glenn**, Joseph Barber. 67 *Packhurst Road, Holloway, N., London.* 2. March 1888.

860 **Goblet D'Alviella**, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* **Past Grand Master, Belgium.** February 1890.

861 **Goddard**, John Williams. 10 *Garville Avenue, Rathgar, Co. Dublin.* 728, P.M., *728*, P.Z. May 1888.

862 **Godding**, Clarence Miles, M.D. 312 *Benefit Street, Providence, R.I., U.S.A.* 33, P.M. May 1893.

863 **Godding**, J. W. S. *Members' Mansions, Victoria Street, S.W., London.* 387. March 1890.

864 **Godfrei**, John. *Winburg, Orange Free State.* Unity L. (D.C.), W.M. March 1895.

865 **Goffage**, John. *State School, Sandy Creek, Warwick, Queensland.* 1315, 755 (S.C.), 808 (S.C.), *194* (S.C.) May 1891.

866 **Goldberg**, Albert Nathan Simon. *Box* 248, *Johannesburg, South African Republic.* 2478, *225* (S.C.), P.Z. March 1895.

867 **Goodisson**, John Ralph. *Pall Mall, Bendigo, Victoria.* 52, P.M., *7*. November 1894.

868 **Goodwin**, Thomas William. *Box* 254, *Johannesburg, South African Republic.* Local Secretary for Johannesburg. P.M., P.Z. October 1895.

869 **Goold**, George Hawkins. *Picton House, Gloucester.* 483, 246, *493*. November 1890.

870 **Goold**, William Albert. 53 *Caldmore Road, Walsall.* 539, *539*. January 1895.

871 **Gordon**, Douglas Hamilton. 41 *Tedworth Square, Chelsea Embankment, S.W., London.* 1691, W.M. June 1894.

872 **Gordon**, George. *Coolgardie, West Australia.* 2297 (E.C.), 7 (N.Z.C.), P.M., *P.Dis.G.S.B., Canterbury, N.Z.* **Past Grand Registrar, South Australia.** Local Secretary for West Australia. May 1888.

873 **Gordon**, John, M.D. 20 *Wickham Road, Brockley, S.E., London.* 1769, 1924, P.M., *140*, P.Z. March 1891.

874 **Gossett**, Dr. George. *Leeston, Canterbury, New Zealand.* 1917, P.M. March 1890.

875 **Gottlieb**, George Spencer Harris. *Penang.* 1555, 2127, 2236, P.M., *Dis.G.Sup.W., Eastern Aachipelago.* Local Secretary for Penang. January 1889.

876 **Gowan**, Robert A. *Clydesdale, East Finchley, N., London.* 2029, *141.* May 1888.

877 **Graham**, William Martin. *Algoa Villa, Julian's Road, Stevenage, Herts.* 65. March 1889.

878 **Grandsagne**, Count Paul Emile Ajasson de. 11 *Passage Saulnier, Paris.* L. Temple des Amis de l'honneur Français. October 1889.

879 **Granja**, Dr. Edward de la. 265 *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October 1888.

880 **Grant**, Captain Donald. *The Chantry, near Frome, Somersetshire.* 2328. May 1890.

881 **Grant**, George, M.D. *Woodthorpe, Padiham, East Lancashire.* 1504. Local Secretary for Padiham and District. March 1892.

882 **Grant**, Peter Clouston. 53 *George Street, Edinburgh.* 1, *1.* October 1894.

883 **Grant**, William T. *Milton, near Dunedin, New Zealand.* 256, 869, P.M., *P.Pr.A.D.C., Herts.* March 1894.

884 **Grasse**, William. 25 *Johnstone Street, Annandale, New South Wales.* 5, 182, P.M., *219* (S.C.), P.Z., *P.G.H.* (S.C.) January 1895

885 **Gratton**, Frederick Montague, F.R.I.B.A., M.S.A. 16, *The Bund, Shanghai.* 570, P.M., *570*, P.Z., *P.D.G.W., North China.* Local Secretary for North China. June 1894.

886 **Gravely**, George. *Cheops, Wanstead, Essex.* 898, P.M., *554, 898*, P.Z., *P.P.G.So., Essex.* November 1894.

887 **Gravell**, John. *Custom House Court, Quayside, Newcastle-on-Tyne.* 1427, 1664, *1664.* May 1892.

888 **Gray**, James Burns, Bandmaster 3rd Reg. *Brougham Street, Ballarat, Victoria.* 52. October 1893.

889 **Gray**, John Richard. *Victoria Street, Douglas, Isle of Man.* 2197. June 1892.

890 **Greatbatch**, D. W. *Kimberley, South Africa.* 1574. Local Secretary for Griqualand West. May 1892.

891 **Greatorex**, John Thomas. *Ormes Road, Kilpauk, Madras.* 273, 1198, P.M., *150, 273, 1198*, P.Z., *P.D.G.W., D.G.Sec., D.G.Sc.E., Madras.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.) October 1893.

892 **Green**, Edward Thaddeus. *Georgetown, Queensland.* 2366, W.M. October 1894.

893 **Green**, J. E. *Box 340, Johannesburg, Transvaal.* 1469, 2313, P.M., *Dis.G.W., South Africa, Eastern Division.* November 1887.

894 **Green**, John D. *Superior, Wisconsin, U.S.A.* 499 (Pa.C.), P.M., *242* (Pa.C.), P.H.P., *P.Dis.Dep.G.H.P., Pennsylvania.* **Representative of Connecticut at Grand Lodge of Pennsylvania.** October 1892.

895 **Green**, Louis. *Box 996, Johannesburg, South African Republic.* 744 (S.C.), *225* (S.C). March 1895.

896 **Green**, Michael. *P.O.B. 490, Johannesburg, Transvaal.* 1467. October 1891.

897 **Green**, Robert Sheddon St. John. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *Dep. M., 234* (S.C.) May 1893.

898 **Greenwood**, Charles. 26 *Akeds Road, Halifax, Yorks.* 448. Local Secretary for Halifax. November 1888.

899 **Greenwood**, Frederick. 158 *Main Street, Norfolk, Virginia.* 2, *1*, P.H.P. October 1891.

900 **Greenwood**, Thomas. *Harnham Cliff, Salisbury.* 357, P.M., *357*, Z., *P.Pr.G.St., P.Pr.G.Sc.N., Oxfordshire.* March 1888.

901 **Gregory**, George. 25 *Barnsbury Park, N., London.* 1538, 2087, P.M., *1538*, P.Z., *P.Pr.G.D., Pr.G.Treas.* (R.A.), *Middlesex.* October 1889.

902 **Gregory**, Harry. 133 *Westminster Street, Providence, Rhode Island, U.S.A.* 37. May 1892.

903 **Gregson**, George, M.R.C.S. 63 *Harley Street, W., London.* 231. October 1889.

904 **Greiner**, Ernest. 10 *Milton Street, E.C., London.* 92, W.M. November 1894.

905 ***Greiner**, G. 10 *Milton Street, Cripplegate, E.C., London.* 92, W.M. January 1888.

906 **Gribble**, James Dunning Baker. *Hyderabad, Deccan, India.* 569 (S.C.), P.M., 1406 (E.C.), *569* (S.C.), P.Z., *G.W., M.C.* (R.A.), *India* (S.C.) October 1893.

907 **Griffith**, The Hon. Sir Samuel Walker, G.C.M.G. Chief Justice. *Merthyr, Brisbane, Queensland.* 1186, 286 (I.C.) *796.* **Provincial Grand Master** (I.C.), **Queensland.** March 1894.

908 **Gripper**, Walter, M.D. *The Poplars, Wallington, Surrey.* 1826, W.M., *2000.* November 1894.

909 **Grisewood**, Rev. Arthur G. *Daylesford Rectory, Chipping Norton, Oxfordshire.* 1036. May 1893.

910 **Grove**, Lieut.-Colonel John Percy. *Candie, Guernsey.* 84, W.M. March 1891.

911 **Guinsberg**, Bernard. *P.O., Benoni, South African Republic.* 2480, *225* (S.C.) March 1895.

912 **Gundelfinger**, Isaac. *P.O.B. 207, Johannesburg, South African Republic.* Lodge Star of the Rand. October 1892.

913 **Gundersen**, A. 72 *Armagh Street East, Christchurch, New Zealand.* 609. November 1889.

914 **Gunn**, Rev. George. *The Manse, Stichill, Kelso, N.B.* 58, P.M. March 1888.



915 **Gurner**, John Robert. *North Terrace, Adelaide, South Australia.* 1, P.M., *38.* **Past Grand Registrar, Vice-President Board of General Purposes, Grand Lodge of South Australia.** May 1889.

916 **Guthrie**, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June 1887.

917 **Guthrie**, James. 13 *Bourtree Place, Hawick, N.B.* 424. March 1894.

918 **Guy**, Frederick Spencer. 17 *Lordship Park, Green Lanes, N., London.* 1343, P.M. March 1895.

919 **Haarburger**, Ivan H. *Bloemfontein, Orange Free State.* 1022. October 1895.

920 ***Haarhoof**, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M. January 1889.

921 **Hackmann**, Rev. Heinrich Friedrich. 16 *Whangpoo Road, Shanghai.* 570. May 1895.

922 **Haigh**, John. *Somerville, Massachusetts, U.S.A.* P.M., P.H.P. **Past Deputy Grand High Priest of the Grand Chapter, Massachusetts.** November 1887.

923 **Hale**, Albert H. 3 *York Street, Broadstairs, Kent.* 429, 1209, P.M., *429.* November 1892.

924 **Hall**, A. G. 125 *Calabria Road, Highbury Place, N., London.* 2123. June 1894.

925 **Hall**, George W. 1131 *Arch Street, Philadelphia.* 121, P.M., *183.* May 1891.

926 **Hall**, James J. 141 *Boleyn Road, Forest Gate, E., London.* 1278. November 1892.

927 **Hall**, John Stephen. *Telegraph Office, Lydiard Street, Ballarat, Victoria.* 53. May 1895.

928 **Hall**, Ralph. *South and Ascott Streets, Ballarat, Victoria.* 36. P.M. May 1895.

929 **Hall**, Robert J. 73 *St. John's Hill, S.W., London.* 1679, *742.* June 1894.

930 **Hall**, William. *Market Square, Stafford.* 726. June 1895.

931 **Hallett**, Frederick Charles. 23 *Brunswick Street, Teignmouth, Devon.* 303, P.M., *303,* P.Z., *P.Pr.G.St.B., Pr.G.D., P.Pr.G.S.B.* (R.A.), *Devon.* March 1890.

932 **Halliwell**, Frederick William. *North Eastern Hotel, York.* 1611. January 1888.

933 **Hamilton**, Alexander Keith. *Momebush, Mackay, Queensland.* 1554. October 1895.

934 **Hamm**, Johannes M. 54 *Bethune Road, Stoke Newington, N., London.* 238, P.M. March 1891.

935 **Hammond**, Josiah. 76 *Heaton Park Road, Newcastle-on-Tyne.* 481, P.M., *481,* H. May 1893.

936 **Hammond**, Stocks, Mus. Doc. *Reading, Pennsylvania, U.S.A.* 24 (S.C.) October 1893.

937 **Hammond**, Dr. William. *Stuart House, Liskeard, Cornwall.* 510, P.M., *510,* P.Z., *P.Pr.G.S. of W., Warwickshire.* March 1888.

938 **Hancock**, Frank Rider. 566 *Calle San Martin, Buenos Ayres.* 687, P.M., *Dis.G.Treas., Argentine Republic.* May 1890.

939 **Hanify**, Gerald Page. *Box* 256, *Brisbane, Queensland.* 339 (I.C.), 810 (S.C.), P.M., *127* (S.C.), H. May 1895.

940 **Hanks**, Walter Samuel. 51 *Elsinore Road, Forest Hill, S.E., London.* 5 (S.C.) March 1893.

941 **Hanson**, Ole Christian. *Morris, Steven's Co., Minnesota, U.S.A.* 133, P.M., *47,* H.P. **Past Grand Deacon, Minnesota.** May 1893.

942 **Hantke**, Theodore John Charles. 82 *Rundle Street, Adelaide.* 32, *4.* **Assistant Grand Pursuivant, Assistant Grand Sojourner, South Australia.** November 1889.

943 **Harbord**, Walter Forsyth. 44 *Rylett Road, Shepherd's Bush, S.W., London.* 1541. November 1893.

944 **Hardwick**, Charles Arthur. *Cambridge House, Sutton, Surrey.* 1347, P.M., *P.G. Stew., Surrey.* March 1893.

945 **Hare**, Sholto Henry. 7 *Litfield Place, Clifton, Bristol.* 189, 970, 1954, 2025, 2369, P.M., *189, 970,* P.Z., *P.Pr.G.D., Cornwall.* January 1892.

946 **Harger**, Dr. Frank Arnold. *Komati Poort, South African Republic.* 183. March 1894.

947 **Harries**, Frederick James. Editor of the "Craftsman." 283 *Cowbridge Road, Cardiff.* May 1894.

948 **Harris**, Arthur William. 84 *South Road, Waterloo, Liverpool.* 1380. November 1893.

949 **Harris**, Alfred. 249 *George Street, Sydney, N.S.W.* 809 (S.C.) Proprietor of "Queensland Keystone." October 1892.

950 **Harris**, Henry. 1 *Bancroft Road, E., London.* 1349. March 1894.

951 **Harris**, Herbert. *East Machias, Maine, U.S.A.* **Grand Marshall, Maine.** March 1894.

952 **Harris**, Rev. John Frederic. *Standish, Wigan, Lancashire.* 2269. March 1894.

953 **Harris**, John William. *Hook Norton, Banbury, Oxfordshire.* 1036. May 1894.

954 **Harris**, Rev. Rabbi Mark Louis. *Box* 1311, *Johannesburg, South African Republic.* 2313, *225* (S.C.) March 1895.

955 **Harris**, Richard. *Aliwal North, Cape Colony.* 2089, P.M., *P.Dis.G.Stew., South Africa, Eastern Division.* May 1891.

956 **Harris**, W. H. *Pietermaritzburg, Natal.* 956, P.M. June 1891.

957 **Harris**, Walter. *Fern Cottage, Kingston Road, Oxford.* 1515, P.M. November 1894.

958 **Harrison**, Adam Sang. 105 *High Street, Dumfries, N.B.* 62, P.M., *174, Pr.G.D., Dumfries.* June 1892.

959 **Harrison**, Frank Drake. 17 *Carlton Road, Burnley, Lancashire*. 600. October 1888.

960 **Harrison**, James Robert. *Barberton, South African Republic*. 447 (S.C.), 738 (S.C.), P.M., *175* (S.C.), P.Z. Local Secretary for Barberton. May 1892.

961 **Harrisson**, Rev. Henry Robert. *Balme Vicarage, Snaith, Yorks*. 910, *910*. May 1894.

962 **Hart**, Albert E. *Heathdale, Radnor Road, Handsworth, Birmingham*. 539. November 1894.

963 **Hart**, Arthur. *Crewkerne*. 814, P.M., *P.Pr.G.St., P.G.Sup.W., Somersetshire*. May 1889.

964 **Hart**, Ellis. 49, *Camden Hill Square, London*. 1409, *153* (S.C.) June 1889.

965 **Harte**, Albert Edward. *Charters Towers, Queensland*. 908, 1546, *908*. January 1894.

966 **Harty**, John. *P.O. No. 11, East London Div., Cape Colony*. 853, P.M., *853*, P.Z., *D.G.W., E. Div., South Africa*. August 1892.

967 **Harvey**, John. *Caer Gwent, Bournemouth*. 195, 694, P.M., *195*, P.Z., *P.Pr.G.St., P.Pr.G.D., P.Pr.A.So., Hants and Isle of Wight*. Local Secretary for Bournemouth. October 1889.

968 **Harvey**, William Ernest. *Box 15, Bethlehem, Orange Free State*. 2522. May 1895.

969 **Harvie**, Robert. *Box 28, Johannesburg, South African Republic*. 799 (S.C.), *225* (S.C.) June 1895.

970 **Harwood**, John. *Southbourne-on-Sea, Christchurch, Hants*. 586, 1478, P.M., *P.P.G.Pt., Wilts*. May 1891.

971 **Hascall**, Lee Clafin. 36 *Bromfield Street, Boston, Massachusetts*. Mt. Hermon Lodge. January 1891.

972 **Haslip**, Lewis Christopher. 40 *Hoe Street North, Walthamstow*. 813, P.M., *813*, P.Z. January 1891.

973 **Hatherly**, William Firmer. *Hong Kong*. 1341. October 1888.

974 **Haward**, Edwin, F.R.C.S. *34a Gloucester Place, Portman Square, W., London*. 231. October 1889.

975 **Hawker**, William. *Quirindi, New South Wales*. 191, 218, P.M. May 1895.

976 **Hawkins**, G. T. *Elmwood, Kingsley Road, Northampton*. 360. June 1891.

977 **Hay**, Thomas A. H, M.A. *Hay's Court, Easton, Pennsylvannia, U.S.A*. 152, P.M., *173*. **Grand Steward, Pennsylvannia**. January 1888.

978 **Hayes**, Thomas John. *Lynmere, Blackrock, Co. Dublin*. XI., W.M., *250*. March 1895.

979 **Haynes**, Captain Alfred Ernest, R.E. 4 *Kingswood Villas, New Brompton, Kent*. 1890. October 1893.

980 **Head**, Henry Frederick. *Rand Club, Johannesburg, Transvaal*. 1824, *1824*. June 1890.

981 **Heap**, Herbert Ryder. *Ciltalgarth, Frongoch, Bala, Merionethshire*. 1369, W.M. March 1895.

982 **Heard**, Henry Charles. *Hailey Hall, Hertford*. 449 P.M., *P.Pr.G.D., Herts*. May 1890.

983 **Heath**, Meyrick William. *Mortimer House, Clifton, Bristol*. 686, W.M. May 1893.

984 **Heath**, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset*. 622, P.M., *586, 622, 1037, 1146*, P.Z., *Pr.G.Ch., Dorset*. **Past Grand Chaplin**. November 1887.

985 **Heathcote**, James William. *Encobo, Tembuland, South Africa*. 1875, 2451, P.M. June 1893.

986 **Hebden**, William. *Merritt's Creek, Queensland*. 775 (S.C.) March 1895.

987 **Hehner**, Otto. 11 *Billiter Square, E.C., London*. 238, P.M. February 1887.

988 **Heller**, Adolf. *Barberton, South African Republic*. 747 (S.C.) May 1895.

989 **Helman**, John H. *Kimberley, South Africa*. 591. May 1892.

990 **Helmrich**, Charles. *Eden, Duxford Street, Paddington, New South Wales*. 181, P.M., **Past Grand Sword Bearer, New South Wales**. October 1893.

991 **Hemsworth**, Edward. *Toowoomba, Queensland*. 775 (S.C.) May 1893.

992 **Henderson**, Thomas Hope. *Pall Mall, Bendigo, Victoria*. 7, P.M., *7*, P.Z. **Past Grand Warden, Past Grand Joshua, Victoria**. November 1894.

993 **Henderson**, William, J.P. *Klipdam, South Africa*. 1417, 2486, P.M., *1417*, P.Z. November 1887.

994 **Hendry**, Major John Burke. *Albert Mansions, 94 Victoria Street, S.W., London*. 396 (N.Y.C.), *173* (N.Y.C.) June 1889.

995 **Hensley**, Henry Clay. *Nashville, Tennessee, U.S.A*. P.M. **Past High Priest, Tennessee**. March 1892.

996 **Herman**, Henry Edward. 92 *Bartholomew Close, E.C., London*. 2501, W.M. October 1894.

997 **Hertzberg**, Herman. *East Street, Rockhampton, Queensland*. 775 (S.C.), *194* (S.C.) August 1892.

998 **Hervey**, Rev. G. A. Augustine, M.A. *Far End Lane, Honley, Huddersfield*. 1826. June 1893.

999 **Heumann**, C. E. *Station Hotel, Inverness*. 6, 115. October 1894.

1000 **Hey**, John. 18 *Edmond Street, Horton Lane, Bradford*. 387, P.M., *387*, P.Z. October 1888.

1001 **Heymann**, Michel. *St. Charles and Peters Avenues, New Orleans, U.S.A*. 1, P.M. June 1895.

1002 **Heymann**, Samuel Leopold. *P.O.B. 84, Johannesburg, South African Republic*. 744 (S.C.). October 1892.

1003 **Hibble**, Charles. *W. & S. Board, Newcastle, New South Wales*. 15. October 1894.

1004 **Hicks**, Thomas. *Tregamere, St. Columb, Cornwall*. 1529, P.M., *331*, P.Z., *P.Pr.G.W., Cornwall*. June 1889.



1005 **Higerty**, Alexander Charles Ancel. 14 *Garrick Street, W.C., London.* 1044, 1714, P.M., ***946*, Z.,** *P.Pr.G.D.C., Surrey.* October 1889.

1006 **Higgs**, Charles James. *c/o Addison and Co., Mount Road, Madras.* 1198, P.M., ***1198* P.Z.** October 1893.

1007 **Higman**, John Wheeler. *St. Austell, Cornwall.* 496, P.M., *P.Pr.G.D., Cornwall.* May 1888.

1008 **Hill**, Alfred William, M.D. . 27 (S.A.C.), P.M., *4* (S.A.C.) January 1895.

1009 **Hill**, Elliot. *Moulmein, Burma.* 542, *542.* June 1895.

1010 **Hill**, Frank B. *Denver, Colorado, U.S.A.* P.M. March 1893.

1011 **Hill**, William. 53 *West Regent Street, Glasgow.* *772.* June 1895.

1012 **Hillis**, John. 28 *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M. January 1889.

1013 **Hillman**, W. 44 *Paradise Street, Birmingham.* 539, P.M. November 1894.

1014 **Hindle**, John James. *Lallangatta, Upper Murray, Victoria.* 153. March 1894.

1015 **Hingston**, Francis Phillip. *Weldon, Decatur Co., Iowa, U.S.A.* 437, *75.* May 1892.

1016 **Hinkman**, Ernest. 8 *Thurloe Place, Winchester, Hants.* 76, P.M. October 1895.

1017 **Hitchcock**, John Franklin. 297 *Broadway, New York.* 197, W.M., *160.* May 1893.

1018 **Hobbs**, George Radley, Major, O.S.D. *Fort Napier, Pietermaritzburg, Natal.* 1665. January 1894.

1019 **Hobbs**, Hugh Marcus. *Lloyds, E.C., London.* 1790, 2096, P.M., *463*, *2096*, P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey.* January 1890.

1020 **Hodge**, Arthur. *Lydenburg, South African Republic.* 738 (S.C.), W.M. October 1894.

1021 **Hodges**, Richard. 217 *Old Christchurch Road, Bournemouth.* 195, W.M. March 1889.

1022 **Hodgkin**, John, F.L.S. 12 *Dynevor Road, Richmond, Surrey.* 255, 1872, 2394, P.M., *255*, P.Z., *P.P.G.St., P.P.G.S.B.* (R.A.), *Surrey.* March 1895.

1023 **Hodgson**, Richard. *Clifton House, Halifax, Yorks.* 448. March 1888.

1024 **Hodson**, James. *Mill House, Robertsbridge, Hawkhurst, Sussex.* 1184. May 1892.

1025 **Hogard**, Charles Frederick. 54 *Beresford Road, Highbury New Park, N., London.* 205, P.M., *P.Pr.Sup.W., Essex.* **Past Grand Standard Bearer, England.** May 1887.

1026 **Hogg**, Capel Jenner. *Standard Bank, Cape Town.* 1938, W.M. June 1892.

1027 **Hogg**, Guy Weir. *Prince's Lodge, St. Helena.* 488, 912, P.M. March 1894.

1028 **Hogg**, Jabez. 102 *Palace Gardens Terrace, W., London.* 172, 1260, P.M., *1260*, P.Z. **Past Grand Deacon, Past Grand Sword Bearer** (R.A.), **England.** March 1889.

1029 **Hogg**, James C. 9 *Bridge Street, Kelso, N.B.* 58, P.M. January 1894.

1030 **Hokanson**, Carl Gustaf. 22 *Neville Street, Onslow Gardens, S.W., London.* 1513. May 1894.

1031 **Holden**, James Austin, A.B., A.M. 27 *Elm Street, Glens Falls, New York.* 456, *55*, P.H.P. October 1891.

1032 **Holdsworth**, Hugh Sugden. 9 *Clare Road, Halifax.* 408, 448, P.M., *408*, P.Z., *P.Pr.G.D.C., West Yorks.* March 1888.

1033 **Hollander**, George Henry. *Winburg Road, Orange Free State, South Africa.* Unity Lodge (D.C.), W.M. Local Secretary for Orange Free State, Northern Division. November 1892.

1034 **Holme**, Richard Hopper. 6 *Chester Street, Newcastle-on-Tyne.* 1676, *48.* October 1890.

1035 **Holmes**, Andrew. 127 *South Street, Greenwich, S.E., London.* 548, P.M., *79*, *548*, P.Z. March 1895.

1036 **Holmes**, John Richard. *Cape Coast, West Africa.* 387. Local Secretary for the Gold Coast. June 1888.

1037 **Holt**, William Henry. 11 *Ashville Road, Birkenhead.* 537, W.M. November 1894.

1038 **Holt**, William H. *Sioux Falls, South Dakoto, U.S.A.* 5, *2.* May 1895.

1039 **Holtorp**, Oscar James von. 105 *Forest Road, Dalston, N.E., London.* 1897, P.M., *1602, P.P.G.D., Middlesex.* January 1893.

1040 **Hope**, Andrew. *Prospect Villa, Prospect Park, Exeter.* 39, P.M., 0 (S.C.) November 1889.

1041 **Hope**, Rev. Walter Muirhead, M.A. 122 *Bartholomew Street, Newbury, Berks.* 357, 1703, 1726, P.M., *357, Pr.G.Ch., Pr.G.A.So., Oxon.* March 1890.

1042 **Hopekirk**, Walter. *Crystal Palace, Sydenham, S.E., London.* 179, 1858, 1986, P.M., *179*, *746*, P.Z., **Past Grand Pursuivant, England.** March 1888.

1043 **Hopkinson**, William. 96 *Bedford Road, Rock Ferry, Birkenhead.* 477, P.M., *477.* March 1894.

1044 **Hornby**, William Frederick. *Bloemfontein, Orange Free State.* 1022. October 1893.

1045 **Horne**, George Henry. *Mount Pleasant, Douglas, Isle of Man.* 1242, P.M. June 1893.

1046 **Hornor**, Guy M. *Morris Building, New Orleans, U.S.A.* 1. May 1894.

1047 **Horsley**, Rev, John William. *St. Peter's Rectory, Walworth, S.E., London.* 913. June 1891.

1048 **Horton**, Edward. *Stanley Street, Rockhampton, Queensland.* 932, 205 (S.C.) January 1892.

1049 **Houlden**, John William. *The Cemetery, Burnley, Lancashire.* 126, 1504. March 1893.

1050 **Houndle**, Rev. Edward Laffan Garvock. *Homeleigh, Epsom, Surrey.* 1670, 1826, *Pr.G.Ch., Surrey.* March 1890.

1051 **Houndle**, Henry Charles Herman Hawker. 3 *Paper Buildings, Temple, E.C., London.* 1826, P.M., *1706, P.G.W., Surrey.* January 1890.



1052 **Howard**, Charles Caleb. *Picton, Marlboro', New Zealand.* 2036, W.M. October 1890.

1053 **Howard**, J. W. *Westpark Brewery, Glasgow.* 1731, 1960. June 1888.

1054 **Howard**, Sir Richard Nicholas. *Greenhill House, Weymouth.* 1037, P.M. **Past Grand Deacon.** January 1894.

1055 **Howe**, George. *Tallarook, N.E. Line, Victoria.* 87. March 1894.

1056 **Howell**, Alexander Nathaniel Yatman. 109 *High Street, Portsmouth.* 257, 309, 1834, 1990, P.M., *257, 309, 1776, 2068, 2074*, Z., *Pr.G.O.* (R.A.), *Hants.* Local Secretary for Hampshire and Isle of Wight. March 1888.

1057 **Hubbard**, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904. November 1890.

1058 **Hudson**, Charles W. *Terminus Gate, Brighton.* 315, 1540, 2201, P.M., *315, 1507, 1540*, P.Z., *Pr.G.W., Sussex.* November 1894.

1059 **Hudson**, Robert. 24 *Hotspur Street, Tynemouth.* 2039, *80, Pr.G.Sec. and Pr.G.Sc.E., Durham.* **Past Grand Sword Bearer and Past Grand Standard Bearer** (R.A.) **England.** March 1889.

1060 **Hughes**, Matthew Louis, Surgeon-Captain, A.M.S. *Union Club, Malta.* 349, P.M., 1971, *407*, Z., *P.D.G.S.B., D.G.P.B.Gen.P., Dep.D.G.M., P.D.G.P.So., P.D.G.D.C., D.G.So.* (R.A.), *Malta.* May 1892.

1061 **Hughes**, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184, P.M., *P.Pr.G.St.B., Sussex.* Local Secretary for East Sussex. February 1887.

1062 **Hughes**, William. 66 *High Street, Sandgate, Kent.* 349, P.M., *407*, P.Z., *P.Dis.G.W., P.Dis.G. 3rd P., Malta.* May 1892.

1063 **Huhn**, John D. *Memphis, Tennessee, U.S.A.* P.M., P.H.P. May 1895.

1064 **Hull**, Charles. *Lyttleton Times Office, Christchurch, New Zealand.* 609, W.M., *Dis.G.D., Canterbury* **Grand Steward of Grand Lodge of New Zealand.** Local Secretary for Canterbury. New Zealand. June 1889

1065 **Humphreys**, Alfred W. 44 *Canonbury Square, N., London.* 1677, 1839. June 1892.

1066 **Humphreys**, Frederick John. 44 *Canonbury Square, N., London.* 1839, 2448. June 1894.

1067 **Hunt**, Joshua. *Avondale, Chester Co., Pennsylvania.* 475. October 1890.

1068 **Hunt**, Thomas Spawton. 7 *Island Road, Garston, Liverpool.* 1675. May 1892.

1069 **Hunter**, Colonel Charles, F.R.S. Edin., F.S.A. Scot. *Plas Coch, Anglesey.* 755, 1615, P.M., P.Z., *P.P.G.W., North Wales, P.P.G.M., Aberdeenshire, E.* **Past Grand Warden, Greece.** March 1893.

1070 ***Hunter**, William Sutherland. *Kildonan, Maxwell Drive, Pollokshields, Glasgow.* 0, 1, 722, S.M., 50. **Grand Standard Bearer** (R.A.), **Scotland.** March 1890.

1071 **Hurlburt**, Orion L. *Chattanooga, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee.** March 1892.

1072 **Hurst**, John Steven. *Buck's Head Hotel, Ballarat, Victoria.* 163, W.M., *10.* October 1894.

1073 **Ingamells**, John Norman. *Observatory, Melbourne, Victoria.* Doric Lodge. October 1893.

1074 **Ingleby**, John. 23 *Bentley Street, Bradford.* 302, P.M., *302.* March 1893.

1075 **Inman**, John. 24 *Robertson Street, Hastings.* 40. May 1895.

1076 **Innes**, David Charles. *Wellington, New Zealand.* October 1888.

1077 **Isebree-Moens**, Joost. *Villa Bloois, Kralingen, Holland.* L. Frederick Royal, W.M. **Grand Expert, Grand Lodge of the Netherlands.** October 1890.

1078 **Iyengar**, Vathanta Aravamuthu. *P.W.Dept., Dowlaishworem, Godaveri Dis., India.* 2356, P.M., *1906.* March 1895.

1079 **Jackman**, Joseph. 4 *Kenwood Park Road, Sharrow, Sheffield.* 139, 2491, P.M., *139.* June 1891.

1080 **Jackson**, Richard. 17 *Commercial Street, Leeds.* 289, P.M. Local Secretary for Leeds and Vicinity. January 1893.

1081 **Jackson**, Robert. 141 *Allison Street, Glasgow.* 413, *50.* January 1895.

1082 **Jackson**, W. Grierson. *Jhansi, North West Provinces, India.* 391, 1066, P.M., *391*, P.Z., *P.D.G.D., P.D.G.So., Bengal.* June 1895.

1083 **Jackson-Jones**, W. *B.I.S.N.Co.,* 13 *Strand, Calcutta.* 1198, *1198.* March 1894.

1084 **Jacob**, William Henry. *Magdala Villas, Winchester.* 76, 1813, P.M., *52*, P.Z., *Pr.G.Sup.W., and P.Pr. 2nd A.So., Hants and Isle of Wight.* March 1888.

1085 **Jacobs**, Jacob. 1 *Holly Villas, Clapton Square, N., London.* 1839, 2265, *1839.* March 1893.

1086 **Jaggar**, Leonard Rose. *Oreti, Sandgate, Queensland.* 803 (S.C.), P.M., *248* (S.C.), P.Z. March 1895.

1087 **James**, John. *High Street, Haverford West, South Wales.* 464, P.M., *366, 2001*, P.Z., *Pr.G.Sec., South Wales, West Division.* March 1891.

1088 **James**, John Daubin. 615 *East Second Street, Plainfield, New Jersey, U.S.A.* 149, *220.* June 1894.

1089 **Jamieson**, Christian. *Croydon, North Queensland.* 768 (S.C.) March 1895.

1090 **Jarvis**, Matthew Jervoise. 107 *London Wall, E.C., London.* 12. May 1895.

1091 **Jefferies**, Arthur Henry. 24 *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September 1887.

1092 **Jenkins**, Henry. *Gutta Percha Co., Wharf Road, City Road, N., London.* 860, P.M. June 1894.

1093 **Jenkins**, Joseph Molyneux. *West Street, Rye, Sussex.* 341, P.M. January 1892.

1094 **Jennings**, Frederick William. *Room 21, Masonic Temple, New Orleans.* 72. June 1895.

1095 **Jervis**, Rev. Edward. 57 *Linden Gardens, Chiswick, W., London.* 357. May 1890.

1096 **Joel**, Jenkin. 18 *Knatchbull Road, Camberwell, S.E., London.* 2381. June 1893.

1097 **Johns**, Frederick. *South Australian Register Office, Adelaide.* 1, 39, *4.* **Past Grand Steward, South Australia.** November 1891.

1098 **Johnson**, Edward. *Jagersfontein, Orange Free State.* Lodge Star of Africa. *P.D.M., 234* (S.C.), H. June 1893.

1099 **Johnson**, Harry. *East Street, Rockhampton, Queensland.* 667 (S.C.), P.M., *205* (S.C.), H. October 1895.

1100 **Johnston**, Swift Paine, M.A. 6 *Trinity College, Dublin.* 357. June 1895.

1101 **Johnstone**, George, M.D., C.M. 13 *Great George Street, Liverpool.* 1182. March 1894.

1102 **Jolley**, Philip Henry. *Waipukurau, Hawkes Bay, New Zealand.* 25, P.M., **Past Grand Assistant Sword Bearer New Zealand.** May 1894.

1103 **Jones**, Jonathan J. 3735 *Walnut Street, Philadelphia, U.S.A.* 357 (Mn.C.) June 1895.

1104 **Jones**, Samuel George. *Freemasons' Hall, Flinders Street, Adelaide, South Australia.* 32. Local Secretary for South Australia. November 1889.

1105 **Jones**, Samuel. 13 *Elm Grove, Birkenhead.* 477, 2433, P.M., *477*, P.Z., *P.Pr.G.D., Pr.G.H., Cheshire.* Local Secretary for Liverpool and Cheshire. November 1892.

1106 **Jones**, Rev. S. Wickham. *Salt Vicarage, Stafford.* 726, *P.P.G.Ch., Staffords.* June 1895.

1107 **Jones**, Thomas. 110 *Amhurst Road, Lower Clapton, N.E., London.* 1607, P.M. January 1890.

1108 **Jones**, Thomas. *Wednesbury, Staffordshire. P.Pr.G.P., Staffordshire.* May 1891.

1109 **Jones**, William. 287 *Romford Road, Forest Gate, E., London.* 2291. March 1895.

1110 **Joseph**, David Davis. 4 *Montpelier Terrace, Swansea, Glamorganshire.* 237, *237.* October 1890.

1111 **Kallender**, Harry James. *Matamata, Auckland, New Zealand.* 12. May 1894.

1112 **Kauffman**, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., *224*, P.H.P., *Dis.Dep.G.M., No. 1, Pennsylvania.* Local Secretary for Pennsylvania. June 1888.

1113 **Keay**, Charles Henry. *Sidney Terrace, Waterloo, Blyth, Northumberland.* 659, *659.* June 1893.

1114 **Keble**, Harman. *Wharfedale, Albert Terrace, Margate.* 183. March 1894.

1115 **Keeble**, Frederick Thomas Coleman. 61 *Church Street, Inverness.* 1426 (E.C.), 1458 (E.C.), 6, P.M., *339, P.P.G.D.C., Inverness.* January 1895.

1116 **Keith**, William. *P.O.B.* 167, *Pretoria, South African Republic.* 770 (S.C.), W.M., *231* (S.C.) October 1894.

1117 **Kemp**, Alexander. *Glenelg, South Australia.* 30, P.M. **Grand Deacon, Grand Lodge of South Australia.** May 1889.

1118 **Kemp**, Charles. *Southbrook, Toowoomba, Queensland.* 2338, 775 (S.C.), *194* (S.C.), *P.D.G.W.* June 1891.

1119 **Kemp**, William Coster. 56 *Milton Road, Birkenhead.* 477, *477.* November 1893.

1120 **Kemp**, William David. 32 *Academy Street, Inverness.* 339, *115.* May 1894.

1121 **Kempster**, William Henry, M.D. *Chesterfield, Clapham Common, North Side, S.W., London.* 60, 890, 1420, 1853, P.M., *766, 890*, P.Z. **Past Grand Steward.** March 1888.

1122 **Kemsley**, Jesse. 44 *Bark Place, Kensington Gardens, W., London.* 2329. October 1891.

1123 **Kendall**, Lieut.-Colonel J. *St. Martin's Square, Scarborough.* 200, *200.* March 1890.

1124 **Kennedy**, John E. *Nashville, Tennessee, U.S.A.* 131, P.M. March 1894.

1125 **Kenning**, Frank Reginald. *Upper Sydenham, S.E., London.* 192. March 1894.

1126 **Kenning**, George. Proprietor of "Freemason." *Upper Sydenham, S.E., London.* 192, 249, 1657, 2191, P.M., *192, 1657*, P.Z., *P.Pr.G.D. and P.Pr.G.D.C.* (R.A.), *Middlesex.* November 1887.

1127 **Kentish**, G. A. *Dhoolie Estate, Rangajan, Jorhat, Assam.* 59, 2439. June 1895.

1128 **Kenyon**, George Henry. 123 *North Main Street, Providence, Rhode Island, U.S.A.* 30, P.M. **Grand Master, Rhode Island.** October 1890.

1129 **Kenyon**, William John Charles. 228 *Laurel Terrace, St. Paul, Minnesota, U.S.A.* 25 (Neb. C.), *45.* January 1893.

1130 **Kerr**, James A.S. 19 *St. Vincent's Place, Glasgow.* 0, 102 592, 772, *50*, Z., *P.G.Ch.* (R.A.) **Grand Steward, Grand Standard Bearer, Mem. of Sup. Council** (R.A.) November 1893.

1131 **Kerr**, Robert England. *Jeppestown, Johannesburg, S.A.R.* 339. June 1895.

1132 **Keyser**, Charles Edward. *Aldermaston Court, Reading.* 2, 403, 404, 1479, 1549, 2323, P.M., *2, 403, 404, 1479, 1549,* P.Z., *P.P.G.W., P.P.G.J., Herts, P.P.G.A.So., Middlesex.* **Grand Deacon, Grand Sword Bearer** (R.A.) January 1893.

1133 **Khory**, Edalji Jamsedji. 8 *Raffles Place, Singapore.* 832, 1415, P.M., *508,* P.Z., *Dis.G.S.W., Eastern Archipelago.* Local Secretary for Singapore. October 1890.

1134 **Khoshro**, K. R. 8 *Elphinstone Circle, Bombay.* 1260. March 1893.

1135 **Kiallmark**, Henry Walter. 5 *Pembridge Gardens, W., London.* 1608, 2033, 2410, P.M., *180, 2410,* P.Z. October 1895.

1136 **Kidd**, Alfred. *Freemasons' Hall, Auckland, New Zealand.* 1, P.M. **President, Board of General Purposes, New Zealand.** May 1893.

1137 **Kiddie**, Hugh Charles. *Walbundrie, New South Wales.* P.M. Local Secretary for New South Wales, Southern Division. June 1894.

1138 **Kiddle**, Surgeon-Captain Walter. 37 *Common, Woolwich, Kent.* 2277, P.M., *25* (I.C.) January 1892.

1139 **Kilham**, John. *Toowoomba, Queensland.* 1315, P.M., 775 (S.C.) *194* (S.C.), P.Z. May 1891.

1140 **King**, Alfred, Mus. Doc., Oxon. 30 *Buckingham Place, Brighton.* 271, 2201, P.M., *271,* P.Z., *P.P.G.O., P.P.G.J., Sussex.* October 1893.

1141 **King**, Charles Southcote. *Roma Downs, Roma, Queensland.* 730 (S.C.), *3* (V.C.) June 1894.

1142 **King**, Frank. 90 *Clova Road, Forest Gate, E., London.* 1607. January 1890.

1143 **Kingsbury**, William Henry. *Bailey's Terrace,* 99 *Lydiard Street, Ballarat, Victoria.* 114, *10.* Local Secretary for Ballarat and Vicinity. January 1893.

1144 **Kingston**, William Richard. *Strada Reale, Valletta, Malta.* 107, *407, D.G.Stew., Malta.* January 1893.

1145 **Kipps**, William. 93 *Lewisham High Road, S.E., London.* 1275, 1310, 1531, P.M., *P.Pr.G.O., Kent.* June 1894.

1146 **Kirchhoffer**, Samuel G., M.A., F.G.S., F.R.G.S. *Yately Grange, Blackwater, Hants.* 859, 1492, 1714, 1899, P.M., *948, 1395,* P.Z., *P.Pr.G.W., Surrey; P.Pr.G.S.B., Cambridge; P.Pr.Sc.N., Berks and Bucks; P.G.W., Berks.* **Deputy Grand Director of Ceremonies.** November 1887.

1147 **Kirton**, William Henry. *Townsville, Queensland.* 1596, *207* (S.C.) October 1895.

1148 **Kite**, Edwin. *Somerville, Seacombe, Cheshire.* 823, 2433, P.M., *823.* November 1892.

1149 **Kitson**, George H. 44 *Florence Road, New Cross, S.E., London.* 548, P.M., *79,* Z. October 1894.

1150 **Kleinkauf**, Carl Julius. *Barkly West, South Africa.* 1417. October 1894.

1151 **Kline**, John Matthias. 95 *Victoria Street, Ballarat East, Victoria.* 114. January 1895.

1152 **Klock**, Robert A. *Mattawa, Klock P.O., Ontario, Canada.* 405. March 1895.

1153 **Knight**, Charles Neil. 31 *Holland Park, W., London.* 1036. May 1893.

1154 **Knight**, Herbert Manning. 406 *Collins Street, Melbourne, Victoria.* 123. June 1892.

1155 **Kortrecht**, A. H. 318 *Front Street, Memphis, Tennessee, U.S.A.* 299. January 1894.

1156 **Krichauff**, Frederick Charles. *New Government Offices, Adelaide, South Australia.* 28. March 1891.

1157 **Kyle**, Hugh. *Box* 28, *Johannesburg, South African Republic.* 779 (S.C.) March 1895.

1158 ***Kyle**, James, sen. *Box* 28, *Johannesburg, South African Republic.* 1001 (I.C.), 591 (S.C.), 799 (S.C.), P.M., *198* (I.C.), *153* (S.C.) March 1895.

1159 **Kyle**, James, jun. *Box* 28, *Johannesburg, South African Republic.* 591 (S.C.), 799 (S.C.), *719* (S.C.) March 1895.

1160 **Kyle**, William Boyle. *Box* 28, *Johannesburg, South African Republic.* 447 (I.C.), 799 (S.C.), *225* (S.C.) March 1895.

1161 **Laidlaw**, James Pinkerton. 112 *Renfield Street, Glasgow.* 772, S.M. June 1895.

1162 **Lake**, William. *Kenwyn, Queen's Road, Beckenham, Kent.* 131, P.M., *P.Pr.G.R., Cornwall.* May 1887.

1163 **Lamb**, Theodoric Benjamin. *Meridian, Mississippi, U.S.A.* 398, *25.* May 1892.

1164 **Lamb**, Thomas Kelsall. *Toowoomba, Queensland.* 1315, *194* (S.C.) June 1895.

1165 **Lambert**, James J. 83 *Mosley Street, Manchester.* 1387, P.M., *P.Pr.G.R., West Lancashire.* March 1891.

1166 **Lambert**, Lieut-Colonel George, F.S.A. 10 *Coventry Street, Piccadilly, W., London.* 198, 504, 2021, P.M., *7, 21,* P.Z. **Past Grand Sword Bearer.** May 1891.

1167 **Lambert**, Richard. *Room* 11, *Masonic Temple, New Orleans, U.S.A.* 59, P.M. **Grand Secretary of Grand Lodge and Past Grand High Priest of Grand Chapter of Louisiana.** Local Secretary for Louisiana. May 1887.

1168 **Lamette**, Alphonse Fortuné. *Dudley Mansion, Brighton.* 271, 1303, 1947, 2187, *271.* June 1891.

1169 **Lamigeon**, Joseph Julius. 70 *Great Eastern Street, E.C., London.* 2551. May 1895.

1170 **Lamonby**, William Farquharson. *Ballarat, Kidds Road, St. Catherine's Park, S.E., London.* 962, 1924, 1073, P.M., *119,* P.Z., *P.Pr.G.W., P.Pr.G.J., Cumberland and Westmoreland.* **Past Grand Warden, Grand Lodge of Victoria.** November 1889.

1171 **Lancaster**, George Felton. *Admiralty Cottage, Forton, Gosport.* 903, 1990, 2153, P.M., *342, 903, 1428,* P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.A.G.Sec., Hants and Isle of Wight.* May 1887.

1172 **Lane**, Charles Sheriff. *Newstead, Eaglecliffe Junction, Yarm, Durham.* 764, 1862, P.M., *764*, P.Z., *P.Pr.G.D.*, *Pr.G.W.*, *P.Pr.G.Sw.B.*, *Pr.G.H.* (R.A.), *Durham.* March 1888.

1173 **Lane**, Edward George. *Oamaru, Otago, New Zealand.* 11. May 1893.

1174 **Lang**, Elliott. *Memphis, Tennessee, U.S.A.* May 1895.

1175 **Lange**, Paul. *Senekal, Orange Free State.* Lodge Unity (D.C.) May 1893.

1176 **Langley**, W. C. *Cleveland House, Stockton-on-Tees.* 1674. May 1890.

1177 **Lansdell**, Edwin. *Box 650, Johannesburg, South African Republic.* 799 (S.C.) March 1895.

1178 **Lapin**, Bernard. *Johannesburg, South African Republic.* 744 (S.C.) June 1889.

1179 **Lardner**, Henry Joseph. *27 Clement's Lane, E.C., London.* 60, 1623, 1745, 1929, P.M., *3*, *907*, *1381*, *1623*, *1745*, *1929*, P.Z., *P.Pr.G.A.D.C.*, *Surrey.* May 1890.

1180 **Large**, James Rickard. *Trentham House, Bush Hill Park, Enfield, Middlesex.* 1607, P.M., *174.* March 1890.

1181 **Larter**, F. W. 63 *Kent Road, Glasgow.* 4, W.M., *69*, H. June 1894.

1182 **Last**, John Thomas. 48 *Sunbridge Road, Bradford.* 2321, *387.* March 1887.

1183 **Lavery**, Hugh. *Bennalla, Victoria.* 64. October 1892.

1184 **Lawless**, James Frederick. *Great Northern Express Company, St. Paul, Minnesota, U.S.A.* 3, **W.M.** November 1892.

1185 **Lawrence**, Rev. John Thomas, M.A. Editor of "Indian Masonic Review." *Church Road, Vepery, Madras.* 237, 1198, P.M., *1198*, J., *P.D.G.Ch.*, *D.G.O.*, *Madras.* May 1893.

1186 ***Lawrence**, General Samuel Crocker. 28 *Lancaster Street, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts.** March 1888.

1187 **Lawson**, Thomas Mann. *Hill Top, Armley, Leeds.* 600, *600.* January 1889.

1188 **Leaver**, T. W. *Westpelaer, Sutton, Surrey.* 1347. March 1893.

1189 **Lee**, Edwin, C.E. *Ferncliffe, Harchills Avenue, Leeds.* 265, P.M., *408*, P.Z., *P.Pr.G.S.B.*, *P.Pr.G.So.*, *West Yorks.* June 1891.

1190 **Lee**, J. St. John. *Walbundrie, New South Wales.* 93. October 1894.

1191 **Lee**, William Henry. 195 *Norwood Road, Herne Hill, S.E., London.* 975, 1524, 1897, P.M., *975*, *1423*, *1524*, P.Z., *P.Pr.G.D.*, *Pr.G.Sc.E.*, *Middlesex.* March 1890.

1192 **Lee-Brice**, Robert. *Masonic Hall, Brisbane, Queensland.* 805 (S.C.), P.M., *127* (S.C.), P.Z., *D.G.Sc.E.*, *D.G.Sec.* (S.C.) March 1895.

1193 **Leech**, Rev. Alick Charles. *Cambridge House, Tombland, Norwich.* 730 (S.C.), *758* (S.C.) June 1894.

1194 **Leech**, John. *New South Wales.* 97, P.M., *P.D.G.W.* October 1895.

1195 **Leeson**, Charles John. *Post and Telegraph Department, Croydon, Queensland.* 768 (S.C.), P.M. January 1892.

1196 **Le Feuvre**, John Emilius, J.P. 1 *Waterloo Place, Southampton.* 130, P.M., *Dep.Pr.G.M.*, *Pr.G.H.*, *Hants and Isle of Wight.* **Past Grand Deacon and Past Grand Sword Bearer** (R.A.), **England.** September 1887.

1197 **Leicher**, Julius. *Taungs, British Bechuanaland.* 2232. June 1890.

1198 **Leichney**, George Alexander. *Clifton, Queensland.* 2419. October 1895.

1199 **Leigh**, G. Herbert. *A.J.S. Bank, Germanton, New South Wales.* May 1895.

1200 **Lemon**, Rev. Thomas William, D.D., S.C.L. *Vicarage, Poughill, near Stratton, Devon.* 70, 189, 223, 1071, 1205, 2025, P.M., *70*, *189*, *223*, *494*, *2025*, P.Z., *P.Pr.G.Ch.*, *P.Pr.G.W.*, *P.Pr.G.Prin.So.*, *Pr.G.H.*, *Devonshire.* September 1887.

1201 **Leslie**, Captain John Henry, R.A. 94 *Christchurch Street, Ipswich.* 1960, P.M., *1960*, P.Z. *D.G.W.*, *D.G.A.D.C.* (R.A.), *Punjab.* October 1891.

1202 ***Le Strange**, Hamon. *Hunstanton Hall, Norfolk.* 10, 52, P.M., *10*, *52*, P.Z., *P.P.G.W.*, *P.Pr.G.Treas.*, *D.Pr.G.M.*, *Pr.G.H.*, *Norfolk.* **Past Grand Deacon, Past Grand Sojourner, England.** June 1890.

1203 **L'Estrange**, Guy S., M.D. *Roma, Queensland.* 730 (S.C.), P.M., *247* (S.C.), H. October 1892.

1204 **Levander**, Frederick William, F.R.A.S. 30 *North Villa, Camden Square, N.W., London.* 1415, P.M., *142*, *2048*, P.Z., *P.Pr.G.D.*, *P.Pr.G.Treas.* (R.A.), *Middlesex.* Local Secretary for Middlesex and North London. January 1890.

1205 **Levoy**, Lewis G. *Webster, South Dakota, U.SA.* 54, P.M., *23*, P.H.P. **Grand High Priest, South Dakota.** Local Secretary for South Dakota. October 1893.

1206 **Levy**, Albert. *Box 423, Johannesburg, Transvaal.* 1409, *153.* May 1889.

1207 **Lewenberg**, Jacob Frank, M.D. 2321 *Oxford Street, Philadelphia, U.S.A.* 11 (D.C.), *3* (D.C.) May 1891.

1208 **Lewis**, Charles Edwardes. *Breda Street, Cape Town.* De Goede Hoop Lodge, W.M. October 1892.

1209 **Lewis**, Harold. *Mercury Office, Bristol.* 686, 2257, P.M., *P.Pr.G.St.*, *Keeper of the Archives, Bristol.* February 1887.

1210 **Lewis**, Mosely Lewis. *Toowoomba, Queensland.* 1315, *194* (S.C.) May 1895.

1211 **Lidgey**, William. *Devoran, Truro, Cornwall.* 589, P.M., *1006*, P.Z. October 1889.



1212 **Life**, Edward. *Pearson's, Henrietta Street, W.C., London.* 1381. March 1893.

1213 **Life**, William. 107 *Portland Street, Southport, Lancashire.* 1313. March 1893.

1214 **Lightfoot**, Bruce. *Station Master, Shoreham, Kent.* 1915. March 1889.

1215 **Lightfoot**, Richard Henry. *Homebush, Mackay, Queensland.* 737 (S.C.) May 1894.

1216 **Lightner**, Mahlon T. *Roscoe, South Dakota, U.S.A.* 1171, *30.* March 1895.

1217 **Liley**, Joseph Henry. *Beaconsfield, South Africa.* 1832. June 1891.

1218 **Limerick**, Samuel Benton. *Snohomish, Washington, U.S.A.* 25, *15.* May 1894.

1219 **Lindsay**, Thomas A. *Carnoustie, N.B.* 225, 679, P.M., *6*, P.Z., *Pr.G.H., Angus and Mearns.* May 1894.

1220 **Lindsey-Renton**, George Henry. *Hazel Dene, West Dulwich, S.E., London.* 183, P.M. January 1890.

1221 **Lines**, H. Wales. *Meriden, Connecticut, U.S.A.* 77, P.M., *27.* November 1893.

1222 **Lipinski**, Louis. *Box* 119, *Johannesburg, Transvaal.* 738 (S.C.) May 1889.

1223 **Lissack**, Simeon. *Box* 511, *Johannesburg, Transvaal.* 744 (S.C.) January 1891.

1224 **Lister**, Colville William. *Harrisville, Queensland.* 755 (S.C), 808 (S.C.), *194* (S.C.) May 1893.

1225 **Lithgow**, Robert Alexander Douglas, M.D., LL.D. *27a Lowndes Street, Belgrave Square, S.W., London.* 1616, 809, P.M., *809, P.Pr.G.W., Cambridge.* March 1892.

1226 **Little**, Surg. Lieut. Col. Charles Colhoun, M.D., I.M.S. *Amraoti Camp, Berar, India.* 1449, P.M., *P.D.G.W., Bombay.* October 1894.

1227 **Livsey**, Milton. *Maple Street, Providence, Rhode Island, U.S.A.* 36, *Dis.Dep.G.M.* May 1893.

1228 **Lloyd**, William Thomas. *P.O., Roodepoort, Krugersdorp, South African Republic.* 2480. October 1894.

1229 **Locke**, Dr. Charles Alfred. *Cawdor House, Rotherham, Yorks.* 904. June 1893.

1230 **Lockwood**, Luke A. 115 *Broadway, New York, U.S.A.* **Past Grand Master of Connecticut, Grand Representative of England.** October 1894.

1231 **Lockwood**, L. J. *2nd and Madison, Memphis, Tennessee, U.S.A.* 229. January 1894.

1232 **Lockwood**, Thomas Meakin, F.R.I.B.A. 80 *Foregate Street, Chester.* 425, P.M. *P.Pr.G.Sup. W., Chester.* March 1888.

1233 **Lodder**, Charles. *Fourne-a-Mara, Largs, Ayrshire.* 173, P.M., *55.* January 1892.

1234 **Loewy**, Benno. 206 *Broadway, New York, U.S.A.* 220, *220.* May 1894.

1235 **Lofthouse**, Henry Wilson. *South Lodge, Taddenham Road, Ipswich.* May 1891.

1236 **Logan**, William. *Langley Park, Durham.* 124, 2135, P.M., *P.Pr.G.R., Durham.* February 1887.

1237 **Logan**, William Charles. *Llys Alaw, Portmadoc, North Wales.* 1509, 1988, P.M., *1509*, P.Z., *P.P.G.A.D.C., P.P.G.So., North Wales.* June 1895.

1238 **Lovegrove**, Henry, F.S.I., A.R.I.B.A. *Eboracum, Herne Hill, S.E., London.* 1507, 1777, 1949, 2048, 2416, P.M., *72, 1549*, P.Z., *P.Pr.G.S.W., and P.Pr.G.Treas.* (R.A.), *Middlesex.* November 1887.

1239 **Lowe**, William George. 85 *Breakspeare Road, Brockley, S.E., London.* 1769, P.M. May 1894.

1240 **Luck**, Henry Courtenay, A.K.C., F.R.G.S., F.R.M.S., A.S.E. *Toowong, Brisbane, Queensland.* 908, 2306, P.M., *908.* October 1891.

1241 **Lupton**, William Charles. *Cheapside, Bradford.* 974, P.M., *302*, P.Z., *P.Pr.G.D., West Yorks.* March 1888.

1242 **Lyons**, William. *W.M.Dept., St. Thomas Mount, Madras.* 2532. January 1895.

1243 **Mabin**, Frank. 10 *Union Street, Plymouth.* 105. January 1891.

1244 **Macadam**, William Ivison, F.R.S. Edin., F.I.C., F.C.S., F.S.A. Scot. *Surgeon's Hall, Edinburgh.* 145, W.M., *85, P.Pr.G.M.* (S.C.), *Jamaica.* **Representative of Grand Lodge of Arkansas, near Grand Lodge of Scotland.** March 1890.

1245 **MacAlister**, Robert. *Pietermaritzburg, Natal.* 701 (S.C.), P.M. October 1895.

1246 **MacBride**, Andrew Somerville. *Ashbank, Alexandria, Glasgow.* 170, W.M., *P.G.W., Dumbartonshire.* May 1893.

1247 **MacCalla**, W. A. Editor of "Keystone." 239 *Dock Street, Philadelphia, U.S.A.* March 1894.

1248 **MacClenachan**, C. T. 31 *Chambers Street, New York, U.S.A.* 271, P.M. **Representative of Grand Lodge of Pennsylvania at Grand Lodge of New York.** May 1887.

1249 **MacConnell**, Thomas John. *Lisburne, Wills Street, Ballarat, Victoria.* 36. March 1893.

1250 **MacCullough**, William. *High Street, Auckland, New Zealand.* 418 (S.C.), P.M., *197* (S.C.), P.Z., *Pr.G.M., Dep.G.Sup.* (R.A.), *North Island.* March 1891.

1251 **MacDonald**, John Young. 12 *Eyre Street, Ballarat, Victoria.* 10. **Past Grand Steward, Victoria.** October 1894.

1252 **Macdonald**, Alexander. *Thornwood, Ardrishaig, Scotland.* 754, P.M., *69.* January 1893.

1253 **Macdonald**, Robert. 37 *Marquis Street, Glasgow.* 128, P.M., *67*, P.Z., *P.Pr.G.D.C., Glasgow.* **Grand Steward, Scotland.** June 1891.

1254 **Macdougall**, Hamilton C. 156 *Medway Street, Providence, Rhode Island, U.S.A.* 21. **Grand Organist, Rhode Island.** March 1888.

1255 **MacDougall**, W. A. *Launceston, Tasmania.* **Deputy Grand Master.** May 1895.

1256 **MacDowall**, Andrew. 44 *Compton Road, Highbury, N., London.* 948, 1962, P.M., *948, 1598, P.P.G.D.C., P.P.G.Sc.N., Berks and Bucks.* March 1893.

1257 **MacDowall**, G. A. *Bramber, Plaistow, Essex.* 2291. January 1892.

1258 **Mace**, Albert E. *Chipping Norton, Oxfordshire.* 1036. March 1894.

1259 **Macfarlane**, Edward. *Makaretu, Napier, New Zealand.* 30. May 1893.

1260 **MacGee**, Robert. 34 *South Castle Street, Liverpool.* 1675, W.M. May 1892.

1261 **MacGregor**, George Robert. *Bingley, Yorkshire.* 439. May 1889.

1262 **MacGregor**, James. 8 *Stratford Grove, Heaton, Newcastle-on-Tyne.* 541. March 1890.

1263 **MacIntosh**, William Mouzon. *Tallahassee, Florida, U.S.A.* 1, P.M., *1*, P.H.P. **Deputy Grand High Priest, Florida.** June 1893.

1264 **MacIntyre**, Richard Beech. *Lytton, Brisbane, Queensland.* March 1895.

1265 **MacIntyre-North**, Charles Niven. 27 *Old Queen Street, Queen Anne's Gate, S.W., London.* 1559, W.M., *1275.* October 1890.

1266 **Mackay**, George J. *Olrig Bank, Kendal.* 129, *P.Pr.G.W., P.Pr.G.Sec., Dep.Pr.G.M., Cumberland and Westmoreland.* **Grand Standard Bearer, England.** October 1890.

1267 **Mackenzie**, Allan. 17 *St. Andrew's Square, Edinburgh.* 2, P.M., *56*, P.Z. **Grand Steward, Scotland.** November 1888.

1268 **Mackenzie**, Alexander F. 15 *Union Street, Inverness.* 339, W.M., *115*, Z., *Pr.G.W., Invernesshire.* Local Secretary for Inverness. November 1893.

1269 **MacKenzie**, Hector. *Clyne Cottage*, 41 *Hill Street, Inverness.* 339, *115.* January 1895.

1270 **Mackenzie**, Hector Rose. 39 *Union Street, Inverness.* 761, 339, 575, *115.* May 1894.

1271 **MacKenzie**, J. E. *Kimberley, South Africa.* 1409. May 1890.

1272 **Mackey**, John Brunt. 175 *Grange Road, Bermondsey, S.E., London.* 257, *319.* October 1888.

1273 **MacLachlan**, D. C. *Barcomville, Barcom Avenue, Darlinghurst, New South Wales.* 181, P.M. June 1894.

1274 **MacLean**, Lachlan. *Capetown.* 398 (S.C.), W.M. March 1893.

1275 **MacLean**, Peter. *Roma, Queensland.* 730 (S.C.), *247* (S.C.) October 1894.

1276 **MacLeavy**, James. *Wirral Hotel, New Ferry, Birkenhead.* 477, *477.* January 1894.

1277 **MacLeod**, George. *Clarence Villa*, 59 *Tonnahurich Street, Inverness.* 339, W.M., *115.* January 1895.

1278 **Macleod**, James. *Bundaberg, Queensland.* 752 (S.C.), *246* (S.C.) June 1894.

1279 **MacLeod**, James Morrison. 6 *Freemasons' Hall, W.C., London.* 113, 884, 1661, P.M., *1661*, P.Z., *P.Pr.G.St.B., P.Pr.G.W., Derby, P.Pr.G.S.B., Notts.* Secretary R.M.I.B. November 1890.

1280 ***MacMillan**, Frederick Douglas. *Box 1541, Johannesburg, Transvaal.* 744 (S.C.) November 1890.

1281 **MacNair**, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., *181*, P.H.P. **Past Deputy District Grand Master, Pennsylvania.** May 1887.

1282 **MacNaught**, George C. H. *Melrose Lodge, Shawlands, Glasgow.* 275, 556, P.M., *87*, P.Z., *P.P.G.W., Pr.G.Sec., Glasgow.* **Grand Deacon, Scotland.** January 1894.

1283 **MacNeill**, Percy Russell. *Longlands, Griqualand West, South Africa.* 1417. October 1894.

1284 **MacNeilly**, A. *P.O., Sydney, New South Wales.* 32, W.M. October 1894.

1285 **MacNeilly**, J. *P.O., Sydney, New South Wales.* 32, P.M. October 1894.

1286 **Macpherson**, Col.-Sergeant James Stuart. 38 *Telford Road, Inverness.* 339, *115.* January 1895.

1287 **Macpherson-Grant**, John. *Milton Cottage, Kingussie, N.B.* 527, W.M., *53.* May 1894.

1288 **Mager**, William Kelk. *Queenstown, South Africa.* P.M. May 1893.

1289 **Maiden**, Rev. Charles Herbert, M.A. *Mysore, India.* 1841, 1906, P.M., *1906*, P.Z., *P.Dis.G.Ch., Madras.* Local Secretary for South India. November 1889.

1290 **Maltman**, George. *High Street, Tillicoultry, Scotland.* 771, 782, P.M., *2.* May 1895.

1291 **Manfield**, Harry. *Cliftonville, Northampton.* 1764, *360.* May 1889.

1292 **Mann**, Edgar Montague. *Bath Mount, Exeter.* 39. March 1892.

1293 **Mann**, John William. *London.* 1198. October 1894.

1294 **Manning**, John J. 132 *Nassau Street, New York City.* 271, *241.* October 1891.

1295 **Mannix**, George Felix. *P.O.B.* 86 *Bloemfontein, Orange Free State.* 1022. October 1893.

1296 **Manton**, James Odom. *Wharfedale Villa, Swinburne Street, Derby.* 253, 1085, 2224, P.M., *253*, P.Z., *P.Pr.G.A.D.C., P.Pr.G.D.C.* (R.A.), *P.Pr.G.Sc.N., Derbyshire.* March 1892.

1297 **Manuel**, Robert. 5 *Pump Court, Temple, E.C., London.* 1196, P.M., *1196*, P.Z. October 1893.

1298 **Mapleton**, Cuthbert Walter. 29 *Schubert Road, Putney, S.W., London.* 256, 2243. June 1890.

1299 **Markham**, Christopher A., F.S.A. *Spratton, Northampton.* 360, 1911, P.M., *P.G.W., Norths. and Hunts.* May 1892.

1300 **Marrian**, Charles J. 43 *Heathfield Park, Willesden Green, N.W., London.* 2098, 2498, *404.* June 1895.

1301 **Marsh**, Henry. *Wellington Street, Leeds.* 1221, W.M. June 1893.

1302 **Marshall**, Edward. *Police Station, Toowoomba, Queensland.* 2119. June 1895.

1303 **Marshall**, James. 24 *Charing Cross, S.W., London.* 4, 304, P.M., *50.* March 1892.

1304 **Marshall**, Walter Crawford. 179 *Liverpool Street, Sydney, New South Wales.* 181, P.M. **Grand Deacon, N.S.W.** October 1893.

1305 **Marshall**, William Bayley, F.S.S., M.I.C.E., M.I.M.E. *Richmond Hill, Birmingham.* 938, 1644, P.M., *938*, P.Z., *P.Pr.G.R., Warwickshire.* June 1892.

1306 **Marson**, James Thomas. *Sandon Road, Stafford.* 726, *726.* November 1893.

1307 **Martin**, George. 62 *Hawkshead Street, Southport, Lancashire.* 600, 702, *600, 839.* January 1890.

1308 **Martin**, George Wyndham. *Queen Street, Wigan, Lancashire.* 2269. May 1894.

1309 **Martin**, Robert. 157 *Fenchurch Street, E.C., London.* 453, P.M., *142*, P.Z., *P.P.G.D., Essex.* January 1893.

1310 **Martin**, Walter A. *Lake Wendourne, Ballarat, Victoria.* 36, W.M. November 1894.

1311 **Martyn**, Reginald Alexander. 48 *Kenilworth Road, Kilburn, N.W., London.* 192. January 1894.

1312 **Marvin**, Harry Forbes Churton. *Caskgate Street, Gainsborough, Lincoln.* 422. March 1894.

1313 **Mason**, Charles Letch. 1 *Moorland Terrace, Leeds.* 304, 2069, P.M., *P.Pr.G.Treas., P.Pr.G.H., West Yorks.* June 1887.

1314 **Mason**, Rev. Henry J. *Wigston Magna Vicarage, Leicester.* 1146, P.M., *1146*, P.Z., *P.Pr.G.Chap., Dorset.* January 1891.

1315 **Mason**, J. J. *Grand Lodge of Canada, Grand Sec's. Office, Hamilton, Ontario.* **Grand Secretary of the Grand Lodge of Canada.** March 1888.

1316 **Mason**, John William. *Church Street, Pietermaritzburg, Natal.* 956, P.M., *P.Dis.G.Std.B., Dis.G.Sup.W., Natal.* November 1888.

1317 **Mason**, William, M.R.C.S. *St. Austell, Cornwall.* 496, P.M., P.Z., *P.Pr.G.D., Cornwall.* November 1889.

1318 **Massey-Hicks**, John Moses. *P.O.B.* 42, *Johannesburg, Transvaal.* 853, 2313, P.M. October 1890.

1319 **Massie**, E. J. *Simla House, Spring Road, Bedford.* 1513, P.M., P.Z., *P.G.D.D.C., West Yorks.* January 1888.

1320 **Masson**, David Parkes. *Lahore, Punjab, E.I.* 1960, *P.Dis.G.Treas., Punjab.* June 1888.

1321 **Masson**, Elliot George. *Box* 2014, *Johannesburg, South African Republic.* 744 (S.C.), *225* (S.C.) March 1895.

1322 **Matalha**, E, Baron de. *Pretoria, South African Republic.* 738, 744, 1747 (S.C.), Star of the Rand (D.C.), P.M., *738.* October 1889.

1323 **Mathers**, S. L. Macgregor. 87 *Rue Mozart, Auteuil, Paris.* 195. October 1890.

1324 **Mathieson**, James. *Box* 28 *Johannesburg, South African Republic.* 570 (S.C.), 799 (S.C.) March 1895.

1325 **Matier**, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London.* **Past Grand Standard Bearer, England.** June 1888.

1326 **Matlock**, P. N. *Kenton, Tennessee, U.S.A.* **Grand Warden, Tennessee.** March 1893.

1327 **Matthews**, Robert C. *Sheridan Street, Gundagai, New South Wales.* 25, 155, P.M. June 1895.

1328 **Matzinger**, Captain Theodore. *Glen Lyn,* 18 *Erlanger Road, Hatcham, S.E., London.* 174. May 1894.

1329 **Maugham**, Rev. Henry M. *The Vicarage, Whitstable, Kent.* 31, 1915, P.M., *31, 133*, P.Z., *P.Pr.G.Chap., P.Pr.G.R.* (R.A.), *Kent.* March 1894.

1330 **Maxwell**, John M. *Room* 1, *Chicago Block, East Fifth Street, Leadville, Colorado, U.S.A.* 51, P.M. **Grand Master, Colorado.** May 1890.

1331 **Maye**, William Bennett. *Abham, Buckfastleigh, Devon.* 710, P.M., *710*, P.Z., *P.Pr.G.D.C., P.Pr.G.Std.B.* (R.A.), *Devon.* January 1889.

1332 **Mayes**, Alexander. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z. March 1895.

1333 **Mayfield**, Joseph. *Roma, Queensland.* 730 (S.C.), P.M., *190* (S.C.), *247* (S.C.) October 1892.

1334 **Mead**, Colonel J. *Redhill, Surrey.* 257, 785, 1789, 1826, 1971, P.M. September 1887.

1335 **Mears**, Arthur. *Townsville, North Queensland, Australia.* 1978, P.M., *207* (S.C.), *P.Dis.G.St., P.Dis.G.S.B., Queensland.* March 1888.

1336 **Meeker**, Claude. *Heaton Grove, Frizinghall, Bradford, West Yorks.* 974. March 1895.

1337 ***Mehta**, Roostumjee Dhunjeebhoy. 55 *Canning Street, Calcutta.* 232, 360 (S.C.), P.M., *203* (S.C.), P.Z., *Dis.G.D., Bengal.* June 1891.

1338 **Meinjes**, Christian Jacobus. *Box* 2014, *Johannesburg, South African Republic.* 2478, *245* (S.C.) March 1895.

1339 **Mendelssohn**, Max. 406 *Camden Road, N., London.* 212, *1839.* January 1889.

1340 **Mendelssohn**, Sidney. *Kimberley, South Africa.* 1409. January 1889.



1341 **Mercer**, Thomas James. *7 Connaught Road, Harlesden, N.W., London.* 2427. January 1895.

1342 **Merrick**, Rev. George Purnell. *Chaplain's House, Camden Road, N., London.* 1826, P.M., *706*, *P.Pr.G.Chap., Surrey.* June 1891.

1343 **Metcalf**, George Reuben, M.D. 110 *West Fourth Street, St. Paul, Minnesota, U.S.A.* 3. Local Secretary for Minnesota. March 1892.

1344 **Meyers**, A. S. *Memphis, Tennessee, U.S.A.* **Past Deputy Grand Master, Tennessee.** March 1893.

1345 **Micklethwait**, Edward. *Ackworth, Pontefract, Yorks.* 111, *P.P.G.St.* March 1895.

1346 **Mickley**, George, M.A., M.B. *St. Luke's Hospital, E.C., London.* 63, P.M., *P.Pr.G.W., Herts.* May 1889.

1347 **Miles**, Charles George. *Grahamstown, Cape of Good Hope.* 711. March 1888.

1348 **Miles**, William. *Pine Creek, Pittsworth, Queensland.* 775 (S.C.) March 1895.

1349 **Milledge**, Zillwood, J.P. *The Fernery, Weymouth, Dorset.* 170, P.M., *170*, P.Z., *P.Pr.G.D.C., Pr.G.W., P.Pr.G.Pr.So., Pr.G.D.C.* (R.A.), *Dorsetshire.* May 1890.

1350 **Millen**, John. *Toowoomba, Queensland.* 775 (S.C.), P.M., *164* (I.C.), P.K. May 1891.

1351 **Miller**, Sir Alexander Edward, Q.C. 8 *Russell Street, Calcutta.* 459, *459.* March 1895.

1352 **Miller**, Alexander. *Cragie, Ligar Street, Ballarat, Victoria.* 36, P.M., *10.* **Past Assistant Grand Director of Ceremonies, Victoria.** March 1893.

1353 **Miller**, Francis Hugh. *Royal Victoria Yard, Deptford, S.E., London.* 1593. P.M., *1593.* March 1890.

1354 **Miller**, George Henry. *Millview, Edgeworthstown, Ireland.* 65, 76, 83, 308, P.M., *76*, P.K., *Pr.G.Sec., Meath.* March 1892.

1355 **Miller**, John A. *Hopewell, Mercer Co., New Jersey, U.S.A.* 155, P.M. May 1895.

1356 **Miller**, John Irwin. *Shanghai Club, Shanghai.* **District Grand Master, North China.** May 1895.

1357 **Miller**, Robert Talbott. 626 *Greenup Street, Covington, Kenton Co., Kentucky.* 157. May 1890.

1358 **Millington**, James. *Carlton Cottage, Horsforth, near Leeds.* 1221. May 1893.

1359 **Mitchell**, John Layton. *Wintheuvel, Malmani G. F., Marisco, Transvaal.* 1417. October 1889.

1360 **Mitchell**, Thomas Wiseman. *Arbuthnot & Co., Madras.* 1198. October 1893.

1361 **Mold**, Charles Trevor. *Buenos Ayres.* 617, P.M., *617*, P.Z., *D.D.G.M.* Local Secretary for Argentine Republic. June 1894.

1362 **Monckman**, Joseph Woodhead. 19 *Charles Street, Bradford.* 1018, P.M., *600*, P.Z., *P.Pr.D.C.* (Craft), *P.Pr.Soj.* (R.A.), *West Yorks.* March 1888.

1363 **Monks**, James. *Rugelly, Staffordshire.* 124, P.M., *124*, P.Z., *P.P.G.W., Pr.G.J., Durham.* January 1890.

1364 **Monteith**, Robert. *East State School, Toowoomba, Queensland.* 775 (S.C.), 194 (S.C.) October 1894.

1365 **Montgomery**, Thomas. *St. Paul, Minnesota, U.S.A.* 54, P.M., *22*, P.H.P. **Grand Secretary, Minnesota.** May 1893.

1366 **Moore**, George. *Nashville, Tennessee, U.S.A.* 8, P.M. March 1894.

1367 **Moore**, Lieut. Col. George Montgomerie John, R.A., C.I.E. *Madras.* 150, P.M., *150*, *273*, P.Z. **District Grand Master, District Grand Superintendent, Madras.** May 1893.

1368 **Moore**, Robert. M. *Elizabeth, New Jersey, U.SA.* **Past Grand Master, New Jersey. Grand Representative of Grand Lodge of England.** October 1890.

1369 **Moore**, Samuel J. *Mitchell, South Dakota U.S.A.* 31, P.M., *16.* May 1895.

1370 **Moore**, Silas R. *Steilacoom, Washington, U.S.A.* 2, P.M., *4.* October 1895.

1371 **Moors**, Henry. 498 *Punt Hill, South Yarra, Victoria.* Doric Lodge. October 1892.

1372 **Monro**, H. C. *Local Government Board, S.W., London.* 1826. May 1892.

1373 **Morecroft**, Arthur Hubert. 32 *Linnet Lane, Sefton Park, Liverpool.* 2316, 2335. March 1890.

1374 **Morgan**, Arthur. *Warwick, Queensland.* 1372, *200* (S.C.), P.Z. March 1895.

1375 **Morgan**, Charles Talgai. *Mackay, Queensland.* 1554. June 1894.

1376 **Morgan**, George H. *Cookeville, Tennessee.* **Deputy Grand Master, Tennessee.** March 1893.

1377 **Morgan**, Henry. *Casilla del Correo*, 358 *Buenos Ayres.* 617, P.M., *D.A.G.Pt.* May 1890.

1378 **Morgan**, Henry Pendleton. *Custom House Street, Providence, R.I., U.S.A.* 36, W.M. May 1893.

1379 **Morgan**, Robert Barton. 3 *Lincoln's Inn, Corporation Street, Birmingham.* 925, P.M., *742*, P.Z., *P.P.G.St.B., Warwickshire.* November 1893.

1330 **Morgan**, Rollin W. *Times Building, Park Row, New York.* 454, P.M., *8*, P.H.P. **Past Grand Marshall, New York.** May 1895.

1381 **Morley**, Edward. *Aramac, Rockhampton, Queensland.* 2338. May 1894.

1382 **Morley**, William. 145 *Cheapside, E.C., London.* 1769, P.M., *140*, P.Z. March 1892.

1383 **Morrell**, Edward. *Maud Villa, Sugden Road, Lavender Hill, S.W., London.* 1963, 2417. January 1894.

1384 **Morris**, John Jones. 24 *Lombard Street, Portmador, North Wales.* 1509, P.M., *P.Pr.G.St., N.Wales.* May 1894.

1385 **Morris**, Spencer William. 48 *Christchurch Road, Streatham Hill, S.W., London.* 231, W.M. January 1894.

1386 **Morrison**, Robert. 99 *Napiershall Street. Glasgow, N.B.* 413, Dep.M., *50*, P.Z. October 1888.

1387 **Morrison**, William Epps. *Mondello Lodge, Eastbourne.* 916, 1110, 2434, P.M., *916*, P.Z., *P.P.G.W., P.G.H., Sussex.* January 1893.

1388 **Morton**, Charles Robert. *State School, Maytown, North Queensland.* 775 (S.C.) May 1891.

1389 **Moutray**, Rev. John Maxwell, LL.D *Richmount Glebe, Ballygawley, Co. Tyrone.* 230, P.M., *230*, P.K., *P.G.Ch., Tyrone and Fermanagh.* March 1895.

1390 **Moyle**, J. Copley. *Moulmein, Burma.* 542, P.M., *P.D.G.W., D.D.G.M., D.G.H., Burma.* Local Secretary for Burma. March 1893.

1391 **Muckleston-Allen**, Major Francke. *Glyn Padarn, Llanberis, North Wales.* 1861, *384*. March 1893.

1392 **Mudie**, Henry Dring. *Main Road, Ballarat East, Victoria.* 114. June 1893.

1393 **Muggeridge**, Richard William. *The Brewery, Park Street, Southwark, S.E., London.* 1704, P.M., *5, 1704*, P.Z. March 1894.

1394 **Muller**, Cornelius Johannes. *Cathcart Villa, Cape Town.* Lodge De Goede Hoop (D.C.), P.M., *86* (S.C.), *P.Pr.G.Ins., Netherlands.* March 1889.

1395 **Mullins**, Arthur Ernest. 97 *Barry Road, East Dulwich, S.E., London.* 1446. March 1893.

1396 **Munday**, Rev. J. G. *St. John Baptist Vicarage, Felixstowe, Suffolk.* 712, *712*, *P.P.G.Ch., Lincoln.* March 1893.

1397 **Munro**, John. *P.O.B.* 174, *Pretoria, South African Republic.* 770 (S.C.), P.M. Local Secretary for Pretoria. January 1894.

1398 **Murphy**, James Alexander. *Police Station, Toowoomba, Queensland.* 330 (I.C.), 775 (S.C.), *194*, (S.C.) May 1894.

1399 **Murray**, Francis Edward. *Windsorton, South Africa.* 2486. June 1895.

1400 **Murray**, Henry Athol. *Caixa* 725, *Rio de Janeiro, Brazil.* 3. October 1894.

1401 **Murray**, James. 118 *Onslow Drive, Denistoun, Glasgow.* 102, 437, P.M., *50*. *Pr.G.Mars, Glasgow.* March 1894.

1402 **Murray**, John, A.R.I.B.A. *Adelphi Chambers, 7 St. John Street, W.C., London.* 171. June 1894.

1403 **Murray**, William, M.D., C.M. *Marathon House, Victoria Road, Staple Hill, Bristol.* 103. March 1895.

1404 **Murrow**, Baron. *Highbury House, St. Leonard's.* 2189. March 1889.

1405 **Myers**, Rev. E. M. *Waco, Texas, U.S.A.* Petersburg Lodge and Chapter, 654 (N.Y.C.), *P.Pr.G.Ch.* (S.C.), *Melbourne.* March 1888.

1406 **Myers**, Gabriel. *Ficksburg, Orange Free State.* Lodge Star of the Border (D.C.) October 1895.

1407 **Mylne**, Thomas. *Brisbane, Queensland.* 435 (S.C.), P.M., *127* (S.C.), P.Z., **District Grand Master, Provincial Grand Superintendent** (S.C.), **Queensland.** March 1892.

1408 **Naoroji**, Dadabhai, M.P. *National Liberal Club, London, S.W.* 1159, 1677, P.M. January 1895.

1409 **Napier**, Thomas William Adam, M.B. *Darlington House, Egremont, Cheshire.* 2132, W.M. October 1890.

1410 **Nash**, Henry Frederick. 19 *Larkfield Road, Richmond, Surrey.* 1769, 2032, P.M., *140*, J. March 1891.

1411 **Nayler**, Edward. 140 *Lake Road, Landport, Hants.* 1776, P.M., *1776*, P.Z., *P.Pr.G.St.B.* (C. & R.A.), *Hants.* October 1894.

1412 **Neech**, George Christian. *Geham, Toowoomba, Queensland.* 2207, 775 (SC), *194* (S.C.) May 1894.

1413 **Nelson**, George. *La Hiedra, Lomas de Zamara, Buenos Ayres.* 1025, 2329, P.M., *617*, *Dis.G.D., Dis.G.A.D.C., Argentine Republic.* March 1891.

1414 **Nelson**, George Cawood. *Myrtle Villa, Grahamstown, Cape Colony.* 651 (S.C.) June 1895.

1415 **Nelson**, William Cowper. 136 *Gravier Street, New Orleans, U.S.A.* 1, *1*, P.H.P. May 1894.

1416 **Nesbitt**, Charles Albert. *Richmond, Virginia, U.S.A.* 207, P.M., *43*, P.H.P. March 1892.

1417 **Newbold**, Walter. 39 *Killieser Avenue, Telford Park, Streatham, S.W., London.* 183. January 1895.

1418 **Newby-Fraser**, William. *Box* 622, *Johannesburg, South African Republic.* 2481, 225 (S.C.) January 1895.

1419 ***Newitt**, William Thomas, M.I.E.E., M.S.A., F.I.I. *Eastern Extension Telegraph Co., Madras.* 150, 1198, 2470, P.M., *150, 273, 1198*, P.Z., *P.Dis.G.W., P.Dis.G.H., Madras.* Local Secretary for India. March 1892.

1420 **Newland**, Edward. 16 *Warwick Street, Regent Street, W., London.* 834. January 1895.

1421 **Newman**, Frederick L. *Portage La Prairie, Manitoba, Canada.* **Past Grand Warden, Manitoba.** October 1892.

1422 ***Newman**, Henry Field. 16 *High Street, Shrewsbury, Salop.* 117. October 1888.

1423 **Newnham**, Ernest Edmund. *Port Alfred, Cape Colony.* 2252, P.M., *2252*, P.Z., *D.G.S.B., D.G.So., Eastern Division, South Africa.* October 1889.

1424 **Newton**, James. 23 *Silverwell Street, Bolton, Lancashire.* 37, P.M., *P.Pr.G.D., Pr.G.A.Sec., East Lancashire.* February 1887.

1425 **Newton**, John, F.R.A.S. *Glen Lyn*, 18 *Erlanger Road, Hatcham, S.E., London.* 174, 1607, P.M., *174*, P.Z. October 1889.

1426 **Newton**, William Watson. 52 *St. Enoch Square, Glasgow.* 0, W.M., 67, H. Member of the Supreme Council, Scotland. May 1894.

1427 **Nicholas**, Edgar Henry. *Barkly Street, Mount Pleasant, Ballarat, Victoria.* 40. June 1893.

1428 **Nicholson**, Daniel. 52 *St. Paul's Churchyard, E.C., London.* 19, P.M. January 1895.

1429 **Nickel**, Dr. August Ferdinand Alexander. *Perleberg, Germany.* L. zur Perle. October 1895.

1430 **Nicklin**, John Bailey. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.

1431 **Nickols**, Frederick Emanuel. 121 *Norfolk Street, Sheffield.* 1513. June 1891.

1432 **Nippel**, Professor Pierre. *Neuchatel, Switzerland.* Loge Bonne Harmonie. February 1887.

1433 **Niven**, Francis William. *Lydiard Street, Ballarat, Victoria.* 53. October 1894.

1434 **Niven**, John. *Osborne House, Clayton, Bradford.* 750. June 1889.

1435 **Noakes**, H. W. 3 *Kirkstall Road, Streatham Hill, S.W., London.* 108, 1982. May 1892.

1436 **Noble**, Bento Fernandes, M.B., C.M. 9 *Park Terrace, Crosshill, Glasgow.* 4, 69. October 1895.

1437 **Nock**, George Arthur. *National Provincial Bank of England, Hull.* 1896. January 1889.

1438 **Noehmer**, C. W. 3 *Havelock Road, Croydon, Surrey.* 186, 238, 507, P.M. January 1895.

1439 **Norfolk**, Thomas. 16 *Grosvenor Road, Bradford.* 600. January 1888.

1440 **Norman**, A. W. 537 *Liverpool Road, Islington, N., London.* 1767, P.M. January 1895.

1441 **Norman**, George. *Alpha House, Bays Hill, Cheltenham, Gloucestershire.* 246, P.M., *82*, P.Z., *P.Pr.G.R., Pr.G.So., Gloucestershire.* May 1888.

1442 **Norton**, Jacob. 419 *Washington Street, Boston, U.S.A.* 188. November 1887.

1443 **Nunn**, Richard Joseph, M.D. 119½ *York Street, Savannah, Georgia, U.S.A.* 15, P.M., *3*, P.K. November 1889.

1444 **Oates**, John, F.S.S., F.S.A. *Rutland House, Saltoun Road, Brixton, S.W., London.* 1379. March 1892.

1445 **Officer**, William. 21 *Castle Street, Edinburgh.* 1, P.M. **Past Grand Deacon, Scotland.** October 1894.

1446 **Oliver**, G. 34 *Telfourd Avenue, Streatham, S.W., London.* 694, *694*. March 1893.

1447 ***Oortman-Gerlings**, J. D. *Old Canal 72, Utrecht, Holland.* P.M., Ultrajectina Lodge. May 1891.

1448 **Oosthuizen**, Philippus Rudolph. *Box 1052, Johannesburg, Transvaal.* Star of the Rand Lodge. March 1891.

1449 **Oppenheimer**, B. *Kimberley, South Africa.* 1574. November 1891.

1450 **Oram**, John Earl, M.A., M.E. 67 *Palmerston Road, Dublin.* 357, P.M., *23*, P.K. January 1890.

1451 **Orchard**, Vivian. 124 *Blackheath Hill, S.E., London.* 79, 1293, P.M. March 1895.

1452 **Ord**, Charles Augustus. *Pay Department, General Post Office, Sydney, New South Wales.* 57, W.M. **Grand Sword Bearer, New South Wales.** October 1893.

1453 **Orde-Powlett**, Lieut.-Col. the Hon. W. T. *Wensley Hall, Wensley, Yorkshire.* 123, P.M., *Dep.Pr.G.M., North and East Yorks.* **Past Grand Warden, England.** September 1887.

1454 **Orttewell**, Richard. *Maldon, Essex.* 1024. November 1894.

1455 **Ososki**, David. 84 *Bow Road, E., London.* 704, W.M., *1056*. May 1894.

1456 **Owen**, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March 1888.

1457 **Oxland**, Rev. John Oxley, J.P., F.R.G.S., etc. *Durban, Natal.* 1383, 2113, P.M., *P.Dis.G.W., Dis.G.Ch., Natal.* May 1888.

1458 **Packer**, Henry John. *Asylum for Insane, Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) October 1894.

1459 **Page**, Alfred. 57 *Falconer Street, Newcastle-on-Tyne.* 1676, 2520, *1626*. May 1895.

1460 **Page**, Augustus Hammond. *Cobar, New South Wales.* 97. October 1894.

1461 **Page**, W. S. *The Gales, Woodford Bridge, Essex.* 186, 453, P.M. October 1894.

1462 **Pakes**, John James. 10 *Malpas Road, Brockley, S.E., London.* 871, P.M., *140*, P.Z. January 1890.

1463 **Palmer**, Rev. James Nelson. *Bembridge, near Ryde, Isle of Wight.* 10, 357, 498, 1990, P.M., *175*, P.Z., *P.Pr.G.W., P.Pr.J., Hants and Isle of Wight.* **Past Grand Chaplain and Past Principal Sojourner, England.** November 1888.

1464 **Palmer-Thomas**, R. 5 *Horbury Crescent, Nottinghill Gate, W., London.* 1929, P.M., *1929*, P.Z. June 1891.

1465 **Papenfus**, Herbert B. *Tillingbourne, Ewell Road, Surbiton, Surrey.* Star of the Rand Lodge. October 1891.

1466 **Papworth**, Oliver. 9 *St. Andrew's Hill, Cambridge.* 88, P.M., *88*, P.Z., *P.Pr.G.W., Pr.G.Sec., P.Pr.G.A.So., Cambs.* June 1894.

1467 **Paramore**, David Lewis. *Snohomish, Washington, U.S.A.* 25, *15*, P.H.P. **Grand Royal A. Captain Washington.** October 1893.

1468 **Parke**, E. B. *Knoxville, Tennessee, U.S.A.* P.H.P. May 1895.

1469 **Parke**, George Henry. *St. John's, Wakefield, Yorks.* 154, 1201, P.M., *154*, Z. January 1895.

1470 **Parker**, Owen, jun. *Higham Ferrers, Northamptonshire.* 737. June 1891.

1471 **Parker**, William H. *Scone, New South Wales.* 183. May 1895.

1472 **Pascoe**, William James. *Burnett Heads, State School, Bundaberg, Queensland.* 752 (S.C.), P.M., *246* (S.C.) October 1892.

1473 **Parsons**, Selby. *High Road, Lower Tottenham.* 1237, P.M., *1237*, *P.Pr.G.S.B., Middlesex.* May 1890.

1474 **Partridge**, Samuel Steads. 16 *De Montfort Square, Leicester.* 523, 1560, P.M., *279*, *1560*, P.Z., *Dep.Pr.G.M., Pr.G.H., Leicester and Rutland.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.), **England.** January 1889.

1475 **Paterson**, James. *Moulmein, Burma.* 542. October 1894.

1476 **Patlansky**, Joseph Manuel. *P.O.B.* 378, *Johannesburg, South African Republic.* De Goede Trouw Lodge. May 1892.

1477 **Paton**, John Roper. 98 *West George Street, Glasgow, N.B.* 3½, Dep.M., *50*, P.Z., *Pr.G.J., Lower Ward, Lanarkshire.* June 1888.

1478 **Patterson**, George. 20 *Havelock Street, Wilton, Hawick, N.B.* 424. March 1894.

1479 **Patton**, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. **Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania; Representative of Grand Lodge of England.** May 1887.

1480 **Paxon**, Harold Charles. *Kwala Lumpor, Selangor, Straits Settlements.* 2337. May 1895.

1481 **Peabody**, J. H. *Canon City, Colorado, U.S.A.* **Past Grand Master, Colorado.** June 1893.

1482 **Peady**, J. H. *Peel Street, Ballarat East, Victoria.* 114, *10*. January 1894.

1483 **Peak**, William Charles. *Toowoomba, Queensland.* 1315, *194* (S.C.) October 1894.

1484 **Pearce**, Gilbert P. *Mellanear House, Hayle, Cornwall.* 450, P.M., *Pr.G.W., Cornwall.* Librarian of Coombe Masonic Library, Hayle. March 1887.

1485 **Pearson**, Roland George. *Morton House, Gainsborough, Lincolnshire.* 10, 422, 357, *357*. March 1890.

1486 **Pechey**, Edward Wilmot. *Pechey, Toowoomba, Queensland.* 775 (S.C.), 291 (I.C.), P.M., *194* (S.C.) October 1892.

1487 **Peck**, Allen Millard. *Elm Street, Providence, R.I., U.S.A.* 36, P.M. May 1893.

1488 **Peck**, Andrew. 1345 *Bedford Avenue, Brooklyn, New York.* 719, *209*. October 1891.

1489 **Peck**, Michael Charles. 2 *West Park Terrace, Hull.* 57, 250, 1040, 1511, P.M., *57*, *250*, *1040*, *1511*, P.Z., *P.G.W., Pr.G.Sec., Pr.G.Sc.E., North and East Yorks.* **Past Grand Standard Bearer, Past Grand Assistant Director of Ceremonies** (R.A.) March 1892.

1490 **Pedersen**, Lars. *Box* 98, *Johannesburg, Transvaal.* 175 (S.C.) November 1890.

1491 **Peebles**, Andrew William. 18 *East Preston Street, Edinburgh.* 101, 349, 392, *1*, *56*, *97*. October 1895.

1492 ***Peek**, Rev. R. *Drewstergirton Rectory, Newton Abbot, Devon.* 555, 877, 936, 859, P.M., *555*, P.Z., *Pr.G.Ch., Jersey, Pr.G.Ch., P.Pr.G.Sc.N., Suffolk.* May 1888.

1493 **Pegler**, Stephen Francis. *Amcott House, Retford, Notts.* 1802, P.M., *242*, *1802*, Z., *P.Pr.G.R., Notts.* March 1894.

1494 **Pellon**, José F. 55 *Calle Habana, Havana, Cuba.* Lodge S. André, W.M. **Grand Secretary, Cuba.** May 1893.

1495 **Pemberton**, Abraham. *Coniston Lodge, Heaton Chapel, Stockport, East Lancashire.* *P.Pr.G.D.C., East Lancashire.* January 1892.

1496 **Pendleton**, Alan George. *Adelaide, South Australia.* 38, W.M., *P.D.G.Sup.W., Bengal.* May 1893.

1497 **Penlington**, Thomas. *Queen Street, Brisbane, Queensland.* 319 (I.C.) October 1894.

1498 **Perkins**, Captain William. *The Chestnuts, Lower Addiscombe Road, Croydon.* 2470. June 1894.

1499 **Perkins**, William Henry Sandon. *Box* 159, *Nanaimo, British Columbia.* 18, W.M., *120*, *235* (S.C.), Z. Local Secretary for British Columbia. June 1891.

1500 **Perry**, Harry. 2 *Exchange Street, Manchester.* 39, 106, 2447, P.M., *106*, H. March 1894.

1501 **Perry**, William H. 288 *Dyer Street, Providence, Rhode Island.* *4*, 1. October 1891.

1502 **Perryman**, C. W. 10 *Old Jewry Chambers, E.C., London.* 212. November 1893.

1503 **Peters**, Frederick William. *Johannesburg, South Africa.* January 1889.

1504 **Peters**, Herbert William. *West End, Kimberley, South Africa.* 1409, P.M. June 1888.

1505 **Petersen**, Johannes David Kragh. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) June 1893.

1506 **Pettigrew**, George Atwood. *Flandreau, South Dakota, U.S.A.* 11, P.M., *19*, P.H.P. **Grand Secretary** (G.L. & G.C.) **South Dakota.** October 1894.

1507 **Phillipson**, Ferdinand. *Tordenskjoldsgade 24, Copenhagen.* Lodge Ferdinande Caroline, Hamburg. May 1893.

1508 **Phillips**, Ebenezer S. 106 *Harriett Street, Bridgeport, Connecticut, U.S.A.* 3, *13*. March 1894.

1509 **Phillips**, Walter, M.I.N.A. 79 *Mark Lane, E.C., London.* 174, 359, 1997, *174*. January 1890.

1510 **Philon**, Nicholas. *Piraeus, Greece.* 13. **Assistant Grand Secretary, Greece.** Local Secretary for Greece. March 1890.

1511 **Pickard**, William. *Registry House, Wakefield.* 1019, P.M. March 1890.

1512 **Pickering**, George Alfred. *Guildhall, E.C., London.* 29, 890, P.M. **Past Grand Steward.** March 1892.

1513 **Pickering**, Thomas. 12 *Osborne Road, Newcastle-on-Tyne.* 24, *24*. June 1892.

1514 **Pickett**, Jacob, M.D. 26 *Colville Square, W., London.* 766, 2410, P.M. January 1895.

1515 **Pickett**, John. *Waipawa, Hawkes Bay, New Zealand.* 30, P.M. **Grand Steward, New Zealand.** May 1893.

1516 **Pierson**, Joseph Waldie. *Box* 561, *Johannesburg, Transvaal.* 1665, *1665*. March 1889.

1517 **Pigram**, Frank. *Lower Freestone, Warwick, Queensland.* 1372. June 1894.

1518 **Pike**, Herbert Stanley. *The Old Rectory, Hythe, Colchester, Essex.* 1231. May 1889.

1519 **Pike**, Walter Wyndham. *Queen Street, Brisbane, Queensland.* 1186, P.M., *908*. March 1895.

1520 **Pilcher**, Albert Henry. 2 *Victoria Terrace, Wincheap, Canterbury.* 972, P.M., *31*, H., *Pr.G.Stew., Kent.* October 1889.

1521 **Pilcher**, Ardaseer Ruttonji. *Secunderabad, Deccan, Madras.* 434, 1406, P.M., *434*, P.Z., *P.D.G.W., P.D.G.J., Madras.* May 1893.

1522 **Pilcher**, Herbert Catchpool. *S.Brit.Ins.Co., Cape Town.* 485. October 1894.

1523 **Pile**, Edwin Alexander. *Bank of N.S.W., Bundaberg, Queensland.* 293 (I.C.), 323 (I.C.) March 1894.

1524 **Pile**, William. *Sutton, Surrey.* 1892, 2422, P.M., *1347*, *P.P.G.St.B., P.P.G.Sc.N., Surrey.* November, 1893.

1525 **Pimlott**, William Henry. *King's Creek, Clifton, Queensland.* 2419. October 1895.

1526 **Pinckard**, George Josiah. *P.O.B.* 1759, *New Orleans, U.S.A.* 72, P.M. **Past Grand High Priest, Representative of Grand Lodge of England at Grand Lodge of Louisiana.** May 1887.

1527 **Piper**, George H. *Ledbury, Herefordshire. Dep.Pr.G.M., Herefordshire.* January 1889.

1528 **Piper**, Thomas. 102 *High Street, Peckham, S.E., London.* 1597, 2272. May 1890.

1529 **Pittaway**, James. 58 *Arundel Avenue, Sefton Park, Liverpool.* 1182, P.M., *1356*, P.Z., *P.P.D.G.S.B. P.P.A.G.D.C.* (R.A.), *W. Lancs.* May 1892.

1530 **Pochin**, Charles Norman. *Ivyside, Gloucester Road, Norbiton, Surrey.* 1201, P.M., *1201*, P.Z. June 1895.

1531 **Pocock**, James Charles. *Prospect, Bermuda.* 224, W.M., *195*. March 1893.

1532 **Polglass**, William Adolphus. *Toowoomba, Queensland.* 1315, *194* (S.C.) October 1894.

1533 **Pollard**, Joseph. 49 *Queen Anne Street, Cavendish Square, W., London.* 1826, 2000, P.M., *1706, 2000*, P.Z., *P.G.J.W., Surrey.* October 1889.

1534 **Poole**, Charles Christopher Gower. *Filstone, Wallington, Surrey.* 1892. May 1894.

1535 **Poole**, George Poole. *Little Sutton, Chester.* 1576, *477*. January 1894.

1536 **Poole**, William George. *Redlands, Albion Road, Sutton, Surrey.* 860, W.M., *860*, J. January 1894.

1537 **Poore**, Thomas. 45 *Crampton Road, Penge, S.E., London.* 720, P.M., *720*, P.Z. May 1887.

1538 **Pope**, Edward Barfoot George. *Casilla* 1239, *Buenos Ayres.* 617, *617*. May 1892.

1539 **Porter**, James. *Warwich, Queensland.* 1372, P.M. October 1894.

1540 **Porter**, James. *Leys Llewellyn, Conway, North Wales.* 755, P.M. March 1895.

1541 **Poston**, Henry. 39 *Lombard Street, E.C., London.* 19, P.M. March 1892.

1542 **Powell**, F. A., F.R.I.B.A. 344 *Kennington Road, S.E., London.* 457, P.M., *P.Pr.G.W., Monmouthshire.* November 1887.

1543 **Powell**, George. 76 *Finsbury Pavement, E.C., London.* 142, P.M., *975*, P.Z. May 1890.

1544 **Powley**, George Henry. *Victoria Street West, Auckland, New Zealand.* Ara Lodge, *348* (I.C.), P.K. **Grand Warden, New Zealand.** October 1891.

1545 **Pratt**, Charles. *Dis. Surveyor's Office, Tamworth, New South Wales.* October 1894.

1546 **Prenzlau**, Julius. *Bosjes Spruit, Brandfort, Orange Free State.* 1022, L. Unity (D.C.) March 1895.

1547 **Preston**, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth.* 195, 2158, P.M., *195, P.Pr.G.D., Hants.* March 1889.

1548 **Preston**, George Berthon, Capt. 2nd Dragoon Guards. *Queen's Bays, Cairo.* 1118, 1960, P.M., *1960*, P.Z. November 1893.

1549 **Preston**, Robert Arthur Berthon, M.A. 1 *Elm Court, Temple, E.C., London.* 357, 1118, 1523, P.M., *1118*, P.Z. January 1890.

1550 **Price**, Arthur. 2 *Handsworth New Road, Birmingham.* 151, 887, 1351, P.M., *43*, 587, 739, J. June 1895.

1551 **Price**, Bun. F. *Memphis, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1552 **Price**, David William. 1002 *Howard Avenue, Altvona, Pennsylvania, U.S.A.* 274, *217.* May 1892.

1553 **Price**, Milton H. *Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

1554 **Pring**, Rev. Richard Henry. 2 *Bramshill Gardens, Dartmouth Park Hill, N.W., London.* 56. January 1893.

1555 **Pringle**, Colonel Sir William Norman Drummond, Bart. *United Service Club, Pall Mall, S.W., London.* 92, 278, P.M. May 1887.

1556 **Provan**, James Thomas. *Charlesville, Queensland.* 2393. October 1894.

1557 **Pryce**, Thomas Lawrence. *P.O.B.* 186, *Johannesburg, Transvaal.* 828, 118 (S.C.) May 1890.

1558 **Puckle**, Walter Bridge. 17 *River Bank, Staines.* 162. May 1890.

1559 **Pudsey**, Colonel Henry Fawcett. 6 *Crown Terrace, Aulaby Road, Hull.* 1010, P.M., *1010*, H. June 1889.

1560 **Pulvermann**, Martin. 26 *Minories, E.C., London.* 19. October 1895.

1561 **Purchas**, Thomas Alfred Rufus. *P.O.B.* 472, *Johannesburg, Transvaal.* 1886, P.M. October 1889.

1562 **Purey-Cust**, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York.* 236, 591, 2328. P.M. **Past Grand Chaplain, England.** January 1888.

1563 **Purkiss**, William Henry. 38 *Featherstone Street, E.C., London.* 860, *860.* March 1891.

1564 **Purvis**, Thomas. 5 *Grainger Villa, Newcastle-on-Tyne.* 481, P.M., *481.* November 1890.

1565 **Quayle**, Mark. *P.O.B.* 919, *New Orleans, U.S.A.* 1, P.M. October 1889.

1566 **Quick**, Albert Charles. *Church Square, Guernsey.* 168, P.M., *243*, P.Z. January 1890.

1567 **Rahman**, Abdul Dato Sri Amar d'Raja, C.M.G. *Johore Bahru, Johore, Straits Settlements.* 1152. November 1893.

1568 **Rainey**, James Jarvis. *Spilsby, Lincolnshire.* 426, *721.* March 1890.

1569 **Ralling**, Thomas John. *Winnock Lodge, Colchester, Essex.* 51, P.M., *51*, P.Z., *Pr.G.Sec., Pr.G.Sc.E., Essex.* **Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer** (R.A.), **England.** January 1890.

1570 **Ramsay**, John Carmichael. *Dalhousie, Waratah, Newcastle, New South Wales.* 170, 214 (S.C.) Local Secretary for Newcastle, N.S.W. March 1894.

1571 **Randall**, James Alfred. 62 *Falcon Road, Clapham Junction, S.W., London.* 1963, 2417, P.M., *1793, 2345.* March 1893.

1572 **Randell**, George. *St. Paul's School, St. Leonards-on-Sea, Sussex.* 40, W.M. January 1892.

1573 **Randolph**, Lieut.-General Charles Wilson. 76 *Chester Square, S.W., London.* *P.P.G.W., Sussex.* **Grand Superintendent, Sussex.** May 1893.

1574 **Rapaport**, Isidore. *Box* 177, *Johannesburg, South African Republic.* 744 (S.C.) January 1891.

1575 **Ratcliffe**, Charles. 13 *Rufford Road, Elm Park, Fairfield, Liverpool.* 216, P.M., *216*, J. May 1892.

1576 **Rawbone**, John. *Middelburg, South African Republic.* 794 (S.C.) March 1894.

1577 **Raymond**, Henry Francis. *Avallon Villa, The Park, Yeovill, Somersetshire.* 329, P.M., *P.Pr.G.D., Somerset.* March 1888.

1578 **Raymond**, William Harry. *Barberton, South African Republic.* 747 (S.C.), *220* (S.C.) May 1892.

1579 **Read**, R. S. *Beaumont, St. Ives, Cornwall.* 1272, P.M. January 1895.

1580 **Redfearn**, Thomas Buller. 20 *Scale Lane, Hull.* 2134, P.M., *A.P.G.Sec., East and North Yorks.* January 1895.

1581 **Redway**, Captain George William. *The Knoll, Park Hill, Ealing, Middlesex.* 2094. March 1895.

1582 **Reed**, Commander George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M., *75*, P.Z., *Pr.G.W., P.Pr.G.J., Cornwall.* March 1888.

1583 **Reed**, W. H. *Hambro' Cottage, Dawley, Hayes, Middlesex.* 382. January 1893.

1584 **Reep**, John Robertson. 4 *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, 2241, P.M., *1260*, Z. June 1890.

1585 **Rees**, Frederick Howell. *Box* 2492, *Johannesburg, South African Republic.* 747 (S.C.) June 1890.

1586 **Rees**, Griffith. 58 *Hamilton Square, Birkenhead.* 477, *477.* January 1894.

1587 **Reid**, Arthur Henry, F.R.I.B. *Box* 746, *Johannesburg, Transvaal.* 711. *P.Dis.G.Sup. of W., Eastern Division, South Africa.* October 1889.

1588 **Reid**, Godfrey Forrest. *Bethlehem, Orange Free State.* 2522. May 1895.

1589 **Reid**, Harry Austin. *Box* 140 *Johannesburg, South African Republic.* 2478, P.M., *225* (S.C.), *P.D.G.Sup.W., East Division, South Africa.* June 1895.

1590 **Reid**, John Henry. *Beltona, South Australia.* 3. June 1892.

1591 **Reid**, Robert Caldwell. *Huntly Hall, Nairn, Scotland.* 575. January 1895.

1592 **Reiss**, Abraham. *Barkly East, Cape Colony.* 2252, *2252.* June 1892.

1593 **Remfry**, Frederick Ernest. *Venn, near Tavistock, Devon.* 859, 1177, 1529, P.M., *1177, P.Pr.G.W., South Wales, West Division.* January 1890.

1594 **Rendell**, Arthur Paige. *Stanley House, Horton Lane, Bradford.* 974, *302, 974.* March 1893.

1595 **Renner**, Peter Awooner. *Villa Esperance, Cape Coast, Gold Coast Colony.* 773, 1260. March 1891.

1596 **Renwick**, James. *Toowoomba, Queensland.* 775 (S.C.), 1315, P.M., *194* (S.C.), P.Z., *P.D.G.D.* May 1891.

1597 **Retallack-Moloney**, Joseph Henry. 360 *Romford Road, Forest Gate, E., London.* 2291, 2504, *933.* November 1894.

1598 **Reynolds**, Captain Cecil Edwards, R.A. *Hong Kong.* 488, 1165, 1341, P.M., *488, 1165.* October 1888.

1599 **Reynolds**, Dr. Ernest James. *Oakenrod, Lordship Lane, S.E., London.* 63, *58.* March 1895.

1600 ***Richards**, George. *P.O.B.* 440, *Johannesburg, Transvaal.* 1574, P.M., *1574,* Z. **District Grand Master.** October 1889.

1601 **Richards**, Silvester. *Alverne, Malwood Road, Balham, S.W., London.* 1415. June 1895.

1602 **Richards**, Thomas R. 68 *West Howard Street, Glasgow.* 133, *50.* May 1891.

1603 **Richardson**, Henry. 4 *Church Street, Greenwich, S.E., London.* 140, P.M. March 1892.

1604 **Richardson**, Stephen. 135, *Wirtemburg Street, Clapham, S.W., London.* 183, P.M. February 1887.

1605 **Richie**, Charles Williams. 117 *First Street, Tacoma, Washington, U.S.A.* 13. March 1895.

1606 **Rider**, Rev. W. Wilkinson. *Bethlehem, Orange Free State.* 1800, 2461. March 1894.

1607 **Riley**, Henry. *Victoria Mansions*, 28 *Victoria Street, S.W., London.* 2128. November 1894.

1608 **Riley**, Thomas. 51 *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., *600, 1001,* P.Z. March 1888.

1609 **Rideal**, George Samuel. *Box* 1130, *Johannesburg, South African Republic.* 744 (S.C.) May 1895.

1610 **Ritchie**, Surgeon-Captain J. *Cottonera Hospital, Malta.* 349, *407.* June 1893.

1611 **Ritchie**, Thomas. *Opawa, Christchurch, New Zealand.* 609, W.M. March 1890.

1612 **Robbins**, John. 57 *Warrington Crescent, Maida Vale, W., London.* 231, P.M. May 1892.

1613 **Robbins**, Joseph. 419 *Hampshire Street, Quincey, Illinois, U.S.A.* 296, P.M., *5,* P.H.P. **Chairman of Committee on Foreign Correspondence. Past Grand Master, Illinois.** January 1893.

1614 **Robbins**, Leopold George Gordon. 4 *Stone Buildings, Lincoln's Inn, W.C., London.* 10, 708, 1118, P.M., *10, 1118,* P.Z., *P.Pr.G.D.C., Oxon.* **Past Grand Deacon.** March 1890.

1615 **Roberts**, Austin. 20 *Park View, Halifax, Yorkshire.* 307, 448, P.M., *61, 448,* P.Z. March 1888.

1616 **Roberts**, Edward, M.A. *Maesinela, Caernarvon, North Wales.* 606, 1488, 1988, P.M., P.Z., *Pr.G.Sec. P.Pr.G.A.So., North Wales.* March 1894.

1617 **Roberts**, Hugh. *Emral Villa, Rhyl, Wales.* 1674, W.M., *P.P.G.St., North Wales.* Local Secretary for North Wales. March 1893.

1618 **Roberts**, James. 381 *Humffrey Street, Ballarat East, Victoria.* 114. May 1895.

1619 **Roberts**, John. *Box* 231, *Cape Town, Cape Colony.* 2379, *334, 2379.* June 1890.

1620 ***Roberts**, Richard Miles. *Beaconsfield, South Africa.* 1574, P.M., *P.Dis.G.W., Griqualand.* October 1888.

1621 **Roberts**, Thomas Harrison. 158 *Fleet Street, E.C., London.* 1538, 2502, P.M. May 1895.

1622 **Robertshaw**, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield.* 1239, P.M. January 1889.

1623 **Robertson**, Rev. Arthur George Lennox. 15 *Granville Square, W.C., London.* 617, 2329, P.M., *617,* P.Z., *P.Dis.G.Ch., Argentine Republic.* September 1887.

1624 **Robertson**, George. *Wellington, New Zealand.* 1521 (E.C.), 2 and 13 (N.Z.C.), 166 (S.C.) P.M., *Dis.G.O., Wellington* (E.C.) **Past Grand Secretary, New Zealand, Representative of the Grand Orient of Italy.** Local Secretary for Wellington, N.Z. May 1892.

1625 **Robertson**, J. Ross. 55 *King Street, W., Toronto, Canada.* 28, 369, P.M., *P.Dep.Dis.G.M., P.G.S.W., P.Dis.G.Sup., P.G.Sc.N.* **Past Grand Master of the Grand Lodge of Canada.** March 1888.

1626 **Robertson**, Major J. R. *Johannesburg, Transvaal.* 1413. June 1889.

1627 **Robins**, Rev. James W., D.D. 1821 *Merion Station, Montgomery Co., Pennsylvania, U.S.A.* 121, P.M. **Grand Chaplain, Pennsylvania.** May 1887.

1628 **Robinson**, Charles William. *Toowoomba, Queensland.* 775 (S.C.), 194 (S.C.) June 1892.

1629 **Robinson**, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford.* 1648, P.M., *302,* P.Z., *P.G.D., West Yorks.* May 1889.

1630 **Robinson**, John Blamire. *Bloemfontein, Orange Free State.* 1022. October 1893.

1631 **Robinson**, John Chesworth. *The Elms, Mollington, Chester.* 425, P.M,, *425,* P.Z., *P.Pr.G.D., P.Pr.G.J., Cheshire.* February 1887.

1632 **Robinson**, John Cutler. *P.O.B.* 61, *Hampton, Virginia, U.S.A.* 5, W.M. June 1892.

1633 **Robinson**, Robert. 109 *Oxton Road, Birkenhead.* 477, W.M., *477.* November 1893.



1634 **Robinson**, Samuel Charles West. *Darling Downs Gazette Office, Toowoomba, Queensland.* 755 (S.C.) June 1895.

1635 **Robinson**, William Fearenside. *The Borrens, Egremont, Cheshire.* 2132, W.M., 241, J. May 1892.

1636 **Rochester**, Henry. 25 *Grainger Street, W., Newcastle-on-Tyne.* 541, W.M., *24*. May 1894.

1637 **Rodda**, Rev. E. 25 *Smith Street, Fitzroy, Victoria.* **Past Grand Warden, Past Grand Chaplain, Victoria.** June 1892.

1638 **Rodriguez**, Francisco de Paula. 55 *Calle Habana, Havana, Cuba.* Lodge Hijos de la Viuda. **Chairman of Committee on Foreign Correspondence, Cuba.** May 1893.

1639 ***Roffey**, James Richards. *Point Durban, Natal.* 1937. March 1889.

1640 **Rollason**, Walter Herbert. 9 *Mary Street, St. Paul's, Birmingham.* 887. June 1893.

1641 **Rolls**, Herbert Joseph. *Buckhurst Lodge, Kidbrooke Park Road, Blackheath, S.E., London.* 1728, P.M. January 1892.

1642 **Ronaldson**, Rev. W. *Wellington, New Zealand.* 844, P.M., *844*, Z. **Grand Secretary, N.Z.** May 1888.

1643 **Room**, J. H. *Launceston, Tasmania.* **Past Provincial Grand Master.** May 1895.

1644 **Rooth**, Edward. *Pretoria, South African Republic.* 1747. June 1894.

1645 ***Roper**, John. *Kirkby Lonsdale, Westmoreland.* 1074. March 1893.

1646 **Rosa**, John C. *P.O.B. 2029, Johannesburg, South African Republic.* November 1894.

1647 **Rosher**, Charles Henry. *National Liberal Club, S.W., London.* 1777. October 1895.

1648 **Ross**, George. *Railway Station, Maryborough, Queensland.* 752 (S.C.), P.M., *246* (S.C.), P.Z. October 1895.

1649 **Ross-Johnson**, Dennis. *Wayside, Peperharow Road, Godalming, Surrey.* 150, P.M., *150*, *P.D.G.Sup.W., Madras.* October 1893.

1650 **Rowell**, William Woodman. *Sunnie Bank, Chipping Norton, Oxfordshire.* 1036. March 1894.

1651 **Rowland**, W. H. *Inverell, New South Wales.* 48, P.M. May 1895.

1652 **Rowley**, Walter, M.I.C.E., F.S.A., F.G.S. *Alderhill, Meanwood, Leeds, Yorks.* 289. March 1888.

1653 **Rowsell**, Alfred William. *Pietermaritzburg, Natal.* 1665, P.M., *1665*, P.Z. October 1889.

1654 ***Roy**, Robert. 83 *Kensington Gardens Square, W., London.* 1118, 1492, P.M., *1118*, *P.Pr.G.Pt., Cambridgeshire.* November 1888.

1655 **Royds**, H. B. *Emmet Downs, Isisford, Rockhampton, Queensland.* 2207, P.M., *908*. January 1895.

1656 **Ruddock**, John Waring. 41 *St. Andrew's Drive, Pollokshields, Glasgow.* 233, 571, 579, 581, 772, W.M., *50*, P.J. **Grand Steward.** May 1892.

1657 **Ruhland**, John William. 15 *Hollis Street, Halifax, Nova Scotia.* 14, *7*. **Past District Grand Master, Past Grand High Priest, Nova Scotia.** October 1889.

1658 **Rush**, D. B. *Modder River, Kimberley, South Africa.* June 1888.

1659 **Rush**, Sub-conductor John Shipman. *Ordnance Lines, Madras.* 1198, 2532, P.M., *1198*, P.J., *P.D.G.D.C., P.D.G.S.B.* (R.A.), *Burma.* January 1895.

1660 **Rushton**, Frederick Thomas. 14 *New Inn, Strand, W.C., London.* 8, 263, P.M., *283*, *771*, P.Z. **Past Grand Steward.** June 1895.

1661 **Rushton**, W. H. *Eastern Jumna Canal, Delhi, India.* 413. June 1895.

1662 **Russell**, Capt. Benjamin Hill. *Westgate, Grantham.* 362, P.M., *362*, *442*, P.Z., *P.P.G.A.D.C., P.P.G.S.B.* (R.A.), *Northants and Hunts, P.G.J., Lincolnshire.* November 1893.

1663 **Russell**, Herbert Henry Anson. *Brisbane, Queensland.* 103, 283 (I.C.), *908*. January 1892.

1664 **Rustomjee**, Heerjeebhoy Manackjee, J.P. 18 *Chowringhee Road, Calcutta.* 67, 229, 2037, P.M., *234*, *486*, P.Z., *P.Dis.G.W., Dis.G.Sec., Dis.G.Sc.E., Bengal.* Local Secretary for Bengal. January 1890.

1665 **Ryan**, William. 834 *West Grace Street, Richmond, Virginia.* 9, *9*, *Dis.Dep.G.M., Virginia.* October 1891.

1666 **Ryder**, Bennett H. *Pitt Street, Sydney, New South Wales.* 181. June 1894.

1667 **Rymer**, J. Sykes. 17 *Park Place, York.* 236, P.M., *236*, P.Z., *P.Pr.G.R., P.G.H., North and East Yorkshire.* November 1888.

1668 **Sackville-West**, Colonel the Hon. William E. *Lime Grove, Bangor, Wales.* May 1893.

1669 **Sadler**, William G. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

1670 **Salmon**, Robert George. 21 *Wentworth Place, Newcastle-on-Tyne.* 406, P.M., *409*, P.Z., *P.Pr.G.A.D.C., Northumberland.* January 1890.

1671 **Salwey**, Theophilus John. *Guildhall, Ludlow, Salop.* 611, *262*. November 1891.

1672 **Sanders**, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *St. Martin's Vicarage, Leicester.* 360, 1764, 1911, P.M., *360*, P.Z., *P.Pr.G.Ch. and P.P.G.J., Northants. and Hunts.* **Past Grand Chaplain and Past Grand Sojourner, England.** January 1890.

1673 **Sanderson**, Charles Edward Fenwick. *Kuala Lampur, Selangor, Straits Settlements.* 2337, P.M., *508*. October 1894.

1674 **Sansom**, Philip. 42 *Currie Street, Adelaide, South Australia.* 1, P.M., *4*, P.Z. **Past Grand Warden, Past Grand Haggai, South Australia.** October 1890.

1675 **Sare**, George Watford. *Hamilton, via Auckland, New Zealand.* 12, P.M. November 1892.

1676 **Saunders**, John. *Sea Cliff House, near Cape Town, South Africa.* 398, 420 (S.C.), P.M., *P.Pr.G.Sup., Cape of Good Hope* (S.C.) October 1888.

1677 **Saunders**, Sibert. *The Bank, Whitstable, Kent.* 1915, P.M., *31*, *2099*, P.Z., *P.Pr.G.Reg., P.G.J., Kent.* November 1887.

1678 **Saunders**, William John H. *P.O.B.* 537, *Grand Haven, Michigan, U.S.A.* 139, P.M. May 1887.

1679 **Sawkins**, Arthur Wise. *Rondebosch, Cape Town.* 2220, *334*. January 1892.

1680 **Sayers**, C. R. *Admiralty, S.W., London.* 1076. November 1890.

1681 **Sayers**, E. J. F. *Geelong, Victoria.* 5. **Past Grand Steward, Victoria.** May 1895.

1682 **Scarth**, Alfred. 9 *Ash Grove, Victoria Road, Headingly, Leeds.* 289, P.M. May 1893.

1683 **Schiller**, Ferdinand P. M. 7 *Furnival's Inn, Holborn, E.C., London.* 357. June 1891.

1684 **Schneider**, Alfred Frederick. *Johannesburg, South African Republic.* 2130, *2313*. October 1895.

1685 **Schnitger**, Ferdinand Fritz. 21 *Shakespeare Street, Newcastle-on-Tyne.* 541, 594, 2260, P.M., *24*. October 1889.

1686 **Schofield**, Frederick William. *Chappel House, Chipping Norton, Oxfordshire.* 1036. May 1893.

1687 **Schott**, Charles Jacob. 44 *Laisteridge Lane, Bradford, Yorks.* 302, *302*. November 1888.

1688 **Schroeder**, Gustav Georg Friedrich. *Box* 28, *Krugersdorp, South African Republic.* Libertas Lodge (D.C.) October 1894.

1689 **Schulman**, Isaac. *Box* 123, *Johannesburg, South African Republic.* 2478, *225* (S.C.) March 1895.

1690 **Schultz**, Edward T. 11 *South Howard Street, Baltimore, Maryland, U.S.A.* 13, P.M. **Past Grand Warden and Past Grand Deputy High Priest, Maryland.** June 1888.

1691 **Schuster**, Claud. *Oatlands, Alderley Edge, Cheshire.* 357. June 1890.

1692 **Scott**, James Alfred Speirs. 28 *Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* 1427, *481*. November 1889.

1693 **Scott**, Rev. John Hubert, M.A. *Rectory, Spitalfields, E., London.* 170, P.M., *170*, H., *P.Pr.G.Chap., Dorset.* January 1891.

1694 **Scott**, Mark. *Micklegate, Selby, Yorks.* 566, P.M., *P.Pr.G.W., North and East Yorks.* May 1892.

1695 **Scott**, Thomas. *Nelson, New Zealand.* 735, 1927 (E.C.), 40 (N.Z.C.), P.M., *157* (S.C.) Local Secretary for Nelson. May 1892.

1696 **Scott**, William George. *Winnipeg, Manitoba, Canada.* 1, P.M. **Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba.** May 1887.

1697 **Scott**, William H. 283 *Westminster Street, Providence, Rhode Island, U.S.A.* 36, W.M., *1*. June 1889.

1698 **Scot-Hall**, Rev. William E. *Oxford Union Society, Oxford.* 1672. March 1893.

1699 **Scurrah**, William Alfred. 12 *Rutland Street, Regent's Park, N.W., London.* 167, 1774, 2048, 2206, 2271, P.M., *749*, *2048*, P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Middlesex.* March 1890.

1700 **Seabrook**, Alfred William. *New Ballard Road, Bombay.* 490 (S.C.), P.M., 154 (S.C.), P.Z., *P.Sub.G.M., India* (S.C.), *P.Pr.G.H., India* (S.C.) March 1894.

1701 **Seager**, Herbert West. *Hampton Court, Middlesex.* 2183, P.M. January 1895.

1702 **Seamon**, William Henry. *Rolla, Missouri, U.S.A.* 60 (Va.C.), 213, *50* (Va.C.), *32*, H.P. May 1890.

1703 **Sears**, John M. *Memphis, Tennessee, U.S.A.* P.M. Local Secretary for Tennessee. March 1892.

1704 **Seay**, George E. *Gallatin, Tennessee, U.S.A.* 94, P.M. March 1894.

1705 **Seehoff**, Meyer. *Krugersdorp, South African Republic.* Lodge Libertas. W.M. October 1895.

1706 **Selzer**, Andreas. *Delport's Hope, Griqualand, South Africa.* 1417, P.M., *1417*, Z. October 1888.

1707 **Servin**, Abram F. 31 *Nassau Street, New York.* 454, *8*. May 1895.

1708 **Setna**, S. D. *Hong Kong.* 1165, 618 (S.C.) May 1889.

1709 ***Seymour**, John. *Dunkeld, Newland's Park, Sydenham, S.E., London.* 19. May 1890.

1710 **Sexton**, George. *Scott Street, Newcastle, New South Wales.* 15. October 1894.

1711 **Shackles**, George Lawrence. 7 *Land of Green Ginger, Hull.* 1511, P.M., *1511*, P.Z., *P.Pr.G.D., P.Pr.G.R., North and East Yorkshire.* Local Secretary for the North and East Ridings of Yorkshire. May 1887.

1712 **Sharpe**, Wallace William Jessopp. *Albany Road, Falmouth.* 75, 2369. January 1892.

1713 **Shaul**, Henry William. *Box* 2014, *Johannesburg, South African Republic.* 744 (S.C.), *245* (S.C.) January 1895.

1714 **Shaver**, George David, M.D. 952½ *Pacific Avenue, Tacoma, Washington, U.S.A.* 22, P.M., *4*. **Grand Marshall, Washington.** January 1894.

1715 **Shaw**, Robert Barclay. 94 *Commerce Street, Glasgow.* 3 bis, 607, 772, *50*. June 1895.

1716 **Shaw**, Thomas. *Box* 28, *Johannesburg, South African Republic.* 799 (S.C.), *245* (S.C.) January 1895.

1717 **Shedden**, Duncan J. *Highfield, Dixon's Green, Dudley, Worcestershire.* *539.* November 1894.

1718 **Sheffield**, Major Frank. *Palaspai, Daleham Gardens, Hampstead, N.W., London.* 2029, W.M. June 1894.

1719 **Sheldon**, Thomas Steele, M.B , F.R.A.S. *Parkside Asylum, Macclesfield, Cheshire.* 533, P.M., *533,* P.Z., *Pr.G.W., Pr.G.Sd.B.* (R.A.), *Cheshire, P.Pr.G.Stwd., Somersetshire.* October 1892.

1720 **Shelton**, Rev. Edward Stanley. *The Manse, Chislehurst, Kent.* 599. May 1894.

1721 **Shephard**, Walter. *Fernbank, Louth, Lincolnshire.* 712, P.M., *712,* P.Z., *P.P.G.D., P.P.G.So.* Local Secretary for Lincolnshire. May 1889.

1722 **Shepherd**, Edward L. *The Lindens, Abingdon, Berkshire.* 945, P.M., *340, 945,* P.Z., *P.P.G.W., Berkshire.* November 1893.

1723 **Shepherd**, John. 129 *Brockley Road, Brockley, S.E., London.* 140, P.M. March 1893.

1724 **Shepherd**, William. 219 *Lewisham High Road, S.E., London.* 140. June 1894.

1725 **Sheppard**, William Fleetwood, M.A., LL.M. 2 *Temple Gardens, Temple, E.C., London.* 859, *859, P.Pr.G.St., Cambridgeshire.* November 1889.

1726 **Shepperd**, James Alfred. *Pilton, Clifton, Queensland.* 2419. March 1895.

1727 **Sherman**, William Ross. 46 *Custom House Street, Providence, R.I., U.S.A.* 30, P.M. May 1893.

1728 **Shirk**, George H. *Hanover, Pennsylvania.* 348, *199, Dis.Dep.G.M., Pennsylvania.* October 1891.

1729 **Shirley**, Horatio Henry. *Claridge's Hotel, Brook Street, W., London.* 1941, P.M., *2,* P.Z. June 1891.

1730 **Shirrefs**, Robert Archibald. 571 *Madison Avenue, Elizabeth, New Jersey, U.S.A.* 33, *6.* Local Secretary for New Jersey. May 1895.

1731 **Short**, William Henry. *Nelson, New Zealand.* 40, W.M. October 1892.

1732 **Shread**, George. *Cambridge House, Trinity Road, Birchfield, Aston, Birmingham.* 482, 1782, *1016,* Z., *P.G.D., Warwicks.* May 1893.

1733 **Shyrock**, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* **Grand Master of Maryland.** May 1890.

1734 **Shumate**, William L. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.

1735 **Shurmur**, William. *Riverside Works, Upper Clapton, N.E., London.* 2374, P.M., *2374,* P.Z. *P.P.G.Treas., Essex.* June 1893.

1736 **Shutte**, Richard Francis. *Barkly West, South Africa.* 1417. October 1894.

1737 **Side**, Arthur Orsini. 6 *Cross Street, Kennington Park, S.E., London.* 183, W.M. May 1893.

1738 **Sidwell**, Rev. H. Bindley, B.A. *Middelburg, South African Republic.* 794 (S.C.) March 1894.

1739 **Silberbauer**, Charles Frederick. Registrar Eastern Districts Court. *Grahamstown, Cape Colony.* Goede Hoop Lodge. 828, J.W. October 1891.

1740 **Silberbauer**, Conrad Christian. *P.O.B. 263, Cape Town, South Africn.* Goede Hoop Lodge (D.C.), *334.* March 1889.

1741 **Simmonds**, Professor Peter Lund. *The Charter House, E.C., London.* 141, 192, 554, 1159, P.M., *554, 1159,* P.Z. January 1888.

1742 **Simmons**, L. 35 *Little Queen Street, W.C., London.* 185. May 1894.

1743 **Simonsen**, Sophus Heimann. *St. Kiobmagergade* 14, *Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June 1887.

1744 **Simpson**, John. *South Mount, Cameron, Tasmania.* 4. June 1891.

1745 **Simpson**, Robert Arthur. *Germantown, via Calcairn, New South Wales.* 174, 212, P.M. **Past Grand Deacon, New South Wales.** November 1894.

1746 **Sinclair**, Hugh William. 408 *Collins Street, Melbourne, Victoria.* 110, 141, P.M., *17,* J. Local Secretary for Melbourne. October 1895.

1747 **Singleton**, Richard Harrison. *Horton Street, Halifax, Yorks.* 61. June 1889.

1748 **Singleton**, William R. *Masonic Temple,* 909 *F. Street, N.W., Washington, U.S.A.* **Grand Secretary of the Grand Lodge of the District of Columbia.** September 1887.

1749 **Sissons**, William Harling. *Barton-on-Humber, near Hull.* 1447, *D.P.G.M. Lincolnshire.* **Grand Superintendent, Lincolnshire, Past Grand Assistant Director of Ceremonies Past Grand Sword Bearer** (R.A.) March 1893.

1750 **Skelton**, Richard George. *Rosevale, Fassifern, Queensland.* 808 (S.C.), P.M., *190* (S.C.) March 1895.

1751 **Slack**, Arthur William. *Beechwood, Buxton, Derbyshire.* 654, 1688, P.M., *62,* Z., *P.Pr.G.R., Derbyshire, Pr.G.R.* (R.A.), *East Lancashire.* January 1891.

1752 **Slager**, Samuel. 125 *Court Street, Memphis, Tennessee, U.S.A.* May 1895.

1753 **Slicer**, Walter. *Main Street, Bingley, Yorks.* 439, *387.* June 1894.

1754 **Sloan**, Archibald Nevins. *Chattanooga, Tennessee, U.S.A.* P.M. **Grand Warden, Tennessee.** March 1892.

1755 **Smallman**, Monterville Dillon. *McMinnville, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1756 **Smit**, Nicholaus Jacobus. *Krugersdorp, South African Republic.* Star of the Rand Lodge. May 1891.

1757 **Smith**, Lieut. Arthur Murray, R.A. *Rawal Pindi, India.* 1960, *1960.* January 1894.

1758 **Smith**, Benjamin Arthur, M.A., LL.M. 4 *Middle Temple Lane, Temple, E.C., London.* 523, P.M., *1560*, P.Z., *P.Pr.G.W.*, *P.Pr.G.Std.B.*, *Pr.G.Reg.* (R.A.), *Leicester and Rutland.* May 1888.

1759 **Smith**, Benjamin Edwin. *Office of Inspector General of Ordnance, Madras.* 1198. October 1894.

1760 **Smith**, Charles. 65 *Birdhurst Rise, South Croydon, Surrey.* 19. October 1895.

1761 **Smith**, Charles Winlove. 50 *High Street, King's Lynn, Norfolk.* 107, *107.* October 1891.

1762 **Smith**, Edward. 10 *Ligar Street, Ballarat, Victoria.* 114. January 1894.

1763 **Smith**, Frederick Washington. *North Pine, Brisbane, Queensland.* 908, 2419. May 1894.

1764 **Smith**, James. *Commercial Bank House, Dumfries, N.B.* 53, 140, 63, P.M., *174*, J., *Pr.G.Treas.*, *Dumfriesshire.* October 1891.

1765 **Smith**, John, B.E., A.M.I.C.E. *County Surveyor, Ballinasloe, Ireland.* 137, P.M., *101.* March 1892.

1766 **Smith**, General John Corson. 65 *Sibley Street, Chicago.* 274, P.M., *51*, P.H.P. **Past Grand Master, Grand Lodge of Illinois.** May 1889.

1767 **Smith**, John Moore, F.S.I. *Rokeby House, Stratford, E., London.* 2291, 2513. October 1894.

1768 **Smith**, Milton. 5, *Holmdale Road, W. Hampstead, N.W., London.* 19. May 1893.

1769 **Smith**, Montague Howard. 1 *Norwood Villa, Sansome Walk, Worcester.* 280, *280.* March 1895

1770 **Smith**, Robert John. 61 *Albion Street, Leeds.* 1042, *364*, *1042.* November 1892.

1771 **Smith**, Samuel Robert. *Camp Reserve, Castlemaine, Victoria.* 91. May 1895.

1772 **Smith**, Thomas. *Inellan, Cavendish Road, Sutton, Surrey.* 30, P.M. January 1894.

1773 **Smith**, Thomas Joseph. *Box* 835, *Jonannesburg, Transvaal.* Star of the Rand Lodge. March 1891.

1774 **Smith**, William Crawford. *Nashville, Tennessee, U.S.A.* P.M., P.H.P. March 1892.

1775 **Smith**, William George. *Rockville, Manor Hill, Sutton Coldfield.* 473, W.M., *587.* June 1892.

1776 **Smith**, William Henry. *Glencoe, Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) May 1891.

1777 **Smithies**, William Edward. *Springfield, Elland, Yorkshire.* 1231, P.M., *1283*, P.Z. *P.P.G.D.* *P.P.G.St.B.* (*R.A.*), *W. Yks.* October 1888.

1778 **Smithson**, Sam. *Box* 28, *Johannesburg, South African Republic.* 591 (S.C.), 799 (S.C.) March 1895.

1779 **Smyth**, William Henry. *Elkington Hall, Louth, Lincolnshire.* **Provincial Grand Master, Lincolnshire.** May 1890.

1780 **Smythson**, Reginald M. *Lombardy House, Guernsey.* 168, P.M., *243*, P.Z., *P.G.Sec.* January 1895.

1781 **Snelling**, William Walton. 29 *Lancaster Road, Stroud Green, N., London.* 1541, P.M. March 1893.

1782 **Snow**, Francis Hugh. 29 *Grenfell Street, Adelaide, South Australia.* 38, *4.* June 1892.

1783 **Snowball**, Fitzgerald. *Town Hall Buildings*, 120 *Swanston Street, Melbourne, Victoria.* 752 (E.C.) June 1892.

1784 **Snowball**, Oswald Robinson. 19 *Queen Street, Melbourne, Victoria.* P.M. June 1892.

1785 **Soderberg**, Henry. *South Mount College, Monckton, Jarrow-on-Tyne.* 1119, P.M., *1119*, P.Z., *P.P.G.D.C.*, *P.P.G.P.* (R.A.), *Durham.* June 1891.

1786 **Soldano**, L. *Sentier, Switzerland.* Lodge La Constance. May 1895.

1787 **Somerville**, Robert, jun. *Avondale Place, Kirkintilloch, Glasgow.* 384, P.M., *50.* March 1889.

1788 **Songhurst**, William John. 9 *Cromwell Place, Highgate, N.W., London.* 227, P.M., *7.* January 1894.

1789 **South**, Benjamin Herbert. *Grahamstown, Cape.* 651 (S.C.), P.M., *118* (S.C.), P.Z. March 1895.

1790 **Southwell**, William Lascelles. *Ashbury Hall, Bridgnorth, Salop.* 262, 1621, *P.Pr.G.W.*, *Salop.* May 1889.

1791 **Spafford**, Frederick Angier. *Flandreau, South Dakota, U.S.A.* 11, P.M., *19.* May 1895.

1792 **Spalding**, John Tricks. 22 *Villa Road, Nottingham.* 1909, P.M., *1909*, P.Z., *P.Pr.G.W.*, *P.Pr.G.A.So.*, *Notts.* May 1894.

1793 **Sparks**, Alfred. 91 *Strand, W.C., London.* 1987. May 1895.

1794 **Sparks**, Henry James. *East Bilney Hall, East Dereham, Norfolk.* 996, P.M., *996*, P.Z., *P.D.D.G.M.*, *Bengal*, *P.P.G.W.*, *P.P.G.J.*, *Norfolk.* March 1893.

1795 **Spica**, Guglielmo Carlo. *Plane Creek, Mackay, Queensland.* Lodge Sphinx, Cairo. May 1894.

1796 **Spiers**, James. *Masonic Hall, Toowoomba, Queensland.* 677, 763, 775 (S.C.), P.M., *194*, *205*, (S.C.), P.Z., *Dep.Dis.G.M.*, *Prov.G.H.* Local Secretary for Queensland. January 1891.

1797 **Sprague**, Israel Barnard Baldwin. 255 *Sherman Street, St. Paul, Minn., U.S.A.* 5, P.M. May 1893.

1798 **Sprinz**, Robert. *Box* 991, *Johannesburg, Transvaal.* 744 (S.C.) October 1890.

1799 **Spurgeon**, Clement. 54 *New Broad Street, E.C., London.* 45, 2318, 2501, *1365*, *P.G.O.*, *Essex.* January 1895.

1800 **Staley**, Thomas Peace, F.S.A., F.Z.S. 2 *Fenchurch Avenue, E.C., London.* 1464, P.M. June 1895.

1801 **Stanley**, Frederick. *Rokeby, Edgar Road, Margate.* 127, P.M. May 1888.

1802 **Stapylton-Adkins**, George. *Barkly East, Cape Colony.* 2252, P.M., *2252*, J. October 1889.

1803 **Starkey**, John W. *Gas Office, La Valetta, Malta.* 349, P.M., *407*, P.Z., *P.Dis.G.Sec.*, *Dep.D.G.M.*, *D.G.H.*, *Malta.* Local Secretary for Malta. January 1888.

1804 **Staton**, James W. *Brooksville, Kentucky.* P.M. **Grand Master, Kentucky.** March 1889.

1805 **Statter**, William Aked. *Thornhill House, Wakefield, Yorks.* 154, P.M., *154*, P.Z. March 1890.

1806 **Stauffer**, William Ferdinand. *Garfield Cottage, Garfield Road, Chingford, Essex.* 19. May 1893.

1807 **St. Clair**, Ernest. 48 *Hatton Garden, E.C., London.* 14, 2060, P.M. **Past Grand Steward.** May 1895.

1808 ***Steavenson**, Joseph, B.A. *High Court, Madras.* 150, 273, 1198, P.M., *150, 1198*, P.Z., *P.D.G.W., Madras.* January 1893.

1809 **Steeds**, Herbert William Pilditch. *Barberton, Transvaal.* Jubilee Lodge (D.C.), W.M., *220* (S.C.) October 1891.

1810 **Steele**, Lawrence. *Lime Wood, Hill Lane, Southampton.* 359, W.M. November 1891.

1811 **Steen**, J. Dunbar. *Wolverhampton.* 526, P.M., *A.Pr.G.Sec., Staffords.* October 1894.

1812 **Steer**, H. A. *Kenmore, Rhyl.* 1674, P.M., *721*, P.Z., *P.Pr.G.W., North Wales; P.Pr.G.A.So., Cheshire.* January 1888.

1813 **Stephens**, Samuel George. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z., *P.D.G.S.B.* October 1895.

1814 **Stern**, George Belleville. *Ottoshoop, Malmani Gold Fields, South African Republic.* 2089, *2134.* June 1892.

1815 **Stettinus**, John L. *Cincinnati, Ohio, U.S.A.* 356, P.M. November 1891.

1816 **Stevens**, Albert Clark. Editor "Broadstreet's Journal," *New York.* 88, *33.* May 1895.

1817 ***Stevens**, Daniel Collenette, F.R.G.S., F.R.C.I. *Box 215, Pretoria, South African Republic.* 1409. May 1889.

1818 ***Stevens**, Frank. *Cantonment, Vizianagram, Vizagapatam, Madras.* 150, 633, P.M., *150.* March 1895.

1819 **Stevens**, George. *Royal Arsenal, Woolwich.* 19. May 1893.

1820 **Stevens**, Henry. *Hazeldene, Ashburton, South Devon.* 2189, *710.* January 1889.

1821 **Stevens**, James. *Evelyn, Catford, S.E., London.* 720, 1216, 1426, P.M., *720, 771*, P.Z. January 1889.

1822 **Stevens**, John William, A.R.I.B.A. 21 *New Bridge Street, E.C., London.* 2234. June 1891.

1823 **Stevenson**, Frederick King. *Sunnyside, Belgrave Road, Birkdale, Southport.* 537, P.M., *537*, P.Z., *P.Pr.G.S.B., P.Pr.G.J., Cheshire.* November 1892.

1824 **Stevenson**, John Dunlop. *Perth, Western Australia.* 485, P.M. October 1894.

1825 **Stewart**, Basil. *Clovelly Villa, Colworth Road, Leytonstone, Essex.* 1278, 2411, P.M., *534*, P.Z. May 1894.

1826 **Stewart**, C. Nigel. *Stand Farm, Hoylake, Cheshire.* 2375, P.M. June 1894.

1827 **Stewart**, Thomas P. 1 *Clarence Place, London Road, Reading, Berks.* 1101, P.M., *P.P.G.D.C., Berks.* January 1893.

1828 **Stewart**, William Edward, F.R.C.S. 16 *Harley Street, Cavendish Square, W., London.* 143, P.M., *Pr.G.W., Buckinghamshire and Berkshire.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.), **England.** January 1888.

1829 **Stigling**, Adelbertus Jacobus. *Hopefield District, Malmesbury, Cape Colony.* Lodge San Jan (D.C.) January 1892.

1830 **Stillson**, Henry Leonard. *Bennington, Vermont, U.S.A.* 13, P.M., *39.* March 1892.

1831 **Stiven**, James. *c/o Spencer & Co., Mount Road, Madras.* 150, P.M., *150*, P.Z., *P.D.G.W., P.D.G.H., Madras.* June 1893.

1832 **St. John**, Louis Frederick. *Newlands, West Hill, Hastings.* 1184, W.M. May 1894.

1833 **Stocker**, Anthony Eugene, A.M., M.D. 2212, *Fitzwater Street, Philadelphia, U.S.A.* 134, P.M., *169*, P.H.P. May 1888.

1834 **Stokes**, Horace A. *Granville, Ohio, U.S.A.* 405. May 1888.

1835 **Stone**, Job Eagles. *Toowoomba, Queensland.* 1315. October 1894.

1836 **Stopher**, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., *52*, P.Z., *P.Pr.G.W., Hampshire and Isle of Wight.* January 1888.

1837 **Storr**, Edwin. 97 *Lewin Road, Streatham, S.W., London.* 167, P.M., *704, 749*, P.Z. March 1888.

1838 **Strasser**, Solomon. 9 *and* 11 *Green Street, Albany, New York, U.S.A.* 3, P.M., *5.* **Past Grand Steward, New York.** November 1888.

1839 **Street**, F. J. 19 *Loraine Place, Holloway Road, N., London.* 180, P.M. October 1895.

1840 **Strieby**, George Howard. *Charters Towers, Queensland.* 1546. January 1894.

1841 **Stringfellow**, F. J. *Crewkerne, Somersetshire.* 814. *P.Pr.G.Std.B., Somerset.* June 1892.

1842 **Stroud**, W. *Launceston, Tasmania.* **Past Deputy Grand Secretary.** May 1895.

1843 **Stuart**, Captain Andrew Mitchell, R.E. *Maulside, Farquhar Road, Upper Norwood, S.E., London.* 1826, P.M. November 1894.

1844 **Sturgeon**, H. J. *Ivy Bank, St. Mary's Road, Tonbridge, Kent.* 429, P.M., *429*, Z., *P.Pr.G.S.B., Kent.* November 1892.

1845 **Subramanyam**, N. Barrister at Law, 2nd Judge Small Cause Court. *The Luz, Madras.* 150, 2031, P.M., *150, P.Dis.G.Reg., Madras.* June 1893.

1846 **Sudlow**, Robert Clay. *Snow Hill Buildings, E.C., London.* 263, P.M., *28*, P.Z. **Past Grand Standard Bearer, Past Depuy Grand Director of Ceremonies** (R A.) October 1892.

1847 **Sulley**, Philip, F.R.H.S. *Parkhurst, Dumfries, N.B.* 53, 63, 477 (E.C.), P.M., *174.* May 1892.

1848 **Summerhill**, Dr. T. H. *Bodfur, Rhyl, North Wales.* 1143, 1674, P.M., *606, P.G.D.C., North Wales.* October 1892.

1849 **Sumner**, Reginald Philip. *Clovelly, Wotton Hill, Gloucester.* 839, P.M., *839*, P.Z. *P.G.W. Gloster.* January 1895.

1850 **Sumner**, William Thomas. *c/o Vest and Co., Mount Road, Madras.* 1198, P.M., *1198.* June 1892.

1851 **Sutherland**, William G. *P.O.B. 74, Pretoria, South African Republic.* 770 (S.C.) March 1894.

1852 **Sutton**, S. John. *Darabe, via Emtento, Tembuland, South Africa.* October 1894.

1853 **Swann**, Major John Sackville. *Seaton, Devon.* 847, 1181, P.M., *847, 1181*, P.Z., *Pr.G.W., P.Pr.G.J., Devon.* October 1894.

1854 **Swift**, Henry. *Kimberley, South Africa.* 1409. June 1888.

1855 **Swinburne**, George. *Planet Chambers, 8 Collins Street, E., Melbourne, Victoria.* 847. October 1891.

1856 **Swinden**, Francis George. *27 Temple Street, Birmingham.* 887, P.M., *254, 587*, P.Z., *P.P.G.D., P.Pr.G.W., P.G.Sc.E., Warwicks.* January 1893.

1857 **Swinn**, Charles. 125 *Upper Moss Lane, Manchester.* 1633, 2387, P.M., *204*, P.Z., *P.Pr.G.S.B.* (R.A.), *East Lancashire.* June 1894.

1858 **Symons**, H. W. *MacArthur Street, Ballarat, Victoria.* 10, *10.* January 1894.

1859 **Tagart**, John Edward Robinow. *Nanaimo, British Columbia, Canada.* 18. November 1893.

1860 **Tailby**, William. 89 *Herbert Road, Plumstead, Kent.* 13, P.M., *13*, P.Z. May 1893.

1861 **Tapper**, Thomas, jun. *Canton, Massachusetts, U.S.A.* Blue Hill L., Mount Zion Chap. May 1893.

1862 **Tarr**, Joseph Davenport Elliott. 27 *Criffel Avenue, Telfourd Park, Streatham, S.W., London.* 183, P.M. January 1893.

1863 **Tate**, John. *Fintona, Karachi, India.* 767, 873, 1508, P.M., *72* (S.C.), P.Z., *P.D.G.W., Bombay.* October 1893.

1864 **Taubman**, Edward Teare. *Aberdeen, South Dakota, U.S.A.* 38, P.M., *14.* May 1895.

1865 **Taylor**, Charles Clement Jennings. *P.O.B.* 61, *Port Elizabeth, South Africa.* 1409, *153* (S.C.) March 1889.

1866 **Taylor**, Frederick Isaac. *Jericho, Toowoomba, Queensland.* 775 (S.C.) March 1895.

1867 **Taylor**, G. J. 49 *Lorne Road, Brixton, S.W., London.* 180, P.M. March 1895.

1868 **Taylor**, George. *Bracebridge House, Kidderminster, Worcestershire.* 377, 560, 1874, P.M., *377*, P.Z., *P.Pr.G.W., Pr.G.Sec., Worcestershire.* **Past Grand Standard Bearer.** November 1888.

1869 ***Taylor**, George William, A.I.N.A. 19 *Breakspeare's Road, St. John's, S.E., London.* 171, *140.* October 1889.

1870 **Taylor**, Hugh. *Hillside, Brighton Road, Sutton, Surrey.* 1347. March 1893.

1871 **Taylor**, John, J.P., F.L.S., F.C.S. 15 *Lucius Street, Torquay.* 328, 1402, 2394, P.M., *328*, P.Z. January 1888.

1872 **Taylor**, T. G. *Duke's Road, Douglas, Isle of Man.* 2197, 2358, *1242, P.A.G.Sec., Isle of Man.* March 1894.

1873 **Taylor**, Warwick Buckland. *Cecil Plains, Dalby, Queensland.* 775 (S.C.), *194* (S.C.) October 1893.

1874 **Taylor**, William. *Yacht Hotel, Torquay.* 328, P.M., P.Z., *P.Pr.G.D.C., Devon.* November 1891.

1875 **Taylor-Mitchell**, William. *Armenian Street, Blacktown, Madras.* 1198, *1198.* October 1894.

1876 **Templeton**, A. N. *Hyderabad, Deccan, India.* 569 (S.C.), P.Sub.M., 1406, P.M., *159* (S.C.), P.Z. October 1894.

1877 **Terry**, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* **Past Grand Sword Bearer, England.** June 1888.

1878 **Tesseyman**, William. *Land of Green Ginger, Hull.* 27, P.M., *P.Pr.G.Sup.W., North and East Yorks.* May 1887.

1879 **Thacker**, J. *Hay, New South Wales.* 37. May 1895.

1880 **Thackray**, Frederick Bayliss. *St. Andrew's House, Huntingdon.* 373. October 1893.

1881 **Tharp**, Henry Walter. 172 *Romford Road, Strafford, Essex.* 49. May 1895.

1882 **Tharp**, William Anthony. *Norton House, Highstone, Leytonstone, Essex.* 49. May 1895.

1883 **Thomas**, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November 1887.

1884 **Thomas**, Rev. Hugh. 6 *Upper Westbourne Terrace, W., London.* 1849, *384, P.Pr.G.Chap., North Wales.* October 1891.

1885 **Thomas**, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 38, P.M. **Past Assistant Grand Secretary, Past Grand Lecturer, South Australia.** May 1889.

1886 **Thomas**, J. J. *Homeleigh, Randolph Road, Maida Vale, W., London.* 753, 2150, 2421, P.M., *749, 753*, P.Z. November 1894.

1887 **Thomas**, John Douglas. *State School, Mackay, Queensland.* 1554. October 1895.

1888 **Thomas**, Richard Griffith. *Victoria Hotel, Menai Bridge, North Wales.* 1113, P.M., *384, P.Pr.G.Pt., Pr.G.A.So., North Wales.* May 1894.

1889 **Thomas**, Samuel. *Belrise, Cleveland Road, Torquay, Devon.* 328. March 1894.

1890 **Thomas**, W. E. *Ballarat, Victoria.* 40. January 1894.

1891 **Thomas**, William. 107 *Talbot Road, Westbourne Park, W., London.* 2045, 2168, 2222, P.M., *173, 177*, P.Z. June 1894.

1892 **Thomas**, William Kingdon. 42 *Triangle, Clifton, Bristol.* 68, 1755, P.M., *68*, P.Z., *Pr.G.Sup.W., Somerset.* June 1891.

1893 ***Thomson**, Andrew. *Middle Crescent, Middle Brighton, Victoria.* 752 (E.C.), 120 (V.C.), P.M., *9* (V.C.), P.Z. **Past Grand Deacon, Past Grand Director Ceremonies** (R.A.) **Victoria.** June 1892.

1894 **Thompson**, Frank J. *Fargo, North Dakota, U.S.A.* 1, *5*. **Grand Secretary** (C. & R.A), **Past Grand Master, North Dakota.** October 1894.

1895 **Thompson**, Henry G., M.D. 86 *Lower Addiscombe Road, Croydon, Surrey.* 299, 1556, P.M., *1556*, P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey.* January 1894.

1896 **Thompson**, Herbert. 55 *Chancery Lane, W.C., London.* 449. January 1894.

1897 **Thompson**, James. *P.O.B.* 312, *Johannesburg, South African Republic.* 744 (S.C.) October 1892.

1898 **Thompson**, John. *Albion Brewery, Mile End, E., London.* 2242. November 1892.

1899 **Thompson**, James Thomas. 51 *Hamilton Square, Birkenhead.* 477, P.M., *477*, P.Z., *Pr.G.R., P.Pr.G.St.B.* (R.A.), *Cheshire.* January 1894.

1900 **Thompson**, John Robinson. *Bramley Meade, Whalley, Lancashire.* 1504. October 1894.

1901 **Thompson**, John William. *Newholme, Heaton, Bolton, Lancashire.* 37, W.M. March 1892.

1902 **Thompson**, Ralph. 4 *Love Lane, Berwick-on-Tweed, Northumberland.* 393, P.M., *P.Pr.G.W., Northumberland.* March 1890.

1903 **Thorburn**, Thomas Charles, C.E. 17 *Devonshire Road, Birkenhead.* 447, P.M., *537*, P.Z., *P.Pr.G.W., P.Pr.G.H., Cheshire.* January 1894.

1904 **Thorne**, Frederick George. 31 *Sturt Street, Ballarat City, Victoria.* 23. June 1895.

1905 **Thorne**, W. *Adderley Street, Cape Town.* 398 (S.C.); June 1894.

1906 **Thornton**, William Henry Lindsay. *Tower Hill Station, Muttaburra, Queensland.* 2338. October 1893.

1907 **Thorp**, John Thomas. 57 *Regent Road, Leicester.* 523, 2429, P.M., *279*, P.Z., *P.P.G.W., P.P.G.J.* January 1895.

1908 **Thoruber**, James Henry. *Mackay, Queensland.* 1554, P.M. October 1895.

1909 **Thurman**, Isaac J. *McMinnville, Tennessee, U.S.A.* 125, P.M. March 1894.

1910 **Tickle**, Japhet. 63 *Cheapside, E.C., London.* 1196, P.M. October 1895.

1911 **Tidman**, William. *Middle Ridge, Toowoomba, Queensland.* 775 (S.C.) October 1891.

1912 **Tipper**, Harry. 35 *The Grove, Hammersmith, W., London.* 185, 2090, 2029, P.M., *141*, P.Z. June 1889.

1913 **Todd**, Joseph. *Minster View, York.* 236, P.M., *P.Pr.G.R., P.Pr.G.W., Pr.G.Treas., North and East Yorkshire.* February 1887.

1914 **Toll**, Eli Emile van. 4 *Rue Beau Séjour, Lausanne, Switzerland.* Lodge Vicit vim Virtus, Holland, 303 (E.C.) January 1891.

1915 **Toll**, Josephus Levinus van. *Homeleigh, St. Andrew's Road, Bedford.* Lodge Vicit vim Virtus, Haarlem, Holland. January 1890.

1916 **Tolloday**, William Frederick. 103 *Winson Green Road, Birmingham.* 1180, P.M., *1016*, Z., *P.Pr.G.D.C., Warwickshire.* January 1892.

1917 **Tolmie**, James. Editor "Darling Downs Gazette," *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.) May 1893.

1918 **Tonkin**, Alfred James. 5 *Sunningdale, Clifton, Bristol.* 1755, *935*. November 1892.

1919 **Toulmin**, Augustus. 9 *Pownall Gardens, Hounslow, Middlesex.* 1503, P.M., *1503*, H., *Pr.G.St., Middlesex.* March 1894.

1920 **Towell**, Clare Edgar. *Osborne Villa, Didsbury, Manchester.* 2359, P.M., *2042*. January 1895.

1921 **Tower**, John Charles Fitzroy. 76 *Park Street, Grosvenor Square, W., London.* 1591, 2421, P.M., *P.P.G.D., Bucks.* March 1895.

1922 **Townend**, Harry. 10 *Fore Street, E.C., London.* 180. March 1895.

1923 **Toye**, W. H. 17 *Clerkenwell Road, E.C., London.* 1278, P.M. October 1894.

1924 **Tracy**, Nathaniel. 27 *Westgate Street, Ipswich, Suffolk.* 376, P.M., *P.Pr.G.W., Pr.G.Sec., Suffolk.* September 1887.

1925 **Travers-Drapes**, G. F. *Bangalore, Madras.* 150, 646, 832, 1268, 1841, P.M., *646*, *832*, *1268*, P.Z., *P.Dep.Dis.G.M.*, *P.Dis.G.H.*, *Burma.* March 1888.

1926 **Trembath**, James. *Mair Street, Ballarat, Victoria.* 10. October 1894.

1927 **Trendell**, Arthur James Rickens, C.M.G. 206 *Cornwall Road, Bayswater, W., London.* 2108, P.M., *10*, P.Z. **Past Assistant Grand Director of Ceremonies**. January 1895.

1928 **Tresise**, Thomas Bickford. 9 *Molesworth Road, Stoke, Devonport.* 1136. May 1888.

1929 **Trevor-Perkins**, Rev. William. *Wichnor, Burton-on-Trent.* 468, 601, P.M., *43*, *624*, P.Z., *P.Pr.G. Chap.*, *P.Pr.G.J.*, *Warwickshire.* May 1894.

1930 **Tristram**, Rev. Henry Baker, D.D., F.R.S., Canon of Durham. *The College, Durham.* 2352, P.M. *Dep.P.G.M.*, *Durham.* **Past Grand Chaplain, England**. February 1887.

1931 **Trivett**, Albert Edward Francis. *Queensland National Bank Limited, Dalby, Queensland.* 798 (S.C.) November 1894.

1932 **Tuck**, Matthew Thomas. *Cock Tavern, Highbury, N., London.* 901, 1343, P.M., *201*, *1437*, H., *P.P.G.St.B.* (C. & R.A.), *Essex.* June 1895.

1933 **Tucker**, Raymond. *St. Margaret's Mansions, Victoria Street, S.W., London.* 1899, 2190, P.M. October 1893.

1934 **Tuckey**, Claud Edwin. *Roma, Queensland.* 1850, *1850*. October 1893.

1935 **Tuckey**, Dr. Lloyd. 33 *Green Street, Grosvenor Square, W., London.* 1694. May 1892.

1936 **Tuffley**, Joseph. *State School, Killarney, Warwick, Queensland.* 1372. June 1892.

1937 **Turnbull**, Edwin. 9 *West Parade, Newcastle-on-Tyne.* 481, P.M., *481*, *P.P.G.St.B.*, *Northumberland.* March 1893.

1938 **Turnbull**, Frederick. *High Friar Street, Newcastle-on-Tyne.* 481, *481*. June 1892.

1939 **Turner**, Frank. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

1940 **Turner**, George Edward. *Alfred Street, Blandford, Dorset.* 1266, P.M., *P.Pr.Sup.W.*, *Dorset.* March 1892.

1941 **Turner**, John William. 29 *Mona Drive, Castle Mona, Douglas, Isle of Man.* 521, 1458, 1783, P.M., *290*, *521*, P.Z., *Pr.G.D.*, *P.Pr.G.Sw.B.* (R.A.), *West Yorks.* November 1888.

1942 **Turner**, William Edward. *Richmond, Virginia, U.S.A.* 9, P.M., *43*, P.H.P. June 1892.

1943 **Tweedie**, Michael Forbes. 32 *Onslow Gardens, S.W., London.* 92, P.M. January 1894.

1944 **Twing**, Rev. Cornelius L. 185 *Marcy Avenue, Brooklyn, New York, U.S.A.* 710, *142*, Ch. October 1893.

1945 **Upton**, Hon. William Henry, M.A., LL.M., F.R.S.A. *Walla Walla, Washington, U.S.A.* 13, P.M., *1*. **Grand Orator, Washington**. Local Secretary for Washington. March 1893.

1946 **Usher**, John. 6 *Blackett Street, Newcastle-on-Tyne.* 481, P.M., *481*, P.Z., *P.Pr.G.P.*, *P.Pr.G.Pr.So.*, *Northumberland.* May 1891.

1947 **Vaillant**, John P., LL.D. *The Hague, Holland.* Lodge L'Union Royale. P.M. **Grand Secretary of the Grand Orient of the Netherlands**. June 1888.

1948 **Vallentine**, Benjamin Phillip. *Dordrecht, South Africa.* 1467. May 1892.

1949 **Vallentine**, Samuel. 103 *Brixton Road, S.W., London.* 9, 1670, P.M., *9*, *1716*, P.Z. **Grand Pursuivant, England**. October 1890.

1950 ***Vassar-Smith**, Richard Vassar. *Charlton Park, Cheltenham.* 82, 246, 839, P.M., *82*, *839*, P.Z., *Dep.Pr.G.M. and Pr.G.H.*, *Gloucestershire.* **Past Grand Deacon**. November 1888.

1951 **Vaughan**, Major T. T., R.A. *Fort St. George, Madras.* May 1889.

1952 **Venables**, Rowland George. *The Lodge, Ludlow, Shropshire.* 611, 1124, 2311, P.M., *262*, P.Z., *P.Pr.G.W.*, *North Wales and Shropshire*, *Dep.Pr.G.M.*, *Shropshire* **Past Grand Assistant Director of Ceremonies, Past Grand Standard Bearer** (R.A.), **England**. January 1889.

1953 **Vernon**, W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M., *P.Dep.Pr.G.M.* Local Secretary for South Scotland. January 1888.

1954 **Vernoy**, William Arrington. 27 *North Pryor Street, Atlanta, Georgia, U.S.A.* 59, *16*. May 1892.

1955 **Vibert**, Arthur Lionel, C.S. *Madras.* 150, 1198. January 1895.

1956 **Vizard**, Major-General W. J. *Enderby House, Dursley, Gloucestershire.* 761, W.M. March 1888.

1957 **Wade**, Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* 689, P.M, *348* (I.C.), P.K., *P.Dis.G.Sec.*, *Dis.G.Treas.*, *Auckland.* June 1888.

1958 **Wade**, Samuel Duncombe. 29 *Gracechurch Street, E.C., London.* 1228. November 1893.

1959 **Walson**, Jonathan Albert. c/o *S. C. Depass & Co.*, 101 *Harbour Street, Kingston, Jamaica.* 733. October 1890.



1960 **Wakeford**, George William. *Charlottetown, Prince Edward's Island, Canada.* 1, *11.* **Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Grand King, Grand Chapter of Nova Scotia.** March 1888.

1961 **Wakelin**, Joseph. *Freebournes, Witham, Essex.* 2342. May 1894.

1962 **Waldron**, Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. **Past Grand Master, Grand Lodge of Connecticut.** October 1888.

1963 **Walker**, Alfred William. *York and East Riding Bank, Malton, Yorkshire.* 660, P.M., *Pr.G.D.C.* (Craft and R.A.), *North and East Yorkshire.* May 1888.

1964 **Wallis**, Charles James, F.S.S. 97 *Ridgmount Gardens, W.C., London.* 1415, P.M. January 1894.

1965 **Wallis**, Hamilton. 48 *Wall Street, New York.* 110, *2.* **Past Grand Master, New Jersey.** June 1895.

1966 **Walls**, Captain Thomas Charles. *East Temple Chambers, E.C., London.* 0, 60, 141, 1381, 1503, 1512, 1656, 1745, 1793, P.M., *3, 185, 1381, 1423, 1503, 1589, 1745, 1929,* P.Z., *P.Pr.G.W., P.Pr.G.Pr.So., Middlesex.* **Past Grand Steward, Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies** (R.A.) March 1890.

1967 **Walsh**, Albert. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.W., Eastern Division, South Africa.* Local Secretary for Eastern Division, South Africa. June 1887.

1968 **Walthew**, Edmund George. *Whitstable, Kent.* 1915, P.M. June 1892.

1969 **Walton**, James Pollit. *Chf. Sch. Ins., Perth, Western Australia.* 485. October 1894.

1970 **Walton**, Robert. *Rugby, Tennessee, U.S.A.* 459, P.M. March 1894.

1971 **Wands**, Frank L. 201 *Phœnix Block, Bay City, Michigan.* 129, *59.* October 1891.

1972 **Ward**, Charles Henry. *Warwick, Queensland.* 1372, P.M. May 1892.

1973 ***Ward**, Dr. Charles Samuel. 18 *West 30th Street, New York.* 8. January 1888.

1974 **Ward**, Horatio. *Canterbury, Kent.* 31, 586, 622, 1112, P.M., *586, 622, 1273, 2099,* P.Z., *P.Pr.G.W., Pr.G.J.* (R.A.), *Kent*; *P.Pr.G.W., P.Pr.G.H.* (R.A.), *Wilts*; *P.Pr.G.Sc.N., Dorset.* **Past Deputy Grand Sword Bearer.** October 1889.

1975 **Warner**, William Thomas. *Imperial Bank, High Street, Peckham, S.E., London.* 1297, 2272. May 1890.

1976 **Warre**, C. Bampfylde. 19 *Brunswick Place, West Brighton.* 1465, P.M., *1466,* P.Z., *P.P.G.D., P.G.Sc.N., Sussex.* January 1893.

1977 **Warren**, James Syer. *Little Nelson, Chester.* 979, P.M., *477,* J. January 1894.

1978 **Warvelle**, George W. 654 *West Monroe Street, Chicago, Illinois, U.S.A.* P.M. March 1894.

1979 **Waters**, M. T. *King Street, Sydney, New South Wales.* 148. June 1894.

1980 **Watson**, John. 34 *Granger Street, Newcastle-on-Tyne.* 1342, P.M., *406.* October 1895.

1981 **Watson**, William. 28 *East Parade, Leeds.* 61, 2069, P.M., *304, 734,* P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Honorary Librarian, West Yorks.* February 1887.

1982 **Watts**, Captain William. *Moorland Cottage, Richmond Road, Bournemouth, Hants.* 1266, P.M., *622,* P.Z. March 1894.

1983 **Waugh**, William James. *Stackhouse, Settle, Yorks.* 1545, P.M., *600.* March 1889.

1984 **Way**, The Hon. Chief Justice, S. J. *Freemasons' Hall, Flinders Street, Adelaide.* 3, P.M., *4,* P.Z., **Past and Pro-Grand Master, Past Grand Zerubbabel, South Australia.** January 1891.

1985 **Weatherilt**, Henry Charles. *Johannesburg, Transvaal.* 1417. October 1889.

1986 **Webb**, A. Monteith. 169 *Malmesbury Road, Bow, E., London.* 1196. October 1893.

1987 **Webb**, George. *Heidelberg, Transvaal.* Star of the Rand Lodge. March 1890.

1988 **Webb**, John Daniel. 77 *Farringdon Street, E.C., London.* 1745. November 1893.

1989 **Webber**, Otto Charles. *Middelburg, South African Republic.* 794 (S.C.), W.M. March 1894.

1990 **Webster**, George. *Middleton, N.E. Railway, South Africa.* 1581. May 1892.

1991 **Webster**, John Henri. *Government Telegraph Department, Madras.* 1198, P.M., *1198,* P.J., *P.D.G.S.B., P.D.G.A.D.C.* (R.A.), *Madras.* May 1893.

1992 **Webster**, Reginald Thomas. *Aberdeen Lodge, Havelock Road, Croydon, Surrey.* 1608. June 1890.

1993 **Weeks**, William Self. Local Sec. His. Soc. of Lancs. and Cheshire. *Clitheroe, East Lancashire.* 369, P.M., *369,* J., *Pr.G.Reg.* (C. and R.A.), *East Lancashire.* March 1891.

1994 **Weigall**, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* 2078, P.M., *297, P.Pr.G.Chap., Pr.G.So., Lincolnshire.* March 1889.

1995 **Weightman**, Alfred Ernest, Surgeon R.N. *H.M.S. Katoomba, Australian Station.* 2195. June 1892.

1996 **Weller**, John J. *Memphis, Tennessee, U.S.A.* May 1895.

1997 **Wells**, Ernest William. *Grahamstown, Cape.* 828, P.M. March 1895.

1998 **Wentzell**, Charles David. *Hartebeesfontein, South African Republic.* November 1891.

1999 **West**, George. *Ballston Spa, New York.* 90, *28.* October 1891.

2000 **West**, George. *Box 1541, Johannesburg, South African Republic.* 744 (S.C.), *245* (S.C.) January 1895.



2001 **Westcott**, Rev. Arthur, M.A. *Sullivan Gardens, Royapettah, Madras.* 150, P.M., *150*, H., *P.D.G.Ch., Madras.* May 1893.

2002 **Westwater**, Andrew. *Box 28, Johannesburg, South African Republic.* 799 (S.C.) March 1895.

2003 **Whadcoat**, John Henry. 18 *Highbury Crescent, N., London.* 19, W.M. March 1894.

2004 **Wheawill**, Charles, C.A. *Beach Street, Puddock, Huddersfield.* 1514, *290*. June 1894.

2005 **Wheeler**, Laban Homer. 85 *Sullivan Block, Seattle, Washington, U.S.A.* 9, P.M.. *3*, P.H.P. October 1894.

2006 **Wheeler**, Richard Theodore, L.R.C.P. *Ansdell House, Whitstable, Kent.* 1915, *2099*. March 1892.

2007 **Wheelwright**, John Bolland. *Woodstock, Cape Colony.* 2379, 2537, P.M., *334, 2379*, P.Z., *Dis.G.Sec., Dis.G.Sc.E.* Hon. Sec. Dis. Ben. Fund. October 1891.

2008 **Whiley**, Edwin. *Zeerust, South African Republic.* 1946, 2314, P.M. October 1893.

2009 **Whitaker**, George Henry. *Winter Hey House, Horwich, Bolton-le-Moors, Lancashire.* 1723, 2324, P.M., *221*. May 1892.

2010 **White**, Joseph Walwyn. *Old Public Hall, Widnes, Lancashire.* 1908, P.M., 758. June 1894.

2011 **White**, Richard Wentworth. 26 *St. Giles' Street, Norwich.* 52, 943, *52*. March 1891.

2012 **White**, Stillman. 1 *Bank Street, Providence, R.I., U.S.A.* 4 (N.Y.C.), P.M., 33. **Grand Master, Rhode Island.** May 1893.

2013 **White**, Thomas Charters. 26 *Belgrave Road, S.W., London.* 63, P.M. May 1891.

2014 **Whitehead**, J. Fred. *Box 2132, Johannesburg, South African Republic.* 799 (S.C.) June 1895.

2015 **Whiteley**, John. *Greenmount, Toowoomba, Queensland.* 1315, 2052, 2267, *194* (S.C.) November 1893.

2016 **Whitley**, Edward Forbes. Mem. R.I. Cornwall. *Penarth House, Truro, Cornwall.* 331, 1529, P.M., *331*, P.Z., *P.Pr.G.O.* (Craft and R.A.), *Cornwall.* Local Secretary for the Province of Cornwall. March 1887.

2017 **Whittle**, Edward George. 9 *Regency Square, Brighton.* 811, P.M., *P.PrA.D.C., Sussex.* June 1894.

2018 **Wiebe**, Carl Cornelius. *Hagenau 5, Hamburg.* **Grand Master of Grand Lodge of Hamburg.** May 1895.

2019 **Wilbur**, Newell L. 37 *Dudley Street, Providence, Rhode Island.* 36, *1*. June 1889.

2020 **Wilcox**, C. R. 681 *St. Peter Street, St. Paul, Minnesota, U.S.A.* 3, *27*. November 1894.

2021 **Wildie**, George Hunter. *Charlesville, Queensland.* 1137, 2393, P.M., *1137*, P.Z. October 1891.

2022 **Wilkins**, Herbert Edward. *Moulmein, Burma.* 542, P.M., *542*. June 1895.

2023 **Wilkinson**, James. *Herberton, North Queensland.* 1978, P.M. January 1890.

2024 **Wilkinson**, Samuel Blaize. 32 *Hazelwood Road, Northampton.* 360. Local Secretary for the Province of Northampton and Huntingdonshires. November 1888.

2025 **Wilkinson**, Tom Ash. *Perambore, Madras.* 273, 1198, P.M., *273*, H. March 1894.

2026 **Wilkinson-Pimbury**, Charles James. 60 *Marmora Road, Honor Oak, S.E., London.* 65, 1997. March 1887.

2027 **Will**, Alexander. *Grahamstown, Cape.* 389, P.M., 118 (S.C.), P.Z. January 1895.

2028 **Willey**, W. Lithgow. 17 *West Cedar Street, Boston, U.S.A.* Mass. Lodge, St. Andrew's Ch. March 1889.

2029 **Williams**, Charles Frederick. *Admiralty, Spring Gardens, S.W., London.* 72. March 1890.

2030 **Williams**, Rev. Edmund Nelson G. *Ketteringham Vicarage, Wymondham, Norfolk.* 52, 1724, P.M., *Pr.G.Ch., Norfolk.* November 1894.

2031 **Williams**, George Blackstone. *R.M. Office, Cape Town.* 1832. January 1892.

2032 **Williams**, Henry Montague. 33 *Compton Avenue, Brighton.* 271, P.M. May 1895.

2033 **Williams**, Henry William, M.D. *Hillside, Guildsborough, Northampton.* 2029, W.M. March 1891.

2034 **Williams**, Howard Douglas. 17 *Cardigan Road, Richmond Hill, Surrey.* 905, P.M., *742*, P.Z. June 1894.

2035 **Williams**, Josiah. *P.O.B. 658, Johannesburg, Transvaal.* 139. October 1890.

2036 **Williams**, Rev. Richard Pardee. *Montgomery, Alabama, U.S.A.* 207, P.M. June 1893.

2037 **Williams**, S. Stacker. *Newark, Ohio.* **Past Grand Master, Ohio.** Local Secretary for Ohio. January 1889.

2038 **Willock**, Charles Johnstone. 49 *St. George's Square, S.W., London.* 859. March 1895.

2039 **Willock**, Colonel George Woodford. *Union Club, Brighton.* 1466. March 1895.

2040 **Willock**, Henry Court. 11 *Spencer Hill, Wimbledon, Surrey.* 271. March 1895.

2041 **Willock**, Henry Davis. *East India United Service Club, St. James's Square, S.W., London.* 1466. March 1893.

2042 **Willox**, David. 48 *Burgher Street, Parkhead, Glasgow.* 128, W.M., *87*. January 1892.

2043 **Willox**, William Carl. *New Whatcom, Washington, U.S.A.* 44, P.M., *12*. October 1894.

2044 **Wills**, Arthur J. *Victoria Street, St. John's, Newfoundland.* 410, P.M., *9*, P.H.P. June 1894.

2045 **Wills**, Thomas H. *Market Street, Torquay.* 1402, P.M. October 1891.

2046 **Wilson**, Alexander. 70 *Fountainhall Road, Aberdeen.* 93, *155*. November 1888.



2047 **Wilson**, John James, J.P. *Jagersfontein, Orange Free State, South Africa.* Lodge Star of Africa (D.C.), P.M., *234* (S.C.), P.Z. Local Secretary for Orange Free State. November 1892.

2048 **Wilson**, Charles Eustace. 20 *Basinghall Street, E.C., London.* 99, P.M. May 1895.

2049 **Wilson**, Richard. *Westfield House, Armley, Leeds.* 289, P.M., *P.G.W., West Yorks.* May 1893.

2050 **Wilson**, Robert Fisher. *Kimberley, South Africa.* 591 (S.C.) June 1888.

2051 **Wise**, Captain Charles Driver. 5 *Causeway, Apollo Bunder, Bombay.* 343 (S.C.), 351 (S.C.), 415 P.M., *68* (S.C.), P.Z., *P.D.G.D., Bombay, P.G.W., G.Sec., India* (S.C.), *P.D.G.S.W.* (R.A.), *India* (S.C.) March 1894.

2052 **Withey**, Thomas Archer. 17 *Midland Road, Hyde Park, Leeds.* 1299, 2316, P.M., *289, 1356*, H., *P.P.G.D.R., West Lancs.* May 1895.

2053 **Woelcke**, Emil. 57 *Lordship Park, Stoke Newington, N., London.* 238, P.M., January 1895.

2054 **Wolfe**, Marcus. *P.O.B.* 10, *Nanaimo, British Columbia.* 3, P.M., *235* (S.C.), P.Z. **Past Grand Master, British Columbia.** January 1892.

2055 **Wood**, Rev. Charles Henton, M.A. 13 *Tichborne Street, Leicester.* 1560, P.M., *279*, P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.R., P.Pr.G.Sec., Pr.G.Sc.E., Leicester and Rutland.* March 1888.

2056 **Wood**, Frederick. *Bostol Hill School, Abbey Wood, Kent.* 1973, P.M., *1837, 1973*, P.Z., *P.P.G.R.* (C. and R.A.), *Kent.* June 1888.

2057 **Woodall**, John W., M.A., F.C.S., F.R.G.S., J.P. *St. Nicholas House, Scarborough.* 200, P.M., *200*, P.Z., *P.P.G.W., North and East Yorks.* **Past Grand Treasurer.** January 1893.

2058 **Woodcock**, Harold. *Malvern Villa, Wickham Lane, Welling, Kent.* 2470. October 1895.

2059 **Woodhouse**, William. *Attleborough, Wimborne Road, Bournemouth.* 195, P.M. March 1889.

2060 **Woodthorpe**, John William. 2 *Park Avenue, Wood Green, N., London.* 1679, P.M. January 1895.

2061 **Woodward**, Nathan Sullins. *Knoxville, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

2062 **Wormal**, George. *Stafford.* 726, P.M. June 1895.

2063 **Wray**, Samuel W. 137 *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September 1887.

2064 **Wrenn**, Christopher. *Mount Road, Madras.* 1198, P.M., *1198.* January 1894.

2065 **Wright**, Rev. Charles Edward Leigh, B.A. *Heathwood Lodge, Bexley, Kent.* 236, 357, 2328, P.M., *P.Pr.G.St., North and East Yorks.* March 1889.

2066 **Wright**, Francis William. *Highlands, Maidstone, Kent.* 1725, 2046, P.M. May 1891.

2067 **Wright**, Silas B. *De Land, Florida, U.S.A.* 37, P.M., *4*, P.H.P. **Grand Warden, Past Grand High Priest, Florida.** March 1893.

2068 **Wright**, William. *Piltdown, near Uckfield, Sussex.* 311, 1303, 2450, P.M., *311*, P.Z., *P.Pr.G.W., Sussex.* January 1891.

2069 **Wright**, William Henry Sterling. *C.St.P.M. & O.R.R., St. Paul, Minnesota, U.S.A.* 163. November 1892.

2070 **Wright**, William Munro. *Charnwood, Dumfries, N.B.* 62 P.M., *174, Pr.G.Architect, Dumfries.* March 1892.

2071 **Wyatt**, Oliver Newman, F.S.I. *St. John's Street, Chichester, Sussex.* 38, P.M., *38*, PZ., *P.P.G.Sup.W., P.P.G.Sc.N., Sussex.* January 1893.

2072 **Wyatt**, Rev. Vitruvius Partridge. *St. Leonard's Clergy House, Bedford.* 2343, *540.* May 1895.

2073 **Yarker**, John. *Barton Road, West Didsbury, near Manchester.* 163, 430, P.M., *430, 361*, P.Z. **Past Grand Warden, Greece, etc.** May 1887.

2074 **Yeatman-Biggs**, A. G., C.B., Brigadier Gen. *Fort William, Calcutta.* 1971, P.M., *413*, P.H., *P.Pr.G.W., P.Pr.G.S.B.* (R.A.), *Hants and Isle of Wight; D.G.W., Punjab; D.G.J., Bengal.* January 1892.

2075 **York**, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October 1890.

2076 **Yorston**, John Charles. 1313 *Walnut Street, Philadelphia, U.S.A.* 81 (O.C.), 131 (O.C.) May 1892.

2077 **Youle**, Alfred P. 71 *Addiscombe Road, Croydon.* 1. March 1893.

2078 **Young**, Archibald Edward. 24 *Sedlescomb Road, St. Leonard's-on-Sea, Sussex.* 1842, *40.* January 1892.

2079 **Young**, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May 1889.

2080 **Zeffertt**, Morris. *Box 532, Johannesburg, South African Republic.* 2478, *225* (S.C.) March 1895.

2081 **Zegers-Veeckens**, L. 413 *Singel, Amsterdam.* 67, W.M. October 1894.

2082 **Zehetmayr**, Ferdinand. 85 *Gracechurch Street, E.C., London.* 238. March 1891.



SUPPLEMENTARY LIST.

Members admitted on the 8th November, 1895.

2083 No. 1283 **Ryburn Lodge.** *Sowerby Bridge, West Yorks.* November 1895.

2084 No. 2671 **Lodge Star of Agra.** *Agra, India.* November 1895.

2085 **Anderson**, Eustace. 17 *Ironmonger Lane, E.C., London.* 49, 715, P.M., *22, 255,* P.Z. November 1895.

2086 **Anderson**, John Eustace. *Acton House, Mortlake, S.W., London.* 18, 255, P.M., *255,* P.Z. November 1895.

2087 **Aplin**, Isaac Weston. *Royal Parade, Chislehurst, Kent.* 1314. November 1895.

2088 **Bartlett**, Fred. *Walpole House, Croydon, Surrey.* 1110. November 1895.

2089 **Bell**, F. H. Dillon. *Panama Street, Wellington, New Zealand.* **Past Grand Master of Grand Lodge of New Zealand.** November 1895.

2090 **Bellamy**, W. 118 *Jermyn Street, S.W., London.* 1627. November 1895.

2091 **Brough**, Bennett Hooper, F.G.S., F.C.S. 28 *Victoria Street, S.W., London.* 1415. November 1895.

2092 **Budden**, Horace. *Wimborne, Dorset.* 622, *P.A.G.D.C., Dorset.* November 1895.

2093 **Chapman**, John Spencer. 41 *Ladbroke Square, N., London.* 355, 2509. November 1895.

2094 **Crane**, Robert Newton. 1 *Essex Court, Temple, E.C., London.* 2397. November 1895.

2095 **Cuckow**, Walter Mason. *Ellerslie, Felixstowe, Suffolk.* 2371, P.M., *P.P.G.St., Suffolk.* November 1895.

2096 **Dawson**, John David. *Eyre Street, North Ward, Townsville, Queensland.* 1596, P.M. November 1895.

2097 **De Beer**, Arnold. *Junior Army and Navy Club, S.W., London.* 786. November 1895.

2098 **Downes**, Charles Henry. *Felixstowe, Suffolk.* 2371, P.M., *376, P.P.G.R., Suffolk.* November 1895.

2099 **Grisdale**, J. 100 *Wood Street, E.C., London.* 1708. November 1895.

2100 **Happold**, Henry. 25 *Wellington Street, Strand, W.C., London.* 2128. November 1895.

2101 **Havell**, Charles Graham. *Highbury Lodge, Felixstowe.* 2371, *P.P.G.O., Suffolk.* November 1895.

2102 **Haward**, Arnold John. *Felixstowe, Suffolk.* 2371. November 1895.

2103 **Heber-Percy**, Algernon. *Hodnet Hall, Market Drayton, Shropshire.* 262, 1575. November 1895.

2104 **Horn**, John Herman. *Townsville, Queensland.* 1596, 2503, P.M. November 1895.

2105 **Janson**, Laurens. *Gladstone, Queensland.* 2235, P.M. November 1895.

2106 **Jones**, John Archyll, B.Sc., F.C.S. 9 *Granville Road, Middlesborough, Yorks.* 2391. November 1895.

2107 **Kay**, John. 13 *Rathbone Place, W., London.* 742, P.M. November 1895.

2108 **Keeson**, Charles Albert Cuthbert. 9 *Londown Road, St. John's Wood, N.W., London.* 822, 2348, *29.* November 1895.

2109 **Kirkman**, W. Relph. *Chestnut House, Chislehurst West, Kent.* 913. November 1895.

2110 **MacKenzie**, James. *Belize, British Honduras.* 339 (S.C.), *115* (S.C.) November 1895.

2111 **Marsland**, Octavius. 15 *Seething Lane, E.C., London.* 19. November 1895.

2112 **Mathews**, Robert Humphrys. *Condobolin, New South Wales.* 185, P.M. November 1895.

2113 **Melhuish**, Robert. *Nelson, New Zealand.* 40. November 1895.

2114 **Meyer**, Joseph. *Townsville, Queensland.* 677 (S.C.), *207* (S.C.) November 1895.

2115 **Miles**, E. *Onslow Street, Guildford, Surrey.* 1564, P.M. November 1895.

2116 **Mitchell**, John Mitchell. 110 *Cannon Street, E.C., London.* 92, W.M. November 1895.

2117 **Montgomery**, William Henry. *Townsville, Queensland.* 1595, P.M., *207* (S.C.) November 1895.

2118 **Norman**, George. 12 *Brook Street, Bath.* 41, *41.* November 1895.

2119 **Norton**, Hardley. *Dumore House, Madras.* 357, 1406. November 1895.

2120 **Oppert**, Emile Daniel. 8 *Cambridge Terrace, Regent's Park, N.W., London.* 92, 1027, P.M. November 1895.

2121 **Orme**, James Edgerton. 1135 *West Seventh Sereet, St. Paul, Minnesota, U.S.A.* 163, *45.* November 1895.

2122 **Pinder**, James. 157 *Graham Road, Hackney, N.E., London.* 15, 1662, 1997, 2318, 2374, 2511, P.M., *141, 2374* P.Z., *P.P.G.Tr., P.G.So., Essex.* November 1895.

2123 **Powell**, Capt. C. C. *The Elms, Dixton, Monmouth.* 457, P.M., *457.* November 1895.

2124 ***Robinson**, Thomas Graham. 45 *Queen's Crescent, Haverstock Hill, N.W., London.* 0, 58, 504, P.M., *58*, P.Z., *P.P.G.W., Herts.* **Past Grand Steward.** November 1895.

2125 **Rush**, Clifford Frank. *Saltcote, Heybridge, Maldon, Essex.* 1024, *1024*, *P.P.G.O., Essex.* November 1895.

2126 **Sayer**, John Phillipps. 50 *High Street, Maldon, Essex.* 1024, *1024.* November 1895.

2127 **Stewart**, Robert. 13 *Woodbine Terrace, Gateshead, Durham.* 428, P.M., *48*, H. November 1895.

2128 **Stidolph**, Edward Spencer. *Langdale House, Greenwich, S.E., London.* 1544, P.M., *1544.* November 1895.

2129 **Stileman**, R. *County Club, Guildford, Surrey.* 1395. November 1895.

2130 **Stratton**, Buchan Francis. *Morant, Gipsy Lane, Putney, S.W., London.* 49, P.M., *22*, J. November 1895.

2131 **Summerfield**, William. *Townsville, Queensland.* 1596, *207* (S.C.) November 1895.

2132 **Tharp**, John Alfred. 9 *Norton Folgate, Bishopsgate, E.C., London.* 1228, *55.* November 1895.

2133 **Wells**, Dr. Charles. 161 *Finchley Road, N.W., London.* 2323. November 1895.

2134 **Wilton**, Henry Staines. 457 *Oxford Street, W., London.* 49, P.M., *55*, P.Z. November 1895.

2135 **Wood**, John. 21 *Old Steine, Brighton.* 1636, P.M. November 1895.

ASSOCIATE.

Murray-Aynsley, Harriet G. M. (Mrs. J. C.) *Great Brampton, near Hereford.* March 1891.

STATED MEETINGS OF THE LODGE IN 1896.

FRIDAY, the 3rd January.

FRIDAY, the 6th March.

FRIDAY, the 1st May.

WEDNESDAY, the 24th June.

FRIDAY, the 2nd October.

MONDAY, the 9th November.

DECEASED.

Barnett, John	*Late of London*	26th February, 1895.
Bentley, William Rae Buchanan	„ *Ballarat, Victoria*	— January, 1895.
Budden, Frederick	„ *Bournemouth*	— November, 1894.
Burford-Hancock, Sir H. J. B.	„ *Gibraltar*	— October, 1895.
Cobham, George Radcliffe	„ *Gravesend*	8th August, 1895.
Cochran, William Allison	„ *Philadelphia*	25th February, 1895.
Convent, J. M. Friedhelm	„ *Amsterdam*	2nd November, 1895.
Cooper, George C.	„ *Graff Reinet, Cape*	8th October, 1895.
Creswick, James Frost	„ *East Molesey*	— April, 1894.
Davidson, William	„ *Morpeth*	28th October, 1895.
Dinning, Thomas	„ *Newcastle-on-Tyne*	1st January, 1895.
Frizzell, John	„ *Nashville, Tennessee*	30th November, 1894.
Leggo. Joseph Henry	„ *Ballarat, Victoria*	31st May, 1895.
Masters, William	„ *St. Albans*	7th May, 1895.
Mather, J. Laurence	„ *London*	10th July, 1895.
Newsome, Mark	„ *Southport*	30th September, 1894.
Pidcock, Richard	„ *Eastbourne*	— — 1895.
Pim, Frederick R.	„ *Dublin*	7th October, 1894.
Powell, Champney	„ *Monmouth*	17th October, 1895.
Pryor, Abraham	„ *Etheridge, Queensland*	11th February, 1894.
Tew, Thomas William	„ *Pontefract*	20th March, 1895.
Traill-Straith, Edward Stewart	„ *Madras*	2nd May, 1895.
Waddy, Benjamin Owen	„ *Picton, New Zealand*	30th July, 1894.
Wolley, John	„ *Wrexham*	— — 1895.

LOCAL SECRETARIES.

GREAT BRITAIN AND IRELAND.

Bournemouth	John Harvey	Caer Gwent, Bournemouth
Channel Islands	Dr.J.Balfour Cockburn,P.G.M.	Elm House, Guernsey
Cheshire and Liverpool	Samuel Jones	13, Elm Grove, Birkenhead
Cornwall	E. Forbes Whitley	Truro
Devonshire	John Lane	2, Bannercross Abbey Road, Torquay
Durham	G. W. Bain	The Grange,E.Boldon,Newcastle-on-Tyne
Glasgow and Vicinity	E. Macbean	Fullarton House, Tollcross, Glasgow
Halifax and Vicinity	C. Greenwood	26, Akeds Road, Halifax
Hampshire and I.W.	Alex. Howell	109, High Street, Portsmouth
Inverness	A. F. Mackenzie	15, Union Street, Inverness
Isle of Man	L. R. Corkill	Victoria Street, Douglas
Leeds and Vicinity	R. Jackson	16 and 17, Commercial Street, Leeds
Lincolnshire	W. Shephard	Fernbank, Louth
Middlesex and North London	F. W. Levander	30,NorthVillas, Camden Sq.,N.W.London
Northampton & Huntingdonshires	S. B. Wilkinson	32, Hazelwood Road, Northampton
Northumberland	R. H. Holme	6, Chester Street, Newcastle-on-Tyne
Oxfordshire	E. Conder, jun.	Langston House, Charlbury, Oxon
Padiham and Vicinity	G. Grant, M.D.	Woodthorpe, Padiham, E. Lancashire
Scotland, South	W. F. Vernon	Bowmont House, Kelso
Sheffield and Vicinity	J. Binney	15, Southbourne Road, Sheffield
Shropshire and Staffordshire	J. Bodenham	Edgmond, Newport, Salop
Sussex, East	Robert Hughes	St. Oswald's, Alexandra Park, Hastings
Wales, North	Hugh Roberts	4, Bellevue Terrace, Rhyl
Warwickshire	Arthur W. Adams	17,Wheeley'sRd.,Edgbaston,Birmingham
Yorkshire, North & East Ridings	G. L. Shackles	7, Land of Green Ginger, Hull
Yorkshire, West Riding	J. L. Atherton	2, Leonard's Place, Bingley
H.M. Navy	J. S. Gibson-Sugars	*H.M.S. Vernon*, Portsmouth

EUROPE.

Denmark	S. H. Simonsen	Copenhagen
Greece	N. Philon	Piraeus, Greece
Hungary	L. de Malczovich	Belügyministerium, Budapest
Malta	J. W. Starkey	La Valletta, Malta

AFRICA.

Gold Coast	J. R. Holmes	Accra
Kimberley	D. W. Greatbach	Kimberley
Natal	T. Cook	Durban, Natal
Orange Free State, Bloemfontein	H. F. Gill	Box 242 Bloemfontein
,, ,, ,, North	G. H. Hollander	Winburg Road
,, ,, ,, South	J. J. Wilson	Jagersfontein
South Africa, Eastern Division	A. Walsh	Port Elizabeth, Cape Colony
,, ,, Western Division	Dr. H. W. Dieperink	Somerset West, Cape Colony
South African Republic, Barberton	J. R. Harrison	Barberton
,, ,, ,, Johannesburg	T. W. Goodwin	Johannesburg
,, ,, ,, Krugersdorp	A. A. J. C. Dieperink	Krugersdorp
,, ,, ,, Pretoria	J. Munro	Box 147, Pretoria

ASIA.

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" " Nelson	Thomas Scott	Nelson
" " Wellington	G. Robertson	Wellington
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South Australia	S. G. Jones	F.M.H., Flinders Street, Adelaide
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" Ballarat and District	W. H. Kingsbury	19, Wilson's Terrace, Mair St., Ballarat
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DIRECTORY.

ENGLAND.

Bedfordshire. Ampthill, 773; Bedford, 1319, 1915, 2072.

Berkshire. Abingdon, 1722; Newbury, 1041; Reading, 1132, 1827; Windsor, 522.

Bristol. 39, 683, 822, 945, 983, 1209, 1403, 1892, 1918.

Cambridgeshire. Cambridge, 95, 1466; Wisbech, 92.

Channel Islands. Guernsey, 44, 586, 910, 1566, 1780.

Cheshire. Alderley Edge, 1691; Ashton-upon-Mersey, 302; Birkenhead, **1f**, 178, 326, 450, 467, 575, 626, 748, 1037, 1043, 1105, 1119, 1276, 1586, 1663, 1899, 1903; Chester, 611, 1232, 1535, 1631, 1977; Egremont, 1409, 1635; Hoylake, 1825; Macclesfield, 475, 1719; Sale, 408; Seacombe, 479, 1148.

Cornwall. Cambourne, 127, 1883; Falmouth, 280, 1582, 1712; Hayle, 62, 1484; Liskeard, 66, 937; Penryn, 398; Penzance, 322, 568, 619, 623; St. Austell, 1007, 1317; St. Columb, 126, 1004; St. Ives, 1579; Truro, 55, 536, 1211, 2016.

Derbyshire. Buxton, 1751; Derby, 49, 1296.

Devonshire. Ashburton, 793, 1820; Buckfastleigh, 1331; Devonport, 1928; Exeter, 35, 477, 1040, 1292; Newton Abbot, 1492; Plymouth, 340, 1243; Poughill, 1200; Seaton, 1853; Tavistock, 1593; Teignmouth, 819, 931; Torquay, **1h**, **15**, 116, 558, 645, 646, 1871, 1874, 1889, 2045.

Dorsetshire. Blandford, 1940; Evershot, 344; Poole, 556, 984; Portland, 642; Weymouth, 1054, 1349; Wimborne, 76, 2092.

Durham. Darlington, 721; Durham, 1236, 1930; East Bolden, 316; Gateshead, 36, 2127; Jarrow-on-Tyne, 1785; Stockton-on-Tees, 1176; Sunderland, 627; West Hartlepool, 331; Yarm, 1172.

Essex. Chingford, 1806; Colchester, 1518, 1569; Harold Wood, 336; Leytonstone, 454, 527, 1825, 1882; Maldon, 391, 1454, 2125, 2126; Plaistow, 1257; Romford, 337; Strafford, 1881; Waltham Abbey, 617; Walthamstowe, 533, 691, 972; Wanstead, 886; Witham, 1961; Woodford Bridge, 1461.

Gloucestershire. Cheltenham, 1441, 1950; Dursley, 1956; Gloucester, 486, 869, 1894.

Hampshire. Aldershot, 115, 756; Blackwater, 1146; Bournemouth, 46, 163, 301, 386, 967, 1021, 1547, 1982, 2059; Christchurch, 970; Fareham, 54; Gosport, 161, 492, 507, 1171; Havant, 91, 813; Landport, 56, 118, 142, 156, 378, 1411; Petersfield, 99; Portsmouth, 150, 846, 1056; Southampton, 1196, 1810; Winchester, 1016, 1084, 1836.

Herefordshire. Ledbury, 85, 1527; Colwall, 605.

Hertfordshire. Barnet, 540; Hertford, 982; St. Albans, 656, 675; Stevenage, 877.

Huntingdonshire. Huntingdon, 1880.

Isle of Man. Douglas, 472, 618, 889, 1045, 1872, 1941; Ramsay, 632.

Isle of Wight. Bembridge, 1463; Sandown, 778; Shanklin, 146; Ventnor, 71.

Kent. Abbey Wood, 2056; Beckenham, 649, 1162; Bexley, 2065; Broadstairs, 923; Bromley, **1d**, Canterbury, 100, 385, 426, 1520, 1974; Catford, 349; Chatham, **1a**, Chislehurst, 1720, 2087, 2109; Faversham, 42, 855; Folkestone, 357; Herne Bay, 339; Maidstone, 153, 2066; Margate, 578, 1114, 1801; New Brompton, 979; Plumstead, 506, 690, 1860; Sandgate, 119, 1062; Shoreham, 1214; Sidcup, 637; Tunbridge, 1844; Welling, 2058; Whitstable, 148, 1329, 1677, 1968, 2006; Woolwich, 1138, 1819.

Lancashire, Eastern Division. Blackburn, 348; Bolton, 416, 798, 1424, 1901; Burnley, 438, 959, 1049; Clitheroe, 1993; Great Harwood, 633; Horwich, 2009; Manchester, 352, 363, 548, 651, 1091, 1165, 1500, 1857, 1920, 2073: Padiham, 881; Stockport, 1495; Whalley, 1900.

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Leicestershire. Leicester, 249, 1314, 1474, 1672, 1907, 2055.

Lincolnshire. Boston, 51; Barton-on-Humber, 1749; Crowle, 122; Gainsborough, 61, 1312, 1485; Grantham, 57, 1662; Grimsby, 89, 113, 350; Lincoln, 53; Louth, 82, 1721, 1779; Spilsby, 1568; Sutton Bridge, 574.

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ENGLAND.—*Continued.*

Huddersfield, 998, 2004; Leeds, 155, 394, 442, 750, 797, 1080, 1187, 1189, 1301, 1313, 1358, 1652, 1682, 1770, 1981, 2049, 2052; Mirfield, 330; Oulton, 788; Penistone, 120; Pontefract, 1345; Rotherham, 98, 1057, 1229; Saltaire, 59; Settle, 447, 494, 1983; Sheffield, 390, 674, 810, 1079, 1431, 1622; Shipley, 779; Snaith, 961; Sowerby Bridge, 2083; Wakefield, 4, 567, 1469, 1511, 1805.

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526, 531, 709, 845, 1995.

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Belgium. Brabant, 860; Brussels, 31; Mons, 842.

Denmark. Copenhagen, 1507, 1743.

France. Paris, 520, 878, 1323.

Germany. Altenburg, 220: Berlin, 21, 222, 790; Breslau, 221; Charlottenburg, 364; Dresden, 359; Gera, 780; Hamburg, 22, 23, 2018; Leipsic, 535, Perleberg, 1429.

Greece. Piraeus, 1510.

Holland. Amsterdam, 607, 708, 2081; The Hague, 219, 839, 1974; Kralingen, 1077; Rotterdam, 420; Utrecht, 1447.

Hungary. Budapest, **27**, 269.

Italy. Rome, 28, 30, 796.

Spain. Madrid, 606.

Sweden. Jönköping, 694.

Switzerland. Lausanne, 1914; Neuchatel, 1432; Sentier, 1786.

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Egypt. Cairo, 418, 1548.

Gold Coast. Accra, 174; Cape Coast, 88, 565, 1036, 1595.

Griqualand. Barkly West, 840, 1150, 1736; Beaconsfield, 393, 1217, 1620; Delport's Hope, 1706; Griquatown, 461; Kimberley, 141, 380, 429, 546, 604, 634, 695, 890, 920, 989, 1271, 1340, 1449, 1504, 1658, 1854, 2050; Klipdam, 457, 993; Longlands, 831, 1283; Windsorton, 1399.

Natal. Durban, 7, 441, 488, 557, 608, 731, 749, 787, 1457, 1639; Mount Ayliff, 701; Pietermaritzburg, 134, 460, 571, 777, 814, 956, 1018, 1245, 1316, 1653; Umzimkulu, 159.

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South Africa, Eastern Division. Aliwal North, 157, 955; Barkly East, 165, 1592, 1802; Cradock, 121, 305; Dordrecht, 1948; East London, 661, 966; Emtento, 1852; Engcobo, 587, 588, 985; Graaf Reinet, 612; Grahamstown, 93, 201, 304, 354, 722, 1347, 1414, 1739, 1789, 1997, 2027; King William's Town, 726, 746; Middleton, 1990; Port Alfred, 1423: Port Elizabeth, 81, 303, 532, 736, 795, 916, 1865, 1967; Queenstown, 1288.

South Africa, Western Division. Cape Town, 197, 217, 278, 282, 338, 368, 1026, 1208, 1274, 1394, 1522, 1619, 1676, 1679, 1740, 1905, 2031; Malmesbury, 347, 555, 1829; Somerset West, 697; Woodstock, 2007.

South African Republic. Barberton, 206, 218, 281, 566, 743, 960, 1578, 1809; Benoni, 911; Hartebeestfontein, 1998; Heidelberg, 1987; Johannesburg, 179, 180, 193, 194, 205, 214, 215, 263, 288, 290, 366, 370, 375, 376, 381, 382, 384, 397, 405, 417, 469, 592, 613, 653, 658, 670, 672, 684, 688, 712, 723, 824, 866, 868, 893, 895, 896, 912, 954, 969, 980, 988, 1002, 1131, 1157, 1158, 1159, 1160, 1177, 1178, 1206, 1222, 1223, 1280, 1318, 1321, 1324, 1338, 1418, 1448, 1476, 1490, 1503, 1516, 1557, 1561, 1574, 1585, 1587, 1589, 1600, 1609, 1626, 1646, 1684, 1689, 1713, 1716, 1773, 1778, 1798, 1897, 1985, 2000, 2002, 2014, 2035, 2080; Komati Poort, 946; Krugersdorp, 696, 1228, 1688, 1705, 1756; Lydenburg, 1020; Middelburg, 1576, 1738, 1989; Ottoshoop, 1814; Pretoria, 137, 212, 314, 704, 781, 812, 1116, 1322, 1397, 1644, 1817, 1851, 1939; Potchefstrom, 210; Wintheuvel, 1359; Zeerust, 170, 2008.

St. Helena, 1027.

ASIA.

AUSTRALASIA.

SOUTH AND CENTRAL AMERICA.

WEST INDIES.

CANADA.

UNITED STATES OF AMERICA.

Alabama. Montgomery, 2036.

Arkansas. Little Rock, 570.

Colorado. Canon City, 1481; Denver, 1010: Leadville, 497, 1330; Pueblo, 621.

Connecticut. Bridgport, 1508: Meridan, 1221; New Haven, 687, 1962.

District of Columbia. Washington, 32, 250, 1748.

Florida. De Land, 2067; Ormond, 525; Tallahassee, 1263.

Georgia. Atlanta, 473, 1954; Savannah, 1443.

Illinois. Chicago, 1766, 1978; Quincey, 1613.

Indiana. La Porte, 657.

Indian Territory. Atoka, 733.

Iowa. Cedars Rapids, 16; Weldon, 542, 1015.

Kentucky. Brookesville, 1804; Covington, 1357; Louisville, 17.

Louisiana. New Orleans, 451, 490, 579, 598, 740, 1001, 1046, 1094, 1167, 1415, 1526, 1565.

Maine. East Machias, 951; Portland, 253, 719.

Maryland. Baltimore, 1690, 1733; Cumberland, 794.

Massachusetts. Boston, 18, 879, 971, 1012, 1186, 1442, 2028; Canton, 1861; New Bedford, 511; Somerville, 922.

Michigan. Bay City, 1971; Grand Haven, 1678.

Minnesota. Duluth, 255; Minneapolis, 256; Morris, 941; St. Paul, 550, 782, 1129, 1184, 1343, 1365, 1797, 2020, 2069, 2121.

Mississippi. Meridian, 1163.

Missouri. Rolla, 1702.

New Jersey. Elizabeth, 1368, 1730, East Orange, 801; Plainfield, 1088, Hopewell, 1355.

New York. Albany, 843, 1838; Balston Spa, 1999; Brooklyn, 1488, 1944; Glens Falls, 1031; New York, 19, 296, 313, 468, 728, 1017, 1230, 1234, 1248, 1294, 1380, 1707, 1816, 1965, 1973; Waterloo, 502.

North Carolina. Wilmington, 226.

North Dakota. Fargo, 1894.

Ohio. Cincinnati, 307, 529, 1815; Dayton, 545; Granville, 1834; Newark, 2037.

Pennsylvania. Altvona, 1552: Audenried, 312; Avondale, 1067; Columbia, 1112; Easton, 977; Hanover, 1728; Hazleton, 1281; Merion, 515, 1627; Philadelphia, 811, 925, 1103, 1207, 1247, 1479, 1833, 2063, 2076; Reading, 936; Towanda, 589.

Rhode Island. Providence, 293, 320, 499, 501, 772, 786, 862, 902, 1128, 1227, 1254, 1378, 1487, 1501, 1697, 1727, 2012, 2019.

South Dakota. Aberdeen, 1864; Deadwood, 311; Flandreau, 1506, 1791; Mitchell, 1369; Roscoe, 1216; Sioux Falls, 1038; Webster, 1205; Yankton, 401, 689.

Tennessee. Chattanooga, 551, 1071, 1430, 1734, 1754; Cookeville, 298, 1376; Decaturville, 308; Gallatin, 1704; Kenton, 1326; Kingston, 663; Knoxville, 1468, 2061; McMinnville, 1755, 1909; Memphis, 328, 462, 485, 590, 1063, 1155, 1174, 1231, 1344, 1551, 1553, 1703, 1752, 1996; Nashville, 346, 654, 805, 835, 995, 1124, 1366, 1669, 1774; Rugby, 1970.

Texas. Waco, 1405.

Vermont. Bennington, 1830.

Virginia. Amherst Court House, 702; Charlottesville, 724; Hampton, 1632; Norfolk, 899; Richmond, 20, 561, 763, 1416, 1665, 1942.

Washington. New Whatcom, 2043; Seattle, 419, 2005; Snohomish, 227, 1218, 1467; Steilacoom, 1370; Tacoma, 257, 1605, 1714; Waitsburg, 466; Walla Walla, 1945.

West Virginia. Wheeling, 318.

Wisconsin. Superior, 894.



ABBREVIATIONS.

MASONIC.

A. Arch, Assistant
A.G. Assistant Grand

B. Bearer

C. Ceremonies, Constitution
Ch. Chaplain
Chap. Chapter
Com. Committee

D. Director, Deacon, Dutch
D.C. Director of Ceremonies
(D.C.) Dutch Constitution
D.M. Director of Music
Dep. Deputy, Depute (*Scotch*)
Dep.Dis. Deputy District
Dep.Pr. Deputy Provincial
Dis. District
Dis.A.G. District Assistant Grand
Dis.G. District Grand
Div. Division

E. Ezra, English, Excellent
(E.C.) English Constitution

G. Grand, Guard
G.Ch. Grand Chaplain
G.Chap. Grand Chapter
G.D. Grand Deacon
G.D.C. Grand Director of Ceremonies
G.H. Grand Haggai
G.H.P. Grand High Priest (*Am. & Irish R.A.*)
G.J. Grand Joshua
G.L. Grand Lodge
G.M. Grand Master
G.O. Grand Organist
G.P. Grand Principal (R.A.)
G.Pt. Grand Pursuivant
G.R. Grand Registrar
G.S.B. Grand Sword Bearer
G.Sc.E. Grand Scribe Ezra
G.Sec. Grand Secretary
G.St.B. Grand Standard Bearer
G.Stew. Grand Steward
G.So. Grand Sojourner
G.Sup. Grand Superintendent (R.A.)
G.Sup.W. Grand Superintendent of Works
G.Treas. Grand Treasurer
G.W. Grand Warden
G.Z. Grand Zerubbabel

H. Haggai, High
H.P. High Priest (*American & Irish R.A.*)

I. Irish, Inner
(I.C.) Irish Constitution
I.G. Inner Guard

J. Joshua, Junior
J.D. Junior Deacon
J.W. Junior Warden

K. King (*American & Irish R.A.*)

L. Lodge

M. Master, Most
Mem. Member
M.E. Most Excellent
M.W. Most Worshipful

N. Nehemiah

O. Organist
Or. Orator

P. Past, Principal, Priest (*Am. & Irish R.A.*)
P.Dep. Past Deputy
P.Dep.Dis. Past Deputy District
P.Dep.Pr. Past Deputy Provincial
P.Dis. Past District
P.Dis.G. Past District Grand
P.G. Past Grand
P.H. Past Haggai
P.H.P. Past High Priest (*Amer. & Irish R.A.*)
P.J. Past Joshua.
P.K. Past King (*American & Irish R.A.*)
P.M. Past Master
P.Pr. Past Provincial
P.Pr.G. Past Provincial Grand
Pr. Provincial
Pr.G. Provincial Grand
Pt. Pursuivant
P.Z. Past Zerubbabel

R. Registrar, Right
R.A. Royal Arch
R.W. Right Worshipful

S. Senior, Scottish, Sword
S.B. Sword Bearer
(S.C.) Scottish Constitution
Sc. Scribe
Sc.E. Scribe Ezra
Sc.N. Scribe Nehemiah
S.D. Senior Deacon
Sec. Secretary
So. Sojourner
Stew. Steward
St. Standard
Sub. Substitute (*Scottish*)
Sup. Superintendent
Sup.W. Superintendent of Works
S.W. Senior Warden

Treas. Treasurer

W. Warden, Worshipful, Works
W.M. Worshipful Master

V. Very
V.W. Very Worshipful

Z. Zerubbabel

SOCIAL, ACADEMIC, MILITARY, Etc.

A.	Associate, Arts, Academy
A.D.C.	Aide de Camp
A.M.	Master of Arts
B.	Bachelor
B.	The Most Honourable Order of the Bath
B.A.	Bachelor of Arts
B.A.A.	British Archæological Association
B.Ch.	Bachelor of Surgery
C.	Companion
C.A.	Institute of Chartered Accountants
C.S.	Chemical Society
D.D.	Doctor of Divinity
Dr.	Doctor
F.	Fellow
G.C.	Knight Grand Cross
G.S.	Geological Society
Hon.	Honourable
I.C.E.	Institute of Civil Engineers
I.E.	Order of the Indian Empire
I.E.E.	Institute of Electrical Engineers
I.M.E.	Institute of Mining Engineers
I.N.A.	Institute of Naval Architects
I.I.	Imperial Institute
J.P.	Justice of the Peace
K.	Knight
K.C.	Knight Commander
L.	Licentiate
Lic.Mus.	Licentiate of Music
L.D.	Licensed Dental Surgeon
LL.B.	Bachelor of Laws
LL.D.	Doctor of Laws
L.S.	Linean Society
M.	Member, Master
M.A.	Master of Arts
M.B.	Bachelor of Medicine
M.D.	Doctor of Medicine
M.G.	Most Distinguished Order of St. Michael and St. George
Mus.Doc.	Doctor of Music
Ph.D.	Doctor of Philosophy
Prof.	Professor
R.A.	Royal Artillery
R.A.	Royal Academy
R.A.S.	Royal Asiatic Society (*Members*)
R.A.S.	Royal Astronomical Society (*Fellows*)
R.C.I.	Royal Colonial Institute
R.C.P.	Royal College of Physicians
R.C.S.	Royal College of Surgeons
R.C.V.S.	Royal College of Veterinary Surgeons
Rev.	Reverend
R.G.S.	Royal Geographical Society
R.H.S.	Royal Historical Society
R.I.	Royal Institute of Painters in Water Colours
R.I.A.	Royal Irish Academy
R.I.B.A.	Royal Institute of British Architects
R.N.	Royal Navy
R.S.	Royal Society
R.S.E.	Royal Society, Edinburgh
S.A.	Society of Arts (*Members*)
S.A.	Society of Antiquaries (*Fellows*)
S.C.L.	Student of Civil Law
S.I.	Institute of Surveyors
S.S.	Statistical Society
V.P.	Vice President
Z.S.	Zoological Society




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